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THE
Connecticut Evangelical Magazine,

VOLUME IV.

CONSISTING OF TWELVE NUMBERS, TO BE
PUBLISHED MONTHLY.

FROM JULY 1803 TO JUNE 1804.

THE PROFITS ARISING FROM THE SALE OF THIS MAGAZINE ARE
DEVOTED TO FORM A PERMANENT FUND, THE ANNUAL INTER-
EST OF WHICH IS TO BE APPROPRIATED, 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.—

REVEREND MESSIEURS

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PUBLISHED ACCORDING TO ACT OF CONGRESS.


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P R E F A C E.

AT the commencement of another volume of this Magazine, the Editors are naturally reminded of their obligations to their numerous correspondents, and to the public for the encouragement given to this work. These obligations they gratefully acknowledge. The past favors they have received induce them to proceed in their undertaking; and to enter on the publication of the fourth volume of a work designed to convey religious instruction, and to accumulate a fund for the support of missions to the new settlements. To the success of such an undertaking, the friendly assistance of their brethren in the ministry and others who have the means of furnishing materials for the work, is absolutely necessary. The Editors would repeat the remark formerly made that a Magazine, in order to please that diversity of tastes which there is in readers, must contain a variety of matter. Without this it must soon become uninteresting if not tedious, and consequently its sale must diminish. Would the patrons of this publication attend to the above remark they would see the necessity of making exertions, that the Magazine may preserve the reputation which the numerous list of subscribers shows it has already acquired. Without such exertions its credit must soon sink, and thus a great source of profit to the Missionary institution be stopped.

To the friends of missions this would be a circumstance greatly to be regretted. For the missionary field is continually enlarging; and many years must elapse before it will cease to be the duty of Christians to exert themselves to send laborers into this field. The profits of the preceding volumes have far exceeded the original expectations of the Editors; and they indulge the hope that their correspondents will enable them to publish another volume whose merit shall secure to it a sale equally extensive with those already published.—Exertions on their part shall not be wanting: They will cheerfully devote their time to the compilation of a work whose object is to disseminate evangelical truth and to enlarge the kingdom of the Redeemer. They ask the prayers of all good people that a divine blessing may accompany their labors, and that their monthly pamphlet may be made instrumental for the awakening and conversion of sinners, the comfort and edification of saints, the promotion of truth, and the advancement of the divine glory.

Ms. G., New York State Library, Albany, 21 April 1930.

According to the original plan, 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.

To enable them to carry this plan into execution the Editors earnestly solicit their correspondents speedily to make communications to them. They beg leave also to remark that for such a work short Essays are better adapted than lengthy disquisitions ; and while attention is paid to the improvement of the understanding in doctrinal knowledge, the heart and the conscience are not to be neglected. The feelings must be interested, else a book will be read but by few. Biographical sketches, interesting narratives, accounts of remarkable interpositions of Providence, pathetic representations of truth, and warm, affectionate addresses to the conscience are necessary. It is hoped the above hints will be attended to, and such pieces sent for publication as will inform the understanding, interest the feelings and improve the heart.

T H E

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. IV.]

JULY, 1803.

[No. I.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Attempts to Christianize the Indians in New-England, &c.

[Contin. from Vol. III. p. 448.]

NUMBER IX.

CHAPTER II.

Some account of the Society in England for propagating the Gospel in New-England, and parts adjacent in America—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 of neighboring churches convene upon the occasion, and examine their qualifications—The relation and confession of an Indian at this meeting—Rev. Richard Mather's remarks upon the appearance of the Indians at the time the council met to examine them.

AS many good people in England were very attentive to the benevolent design of propagating the gospel in New-England, and parts adjacent in Ame-

rica; and as the Parliament, the ruling power, for a season, after the death of King Charles the First, incorporated a society for this excellent purpose, and encouraged contributions through the kingdom for a permanent fund; justice requires, that in such an historical essay as the present, some account should be given of these transactions; and particularly that an honorable mention should be made of the society, who were faithful to their trust, and rendered all the pecuniary aid in their power to enable the New-English missionaries to go on with the work they had begun among the heathen, and were encouraged to prosecute by considerable success which appeared at an early period.

I do not yet learn who first made the proposal for collections for this good work; nor who first made application to the Parliament for incorporating a society, to whose management the monies that might be collected, should be entrusted.

Mr. Hutchinson* informs, that "besides Mr. Edward Winflow of

* Hist. Massa. v. i. p. 163.

Plymouth, (who was in London agent for the Massachusetts) Mr. Pelham and others forwarded the collections in England: And July 27, 1649,* the Parliament passed an act, or ordinance, for the advancement of this good work, the following breviate whereof was printed.

“ WHEREAS the Commons of England, assembled in Parliament, have received certain intelligence from divers godly ministers, and others in New-England, that divers of the heathen natives, thro’ the pious care of some godly English, who preach the gospel to them in their own Indian language, not only of barbarous, are become civil, but many of them forsake their accustomed charms and sorceries, and other satanical delusions, do now call upon the name of the Lord, and give good testimony of the power of God drawing them from death and darkness to the life and light of the glorious gospel of Jesus Christ, which appears by their lamenting with tears their mispent lives; teaching their children what they are instructed themselves; being careful to place them in godly families, and English schools; betaking themselves to one wife, putting away the rest; and by their constant prayers to almighty God, morning and evening in their families, expressed, in all appearance, with much devotion and zeal of heart.

“ All which considered, we cannot, but in behalf of the nation we represent, rejoice, and give glory to God for the beginning of so glorious a propagation of the gospel among these poor heathen, which cannot be prosecuted

* Morton’s Memorial under A. D. 1649.

with that expedition as is desired, unless fit instruments be encouraged and maintained to pursue it, schools and clothing be provided, and many other necessaries.

“ Be it therefore enacted by the present Parliament, that for the furthering so good a work, there shall be a corporation in England, consisting of sixteen, viz. a president, treasurer, and fourteen assistants; and that William Steel, Esq. Herbert Pelham, Esq. James Sherley, Abraham Babington, Robert Houghton, Richard Hutcheson, George Dun, Robert Tomson, William Mullins, John Hodgson, Edward Parks, Edward Clud, Richard Lloyd, Thomas Aires, John Stone, and Edward Winslow, citizens of London, be the first sixteen persons, out of whom the said sixteen persons, or the greater number of them shall choose one of the said sixteen to be president, another to be treasurer.—They, or any nine of them to appoint a common seal.

“ And be it enacted, that a general collection be made, for the purposes aforesaid, thro’ all England and Wales; and that the ministers read this act, and exhort the people to a cheerful contribution to so pious a work.

HEN. SCOBELL,
Cleric. Parlia.”

By* act of Parliament, this corporation was called by the name of *The President and Society for the propagation of the Gospel in New-England*: They were empowered to receive such sums of money as from time to time should be collected, or raised by the liberal contributions of such, whose hearts God should incline to so glorious a work. It was by the

* Morton’s Memorial under the year 1649.

same Parliament enacted, that the commissioners* for the united colonies of New-England, for the time being, by themselves, or such

* As some readers of this Magazine may not be acquainted with the history of the union of the New-England colonies, and of the design of the appointment of commissioners and of the business assigned them, I shall give some brief account of the origin and design of this confederation.

The dangers to which the colonies in New-England were exposed from numerous savage tribes, as well as foreign enemies, first induced them to think of an alliance and confederacy for their mutual defence and safety: And they were prompted to complete the union reasonably upon having satisfying evidence that the Narragansett, a numerous tribe, were inimical to them, were plotting against them, and secretly using their endeavors with other tribes to form a general confederacy to extirpate the English. And the local situation of the planters in the colonies evidently required such an union, as they were scattered over a large tract of country.

The General Assemblies therefore of the four New-England colonies, viz. Massachusetts, Plymouth, Connecticut, and New-Haven, by their commissioners, convened at Boston, entered into a confederation for mutual aid and defence against their enemies, and for promoting the general interest of the whole, both *civil and religious*. Accordingly articles of union were agreed upon by all the commissioners, and signed by the commissioners from three of the colonies, May 19, 1643. The commissioners from Plymouth omitted signing them at that time, as their authority did not extend so far. But being soon empowered by their Court, signed them at the meeting of the commissioners in September following.

Two commissioners were chosen [annually I conclude] by each of the united colonies: They had occasional, as well as stated meetings. The union subsisted, with some alterations, until the year 1686, when all the charters were, in effect, vacated by a commission from King James II.—This confederation was of eminent service to the colonies in various respects.

as they should appoint, should have power and authority to receive and dispose of the said monies brought in, and paid to the said treasurer for the time being; or any other monies, goods, or commodities, acquired and delivered by the care of the said corporation at any time; whose receipt or receipts of such person or persons, so authorized by them

The commissioners were empowered "to hear, examine, weigh and determine all affairs of war, or peace, leagues, aids, charges, and numbers of men for war—and all things of like nature, which are the proper concomitants or consequences of such a confederation for amity, offence and defence, not intermeddling with the government of any of the jurisdictions, which, by a particular article, is reserved entirely to themselves."

They that would see a more particular account of this confederation may consult Mr. Neal's Hist. of N. England, vol. i. p. 223, &c.—Governor Hutchinson's History of the Massachusetts, v. i. p. 124, &c.—and Dr. Trumbull's History of Connecticut, vol. i. p. 125, &c.—A brief account is contained in Secretary Morton's memorial, under the year 1643.

These commissioners of the united colonies were appointed correspondents and almoners to the corporation for the propagation of the gospel among the Indians in New-England. They were to attend to the expenditure of the monies which the society should remit to them from time to time, to be employed in supporting missionaries; and to transact any business confided to them, relative to evangelizing the heathen: And after the grant of a new charter by King Charles the Second, the same powers and trust were continued: This trust was held by them, till the charter of the Massachusetts was vacated. After that, commissioners were specially appointed by the corporation, consisting of some principal gentlemen of the civil order, and of the clergy in New-England; and vacancies by death, or otherwise, have from time to time been filled up.

should be a sufficient discharge to the said corporation and treasurer.

The first president of this corporation was William Steel, Esq. and the first treasurer Mr. Henry Ashurst. The president continued in office till the restoration.

By the authority of this act of Parliament, a collection was made in all the parishes in England. Letters at the same time were published from the two universities of Oxford and Cambridge, calling upon the ministers of England and Wales to stir up their congregations to a liberal contribution, for the promotion of so glorious an undertaking.

*Great opposition was made to the collection in England: and the conversion of the Indians was represented by some as a mere pretence to draw money from men of pious minds. Such prejudices and misrepresentations have been too common in the Christian world. The work of collecting went on so slowly, that an attempt was made to raise a sum out of the army. Hugh Peters was one of the collectors: But the corporation wrote to the commissioners, that he not only refused to pay a penny himself, but discouraged others, because, as they supposed, he had no hand in laying the plan. [A case not unfrequent among high-minded men.] However such favorable accounts were, from time to time, published, that such a sum was produced by the collectors, as enabled the society to purchase an estate in land of between five and six hundred pounds a year.

Upon the restoration of king Charles II. in May 1660, the corporation considered their charter as, in effect, vacated, being

derived from the establishment of the Parliament. And another thing that embarrassed them very much was, that Col. Beddingfield a Roman catholic officer in the king's army, of whom a considerable part of the land was purchased, seized it for his own use; pretending he had sold it under the value, in hopes of recovering it upon the king's return.

The society met to consider what was proper to be done in this case; and agreed, in the first place, to solicit the king for a new charter, which they obtained by the interest of some good men; in particular, Lord Chancellor Hyde, Hon. Robert Boyle, Rev. Richard Baxter, and Mr. Ashurst. The charter bears date Feb. 7th, in the fourteenth year of his majesty's reign, A. D. 1661; and declares, constitutes, and ordains, that there be forever hereafter, within the kingdom of England, a *Society, or Company for propagation of the Gospel in New-England, and the parts adjacent in America*; and accordingly appoints eight noblemen, and a considerable number of gentlemen and citizens, to be the first members, and persons, whereof the said company should consist.†

The members of this society were not to exceed forty-five: those mentioned in the charter, and their successors, to be chosen by the society, are constituted forever one body corporate in deed, and name; and are to have continuance forever, with several powers, and privileges as usual in such cases: A power is likewise given them to appoint commissioners in New England to transact all affairs relating to said work in the colonies specified, or virtu-

* Hutchinson's hist. v. 1. p. 165.

† Neal, v. 1. p. 279.

ally included : And by the said letters patents, the Hon. Robert Boyle, Esq. that ornament to true philosophy, and to Christianity, was appointed the first governor of the said society.* This gentleman presented three hundred pounds to the corporation, for the pious end of the institution.

The corporation being thus established by law, resolved to attempt the recovery of their lands. Col. Beddingfield, being favored by the attorney general, and some other great men, put the society to no small charge and trouble, by prolonging the suit ; but at last, it was determined in the court of chancery, in favor of the corporation, the chancellor declaring it as his opinion, that Beddingfield had not so much as the shadow of a title to the land, having sold it for a valuable consideration ; and that, if there was a forfeiture in the case, it was into the hands of the king, who had signified his royal pleasure, that it should be restored to the corporation, and applied to those good purposes, for which it was originally designed.

The powers of this society were limited to New England, and the adjacent borders. Here they formerly maintained many missionaries, part English, and part Indian, to preach the gospel to the tribes. They erected schools in proper places ; and furnished the children with catechisms, primers, psalters, books of devotion in the Indian language ; and with pens, ink and paper ; and sometimes with clothes.

Mr. Boyle† was for a long time governor of the corporation : Up-

* Neal's history of New England, p. 280.

† Mr. Boyle was a very moderate
Vol. IV. No. 1.

on his decease in 1692, Robert Thompson, Esq. was elected as his successor ; and after his decease, Sir Wm. Ashurst, Knight, and alderman of the city of London, was chosen to succeed. In 1726, William Thompson, Esq. was governor. I have not seen a catalogue of his successors.

The fund of this corporation was not large. Mr. Hutchinson, when he wrote his history, which was published in 1764, estimates the annual proceeds at six, or seven hundred pounds sterling. Doctor Douglas, who wrote his Summary Historical, &c. twelve or fifteen years before, observes, " The whole revenue of the corporation is £500 to £600 sterling per annum." Mr. Neal, in his history, which was published in 1720, informs, that he was assured, from the best hands, that the whole revenue of the corporation had never then exceeded between five and six hundred pounds per annum.

From good authority it may be asserted, that the revenue was expended with fidelity, and good judgment by the corporation, and their commissioners. Dr. C. Mather‡ highly commends the society for their care and faithfulness : " The estate and income was entrusted in the hands of an honorable corporation, by whom it is at this day, very carefully employed in the Christian service, which it was designed for." Dr. Douglas,§ a gentleman of information, asserts, " At present, they [the corporation] exhibit small, but well placed salaries, to several mis-

churchman ; and most of the members were dissenters, or favorers of the cause. Hutchinson, vol. 1. p. 363.

‡ Magnalia, B. III. p. 191.

§ Summ. Hist. and Polit. v. ii. p. 122.

tionaries, English and Indians." Dr. Mayhew, speaking of the corporation, gives them this encomium, "A society which pursues the *true end* of its institution."^{*} And Gov. Hutchinson,† making mention of the corporation, and its revenue, scruples not to say, "Perhaps *no fund* of this nature has *ever* been more *faithfully* applied to the purposes for which it was raised."[‡]

The declaration and acts of the Parliament, and the good disposition discovered by the people of England in their collections for these pious uses, were a great encouragement to the missionaries to pursue, with diligence and resolution, the benevolent design of gospelizing the heathen, *before* they received any exhibitions from the corporation. The concurring sentiments, and liberal exertions of so many good people were one mean of animating them in the cause.

Mr. Eliot, in particular, continued to pay careful attention, both to the religious and civil interests of the Indians. He had engaged in the work upon the best principles—his heart was in it: The toils and hardships with which it was attended, did not discourage his generous and pious mind. The general approbation of good men both in England and its colonies, served, amongst other con-

^{*} Remarks on Mr. Apthorp, p. 121.

† Hist. Massachusetts, v. i. p. 166.

‡ Since the separation of the colonies from Great-Britain the corporation have withheld their exhibitions from their commissioners in the Massachusetts. Application has been made by the commissioners, for remittances to support some missions, but without success. The corporation, by advice have turned their attention to the province of Canada.

siderations, to invigorate his mind, and keep up his zeal in the service.

The Indians, upon renouncing their old religion, and receiving Christianity, appeared desirous of a more fixed residence together, and of conforming, in a considerable degree, to the English mode of living. They combined, and settled at several places; but the plantation of greatest note among their villages, in early times, was that of Natick.*

A considerable body of them combined in the year 1651, and built this town: It consisted of three long streets, with house lots for the several families. They built one large house after the English manner, which served principally for a meeting house on Lord's days, and a school house at other times. Within the house Mr. Eliot had an apartment partitioned off for his accommodation, which was supplied with necessary furniture for his use, when he lodged in the place. They also enclosed a considerable quantity of ground with palisades for a fort, which they made of a round figure. They also erected several small houses after the English fashion.†

Soon after their settlement at Natick, they applied themselves to the work of forming their civil government. Mr. Eliot, who had great influence among them, determined, "That seeing they were not *prepossessed* with any form of government, he would instruct them into such a form, as we had written in the word of God, that so they might be a people, in all things, ruled by the Lord:" Accordingly he expounded to them

* Magnalia, b. III. p. 197.

† Neal's hist. v. i. p. 253.

the eighteenth chapter of Exodus, in which Jethro proposes a plan to Moses : The natives complied with Mr. Eliot's proposition ; accordingly on the 6th of August about an hundred of them met together, and chose one ruler of 100 ; two rulers of 50 ; and ten rulers of ten ; every private man chose who should be his ruler of 10, the rulers standing in order, and every man going to the man he chose.*

After this they entered into the following covenant : " We are the sons of Adam. We and our forefathers have, a long time, been lost in our sins ; but now the mercy of the Lord beginneth to find us out again : Therefore, the grace of Christ helping us, we do give ourselves and our children unto God to be his people ; he shall rule us in all our affairs. The Lord is our judge, the Lord is our lawgiver ; the Lord is our king ; he will save us, and the wisdom which God has taught us in his book shall guide us. O Jehovah, teach us wisdom ; send thy spirit into our hearts ; take us to be thy people, and let us take thee to be our God."†

These Indians, being established upon this foundation, utterly abandoned that Polygamy, which had heretofore been common among them. They made severe laws against fornication, drunkenness, and other immoralities, and against the profanation of the Lord's day. They next began to express their earnest desires of the establishment of church order among them ; and of the several ordinances and privileges of a church communion.

* Magnalia, B. III. p. 197. Neal's hist. v. i. p. 254.

† Magnalia, B. III. p. 197.

The churches had generally, from the beginning to that time, been very strict in their admissions to church fellowship, and required very signal demonstrations of a repenting and believing soul, before they thought men duly qualified for admission to special gospel ordinances ; but they seemed rather to augment than abate their usual strictness, when the examination of the Indians was to be performed. A day was appointed, which they called *Natootomakteackesuk*, or a *day of asking questions*, when the ministers and several members of the adjacent churches, assisted by the best interpreters that could be obtained, publicly examined a good number of these Indians, about their attainments both in knowledge and virtue. This great assembly was held on the 13th of October 1652. And notwithstanding the great satisfaction then received, the churches being willing to proceed surely, and therefore slowly, in raising them up to a church state, the Indians were afterwards called in considerable assemblies, convened for that purpose, to make open confessions of their faith in God and Christ, and of the efficacy which the divine word had upon them, for their conversion to him. Their confessions, particularly at the general meeting in 1652, were taken in writing from their mouths by able interpreters—were scanned by the people of God, and found much acceptance with them.*

Mr. Eliot, or some other divine, visited the new converts, for a considerable time at least, every week ; who catechised their children, preached upon some article

* Magnalia, B. III. p. 197.

of the Christian faith, and answered such questions as the Indians proposed to them.*

Mr. Eliot carefully preserved the aforementioned confessions—they were soon published to the world under the title of *Tears of Repentance*, or a Narrative of the further Progress of the Gospel among the Indians in New-England. He tells the reader, "that he had not knowingly, or willingly made their confession better, than they had made them themselves; but he is verily persuaded, on good grounds, that he

* Mr. Hutchinson observes, "That Mr. Eliot applied himself with zeal equal to that of the missionaries of the Romish church; but instead of adopting a favorite maxim of some of that communion, that ignorance is the mother of devotion, he endeavored to enlighten the understandings of the Indians.—Before the converts in New-England were admitted to the ordinances, they were examined by some of the magistrates, as well as ministers. The confessions of many of them, as taken from their own mouths, were sent to England, and printed, and there approved.—Whereas with the Romish priests, the repetition of a Pater Noster, or Ave Maria, or perhaps the telling over a few beads, made them fit subjects of baptism." Vol. I. p. 163, 166.

Mr. Colden gives the following account of a Romish priest pronouncing an Indian a Christian upon a strange ground: The account is rather ludicrous, though not incredible.

"About the time of the conclusion of the peace of Refwick, the noted Therout died at Montreal. The French gave him Christian burial in a pompous manner, the priest that attended him at his death, having declared that he died a true Christian; for, said the priest, while I explained to him the passion of our Saviour, whom the Jews crucified, he cried out, "Oh! had I been there, I would have revenged his death, and brought away their scalps." Hist. Five Nations, vol. I. p. 207.

has rendered them weaker than they delivered; partly by missing some words of weight in some sentences; partly by abbreviating some passages, and partly by reason of the different idioms of their language and ours."†

I shall present the reader with a copy of one of their *confessions*, by which he may form a judgment of the rest.

The confession of Ponampan on the fast day, before the great assembly.

"Before† I prayed to God, I committed all manner of sins: And when I heard in the catechism, that God made me, I did not believe it, because I knew that I sprang from my father and mother, and therefore I despised the word; and therefore again I did aet all sins, and I did love them. Then God was merciful to me, to let me hear that word, that *all shall pray from the rising to the setting sun*; and then I considered, whether I should pray; but I found not in my heart that all should pray, but then I considered of praying, and what would become of me, if I did not pray; and what would become of me if I did pray. But I thought if I did pray, the sachems would be angry, because they did not say, pray to God, and therefore I did not yet pray; but considering of that word, all shall pray, I was troubled; and I found in my heart that I would pray to God, and yet I feared that others would laugh at me, and therefore I did not yet pray. Afterwards God was yet merciful to me; and I heard that God made the world, and the first man, and I thought

† Neal. v. I. p. 255.

‡ Tears of Repentance, quoted by Mr. Neal.

it was true, and therefore I would pray to God, because he hath made all; and yet when I did pray, I thought I did not pray aright, because I prayed for the sake of man, and I thought this was a great sin; but then I wondered at God's free mercy to me, for I saw that God made me, and gives me all mercies, and then I was troubled, and saw that many were my sins, and that I do not yet believe; then I prayed, yet my heart sinned, for I prayed only with my mouth; and then I repented of my sins; and then a little I considered, and remembered God's love to us, but I was a sinner, and many were my sins, and a little I repented of them; and yet again I sinned, and quickly was my heart full of sin; and then again was my heart angry with myself, and often I lost all this again, and fell into sin. Then I heard that word, that God sent Moses into Egypt, and promised, *I will be with thee*: That promise I considered, but thought that in vain I did seek, and was ashamed that I did so: And I prayed, O God, teach me truly to pray, not only before man, but before God, and pardon all my sins. Again, I heard that word, that Christ taught through every town and village, *repent and believe, and be saved*; and a little I believed this word, and I loved it, and then I saw all my sins, and prayed for pardon. Again, I heard that word, *he that casteth off God, him will God cast off*; and I found in my heart that I had done this, and I feared because of this my sin, lest God should cast me off, and that I should forever perish in hell, because God has cast me off, I having cast off God. Then I was troubled about hell, and what shall I do if I be damned! Then

I heard that word, *if ye repent and believe, God pardons all sins*. Then I thought, Oh! that I had this! I desired to repent and believe; and I begged of God, Oh! give me repentance and faith! Freely do it for me: And I saw God was merciful to do it. But I did not attend the Lord only sometimes: And I now confess, that I am ashamed of my sins, my heart is broken, and melteth in me—I am angry at myself, I desired pardon in Christ, I betrust my soul with Christ, that he may do it for me."

"It must be remembered, that these Indians could neither write nor read—that they pronounced these confessions before a large assembly of English, and were often interrupted by the writers, which is a sufficient apology for their want of method and expression."*

Rev. Richard Mather, of Dorchester, who was present at this meeting of the ecclesiastical council, gives a very favorable account of the appearance and conduct of the christianized Indians. In a letter of his published on this occasion, he makes the following remarks, viz.

"† There is so much of God's work among them, as that I cannot but count it a great evil, yea, a great injury to God, and his goodness for any to make light of it. To see and hear Indians opening their mouths, and lifting up their hands and eyes in prayer to the living God, calling on him by his name Jehovah, in the mediation of Jesus Christ, and this for a good while together; to see and hear them exhorting one another from the word of God;

* Neal's hist. p. 258.

† Magnalia, B. III. p. 198.

to see and hear them confessing the name of Christ Jesus, and their own sinfulness; sure this is more than usual! And though they spake in a language of which many of us understood but little, yet we that were present that day, saw and heard them perform the duties mentioned, with such grave and sober countenances, with such comely reverence in their gesture, and their whole carriage, and with such plenty of tears flowing down the cheeks of some of them, as did argue to us, that they spake with the holy fear of God, and it much affected our hearts."

(To be continued.)

An explanation of the eleventh chapter of the Revelation.

[Contin. from Vol. III. p. 429.]

PART III.

IF we proceed to consider the remaining part of the chapter, we are next informed by the angel, ver. 14. that *The second woe is past*, adding, *and behold the third woe cometh quickly*. Ver. 15. *And the seventh angel sounded, and there were voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, &c. &c.* From the insertion of this declaration, in connection with the preceding scene, have we not inadvertently imbibed the two following opinions? 1. That they are a continuation of the vision, or proceed to disclose the supposed remaining contents of the little book. 2. That the glorious reign of Christ on earth will immediately succeed the slaughter and resurrection of the witnesses.—But will not sedate reflection suggest that these are real errors? For, 1. If we com-

pare the text now under consideration with the ninth chapter, will it not be evident, that the vision of the witnesses ended with the preceding passage? In the conclusion of the eighth chapter, we are informed of an angel flying through the midst of heaven, and denouncing *Woe, woe, woe to the inhabitants of the earth*—portending the calamitous events which would be inflicted under the three remaining trumpets which were yet to sound.—Chapter ix. ver. 1. *And the fifth angel sounded*—Ver. 12. *One woe is past*—Ver. 13. *And the sixth angel sounded*: And having detailed the calamities prognosticated by this trumpet, it is remarked, *But the rest of the men repented not*—and before he has time to proceed is surprised by an extraordinary vision of a little book and witnesses prophesying in sackcloth, which so captivated his mind that he related it before he gave the signal, that the vision of the sixth trumpet was concluded; and having given the relation, announces, *The second woe is past*—which conclusively suggests, that this vision beginning with the tenth and ending with the eleventh chapter 13. ver. was introduced by parenthesis, and that the order of the prophetic narrative was now resumed. So the regular series of the prophecy is, chapter ninth, verse last, *The rest of the men repented not of their thefts*. Chap. 11. ver. 14. *The second woe is past*. 2. Does not this order of prophecy clearly shew, that there is no direct connection between the preceding passage and this paragraph; and that we are not consequently, to consider the events here described as immediately succeeding the resurrection of the witnesses? Add to this, that they disagree with

it was true, and therefore I would pray to God, because he hath made all; and yet when I did pray, I thought I did not pray aright, because I prayed for the sake of man, and I thought this was a great sin; but then I wondered at God's free mercy to me, for I saw that God made me, and gives me all mercies, and then I was troubled, and saw that many were my sins, and that I do not yet believe; then I prayed, yet my heart sinned, for I prayed only with my mouth; and then I repented of my sins; and then a little I considered, and remembered God's love to us, but I was a sinner, and many were my sins, and a little I repented of them; and yet again I sinned, and quickly was my heart full of sin; and then again was my heart angry with myself, and often I lost all this again, and fell into sin. Then I heard that word, that God sent Moses into Egypt, and promised, *I will be with thee*: That promise I considered, but thought that in vain I did seek, and was ashamed that I did so: And I prayed, O God, teach me truly to pray, not only before man, but before God, and pardon all my sins. Again, I heard that word, that Christ taught through every town and village, *repent and believe, and be saved*; and a little I believed this word, and I loved it, and then I saw all my sins, and prayed for pardon. Again, I heard that word, *he that casteth off God, him will God cast off*; and I found in my heart that I had done this, and I feared because of this my sin, lest God should cast me off, and that I should forever perish in hell, because God has cast me off, I having cast off God. Then I was troubled about hell, and what shall I do if I be damned! Then

I heard that word, *if ye repent and believe, God pardons all sins*. Then I thought, Oh! that I had this! I desired to repent and believe; and I begged of God, Oh! give me repentance and faith! Freely do it for me: And I saw God was merciful to do it. But I did not attend the Lord only sometimes: And I now confess, that I am ashamed of my sins, my heart is broken, and melteth in me—I am angry at myself, I desired pardon in Christ, I betrust my soul with Christ, that he may do it for me."

"It must be remembered, that these Indians could neither write nor read—that they pronounced these confessions before a large assembly of English, and were often interrupted by the writers, which is a sufficient apology for their want of method and expression."*

Rev. Richard Mather, of Dorchester, who was present at this meeting of the ecclesiastical council, gives a very favorable account of the appearance and conduct of the christianized Indians. In a letter of his published on this occasion, he makes the following remarks, viz.

"† There is so much of God's work among them, as that I cannot but count it a great evil, yea, a great injury to God, and his goodness for any to make light of it. To see and hear Indians opening their mouths, and lifting up their hands and eyes in prayer to the living God, calling on him by his name Jehovah, in the mediation of Jesus Christ, and this for a good while together; to see and hear them exhorting one another from the word of God;

* Neal's hist. p. 258.

† Magnalia, B. III. p. 198.

to see and hear them confessing the name of Christ Jesus, and their own sinfulness; sure this is more than usual! And though they spake in a language of which many of us understood but little, yet we that were present that day, saw and heard them perform the duties mentioned, with such grave and sober countenances, with such comely reverence in their gesture, and their whole carriage, and with such plenty of tears flowing down the cheeks of some of them, as did argue to us, that they spake with the holy fear of God, and it much affected our hearts."

(To be continued.)

An explanation of the eleventh chapter of the Revelation.

[Contin. from Vol. III. p. 429.]

PART III.

IF we proceed to consider the remaining part of the chapter, we are next informed by the angel, ver. 14. that *The second woe is past*, adding, *and behold the third woe cometh quickly*. Ver. 15. *And the seventh angel sounded, and there were voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, &c. &c.* From the insertion of this declaration, in connection with the preceding scene, have we not inadvertently imbibed the two following opinions? 1. That they are a continuation of the vision, or proceed to disclose the supposed remaining contents of the little book. 2. That the glorious reign of Christ on earth will immediately succeed the slaughter and resurrection of the witnesses.—But will not sedate reflection suggest that these are real errors? For, 1. If we com-

pare the text now under consideration with the ninth chapter, will it not be evident, that the vision of the witnesses ended with the preceding passage? In the conclusion of the eighth chapter, we are informed of an angel flying through the midst of heaven, and denouncing *Woe, woe, woe to the inhabitants of the earth*—portending the calamitous events which would be inflicted under the three remaining trumpets which were yet to sound.—Chapter ix. ver. 1. *And the fifth angel sounded*—Ver. 12. *One woe is past*—Ver. 13. *And the sixth angel sounded*: And having detailed the calamities prognosticated by this trumpet, it is remarked, *But the rest of the men repented not*—and before he has time to proceed is surprised by an extraordinary vision of a little book and witnesses prophesying in sackcloth, which so captivated his mind that he related it before he gave the signal, that the vision of the sixth trumpet was concluded; and having given the relation, announces, *The second woe is past*—which conclusively suggests, that this vision beginning with the tenth and ending with the eleventh chapter 13. ver. was introduced by parenthesis, and that the order of the prophetic narrative was now resumed. So the regular series of the prophecy is, chapter ninth, verse last, *The rest of the men repented not—of their thefts*. Chap. 11. ver. 14. *The second woe is past*. 2. Does not this order of prophecy clearly shew, that there is no direct connection between the preceding passage and this paragraph; and that we are not consequently, to consider the events here described as immediately succeeding the resurrection of the witnesses? Add to this, that they disagree with

the theme. If we examine the title we find it to be, *Woe to the inhabitants of the earth*; but the grand event predicted is, the universal and glorious reign of Christ, involving in it the most important and desirable blessings to mankind. How to reconcile these apparently discordant subjects may be really difficult. Is any method more satisfactory than to consider the afflictive scenes which constitute this woe, or are consequent upon the sounding of this trumpet as implied and understood, not expressed, and only the ultimate issue of them exhibited? As if the angel had said to the apostle, 'I have now described the calamities with which the inhabitants of the earth shall be afflicted by the second woe, and should proceed to those of the third, but these (which will be disclosed in future visions) I shall not particularly specify, and only inform you that they will introduce the universal and glorious reign of Christ:' By this, making use of the preceding gloomy scene as a shade to enliven and brighten that most desirable event, the more deeply to impress and affect the mind with it. If we now proceed to the woe itself, we first remark the obvious difference between this and the other as to time. At the conclusion of the first it is said, one woe is past and behold there come two woes more *hereafter*. But of this, the second woe is past, and behold the third woe cometh *quickly*; manifestly implying, that between the first and the other a long term of time would elapse, but that the third would very soon succeed the second. And is not this interpretation supported by fact? If the first woe of the locusts be rightly applied to the Saracens,

who began to infest the world with their delusion and cruelties in the seventh century, and the second, of loosing the four angels which were bound by the river Euphrates, to the Turks, who began their conquests in the thirteenth, there was a term of more than six hundred years between them. But let us affix what period we may for the commencement of the third woe, it is long since the judgments which constitute it began to be inflicted. But what are the calamities comprised in this woe? By examining and comparing the visions of this prophecy we may probably obtain a true answer to this question: And that we may more clearly possess the whole subject let us review the series of the prophecy. In the beginning of it the apostle had a vision of a book sealed with seven seals, infolding the designs of the Most High toward the church and the world. The seals were opened in order by the lamb. The seventh introduced seven angels with seven trumpets, prepared to sound. The three last are distinguished by the woes affixed to them. The first is applied to the Saracens, the second to the Turks. Here the series is interrupted by the vision of the Gentiles, and the witnesses prophesying in sackcloth. This being related, the prophecy diverts from the locusts and the angels bound by the river Euphrates, to the Gentiles or the beast and the witnesses. We may call this vision, in connection with those which follow, the contents of the chapter, the preface to the subject, or the prologue to the tragedy. The twelfth chapter introduces the actors upon the stage; the thirteenth describes the beast, with his tyranny and

persecution ; and the fourteenth the witnesses prophesying in sackcloth, or remonstrating against them. We then have the seventh trumpet and the third woe. This has peculiar respect to the beast, and falls with insupportable weight upon antichrist himself. Of the calamities involved in this woe it is supposed the fifteenth chapter is an introductory vision, the sixteenth and subsequent chapters a full description. We may accordingly consider the present passage as a summary of those chapters. For though it be not particularly signified that the seven angels with their seven vials were introduced by the seventh trumpet, yet this is evidently according to the series of the prophecy, and exhibits a pleasing uniformity throughout the whole. So we have the book sealed with seven seals. The opening of the seventh produced seven angels with seven trumpets ; and the sounding of the seventh introduces seven angels with seven vials ; and the seventh vial finishes this mystery of God. In these vials therefore we shall find the judgments brought upon the earth by this trumpet. This awful scene opens chap. xv. v. 1. *And I beheld another sign in heaven, great and marvellous, seven angels having the seven last plagues, for in them is filled up the wrath of God.* A direction is given to the angels, chap. xvi. v. 1. *Go your ways and pour out your vials ;* the first poured his vial upon the earth, the second poured his vial upon the sea, the third upon the rivers and fountains, and the fourth poured his vial upon the sun. What these vials imported, or what evils were brought upon the earth consequent upon them, it is not very interesting for us to know, as

they relate to subjects very remote from us, and their effects long since subsided. But the fifth poured out his vial upon *the seat, or throne of the beast*, signifying that however the other vials might affect his more remote, or extreme parts, this seized his vitals and would be deadly in its operation. This vial, it is supposed, was poured out at the reformation from popery. If it was in the events of that period, the vision of the resurrection and ascent of the witnesses, with the earthquake which shook the city to pieces, and that of this vial, unite and coincide. When this vial was poured upon the throne of the beast, his kingdom was full of darkness, and they gnawed their tongues with pain. Could a limner with his pencil and his object before him, have taken its likeness with greater exactness than this vision represents the effects of this vial at the reformation ? Then God began to draw near to him in judgment, and to afflict him with incurable plagues. That so many and such able reformers, patronized by powerful princes, should expose and remonstrate against his impious usurpations and corruptions, his pride, avarice and cruelty, with such fortitude, frankness and zeal, must have given him a terrible shock, and filled him with mighty consternation ! How gloomy the aspect of this upon his respectability, his revenues and his influence ? Well might he doubt with fear and trembling, as did his predecessors, whereunto this would grow—gnashing his teeth with chagrin and rage, and gnawing his tongue with pain. Verse 12. *And the sixth angel poured his vial upon the great river Euphrates ; and the water thereof was dried up,*

that the way of the kings of the east might be prepared. The city of Babylon and the captivity of God's ancient people in it, in this book, are frequently referred to as a type to denote antichrist and his persecutions, and the sufferings of the church from them. The river Euphrates was the great natural barrier of this city, and peculiarly obstructed the progress of its enemies against it; and was also the grand channel of conveying its supplies. By the drying up of this river, the way was prepared for Cyrus and his princes, the kings of the east, to destroy this city, and set at liberty God's chosen people. To that great event there is an evident allusion in this passage. The Euphrates of ancient Babylon is a lively figure to represent those streams of wealth and power, which are the great defence and strength of antichrist. By the drying up of these, antichrist will be exposed to destruction by Christ and the instruments used in his providence. And is it not evident from the present state of antichristianism that this vial has been poured out almost to its very bottom? The fifth vial shook the throne of the beast to its very centre. But the special effect of the sixth in the vision, was the destruction of his wealth and power. And how greatly are the sources of them diminished and reduced? It is long since he resigned many of his claims and prerogatives. It is long since he abandoned many of those artifices by which he replenished his coffers. Have we not indeed seen that very character, whose menaces once filled kings and emperors with terror and dismay, fleeing for his life, going into exile, and supported by royal bounty! Have we not seen the

kings of the earth hating the whore and making her desolate and naked, by plundering her territories of their pomp and wealth; and eating her flesh, by emptying her coffers of their treasures and jewels?—How pertinent to this subject, (to which they probably are to be ultimately applied) are the words of the prophet? *How hath the oppressor ceased! The Lord hath broken the staff of the wicked—he who smote the people in wrath is persecuted and none hindereth—The fir trees rejoice at thee, saying, since thou art laid down, no feller is come up against us. Hell from beneath is moved for thee—it stirreth the dead for thee—All they shall speak and say unto thee, art thou become weak as we, art thou become like unto us—How art thou fallen, O Lucifer—they that see thee shall narrowly look upon thee and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms* By this diminution of the opulence and power of the beast, the way is rapidly preparing for his complete and final destruction. But another scene is opened under this vial which demands particular consideration. Ver. 13, 14. *I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet—for they are the spirits of devils which go out unto the kings of the earth, and the whole world to gather them to the battle of that great day of God Almighty.* Satan, perceiving that his kingdom and influence in antichrist are drawing to a close, and despairing of success by artifice and intrigue, inflated with malice and resentment, now makes a violent

* Isaiah xiv. 4—16.

effort, waging open war with heaven. To obtain success in this enterprise, he diffuses the impious and profane spirit of atheism and infidelity, instigating the kings of the earth, &c. to deny the existence and government of God, to extirpate the religion of Christ; by this to extricate themselves from the control of the one, and the restraints of the other, that they may walk in the way of their hearts without remorse and without fear. That this vision of the unclean spirits like frogs, denotes the profane spirit of infidelity which now rages in Europe, and is disseminated through the nations of the earth, hath been demonstrated, I suppose, to the entire satisfaction of the public, by a very learned and elegant pen.† With the vision of the sixth vial drying up the river Euphrates, exhaulting the wealth and diminishing the power of antichrist, and that of the unclean spirits like frogs, denoting the impure spirit of atheism and impiety, with the events of the present times before our eyes, are we not filled with amazement at the coincidence between this prediction and its fulfilment? Satan, having formed the horrid design of assailing heaven, and compelling Christ to abdicate his throne, now stimulates the nations by these impure spirits, to unite in the nefarious plot. We see his emissaries every where, compassing sea and land to make profelytes, enlisting troops, marshalling their army, and challenging heaven to the combat. To what severe conflicts does and will, this call the witnesses? and to what arduous exertions to resist the horrid combination?—

† See Dr. Dwight's independence sermon, July fourth.

We see also the king and head of the church, in his government of the world, making signal displays of his power and grace for the defence of his own cause, to disconcert the devices of his grand adversary, and render all his designs abortive. These events describe to us clearly the period in which we live, in the last part of the sixth vial, and how near the end of it we know not. Should not this fill us with high expectation for the approaching event—the pouring out of the seventh vial, which will conclude this scene of woe and wonder, and introduce the latter day glory of the church!

It may be proper to remark, that as the little book describes the witnesses in sackcloth, or the afflicted state of the church, and says very little of the rise, progress and power of the beast, but these are to be conceived by implication; so when the scene changes and the remaining part of the chapter, by anticipation, describes the prosperity of the church, or the glory of Christ's kingdom, the depression of the beast is not expressed, but implied and understood. So when the divine judgments upon him are detailed in subsequent visions, the trials of the witnesses are passed in silence—but if we consider how great his humiliation, eventually produced by their testimony, we may naturally conceive how exasperated his feelings toward them would be, and the evils they would suffer from his vengeance and intrigue—and the severe trials of their fortitude and patience must sensibly exercise and affect our minds.

We have now come to the seventh vial. This was poured into the air, the seat of Satan's kingdom, by which we may conse-

quently expect it will be overturned, and his interest visibly destroyed, in its operation and effects. Upon the pouring out of this vial, there were voices and thunders and lightning, the usual attendants and symbols of divine majesty in the execution of judgment; and a great earthquake, the common symbol of convulsions and revolutions on earth, with this mark of distinction, that it exceeded all that were before it. Such as was not since men were upon earth. We may consequently expect that of all the convulsions which ever shook the world this will be the greatest, as it may be the last. As this scene is future, we cannot affirm any thing positively concerning it, except that which is clearly expressed by the spirit of prophecy. In the distressing scene which will exist under this vial there will be two capital events. First,—The destruction of the beast or popish antichrist. This is denominated *the Fall of Babylon*. The way of the kings of the east having been prepared by the sixth, under this vial they will enter and destroy the city. Then this spiritual Babylon will sink, as a mill stone into the sea, and never rise any more. The holy city will no longer be trodden under foot of the gentiles, nor will the witnesses prophesy in sackcloth. The woman will return from her retirement in the wilderness, obtain joy and gladness, and sorrow and sighing shall flee away. Though this be the proper period of antichrist's destruction, and that great event to which the prophecies primarily and chiefly relate, yet may it not be expected that after it shall be consummated, there will exist great remains of antichristian superstition? Is not this the im-

port of chap. xviii. verse 9—20, which suggest, that many kings and great men who had been affectionately attached to the idolatrous worship of the false church, would be the astonished spectators of her conflagration, and be grievously afflicted that her destruction had come like a whirlwind? Is it not rather unreasonable to conclude, that such an horrid scene of impiety should be terminated in so abrupt a manner? Is it not reasonable to suppose, that as there were lamentable corruptions in the church before the twelve hundred sixty years commenced, so there will be great remains of them after that term shall expire? Agreeably to this hypothesis may we not consider the taking of the beast and false prophet, chap. xix, verse 20, as denoting the total and ultimate extirpation of all popish idolatry. The other great event is, Secondly,—The victory over the kings of the earth and all the world who had been instigated by the spirit of devils to wage war with God Almighty. We saw them under the sixth vial entering the palaces of kings and pervading the world, to excite high and low, rich and poor, bond and free, small and great, to an open and decisive contest with heaven. They were gathered to a place called *Armageddon*, the mountain of destruction. And here we see the king of kings with his glorious army going forth to meet them. But no sooner does the battle commence than the victory is won. They are given to be meat for the beasts of the field, and all the fowls of the air are filled with their flesh. Here the extended contest between the seed of the woman and the serpent, which began at an early period, terminates in the

suppression of Satan's visible kingdom in the world. Although these events are distinctly and separately related, it is not easy to decide, whether they will not be combined and united in the same event. Each side of the hypothesis possesses great plausibility. It is said of the kings of the earth who had committed fornication with the great whore, who had patronized and supported the adulterous, or idolatrous church, that they stood afar off and lamented and bewailed her burning. This most clearly implies, that they survived her destruction, and it should seem afterward united with the dragon in his great conflict with God Almighty, when with him they would be overcome and subdued. This relation clearly implies two successive events; one being the fall or destruction of spiritual Babylon, the other, the final victory over Satan and his adherents, which will destroy his visible kingdom on earth, and introduce the millennial state of the church. This notwithstanding, it is said of the ten kings chapter xvii. 14. These shall make war with the Lamb, and the Lamb shall overcome them and kill them; evidently referring to the great battle described, chapter xix, combining the fall of Babylon and the victory over Satan in one event. So the celebration of the marriage of the Lamb with such joy and gladness, though it be related previous to the great battle, really succeeds it; as we may rationally suppose that it would not be celebrated while it was so formidably opposed, nor while the dispute concerning it was pending which was to be terminated by a great and decisive battle. To suppose this conflict will precede the nuptial solemnity of the Lamb

with his bride, the church, will produce it in connection with the destruction of antichrist; and the beast and false prophet are accordingly represented as existing and active in that last severe contest, and as being then taken and cast into a lake of fire burning with fire and brimstone. But this unites the two events in one final scene, which will finish this mystery of God. In a state of obscurity and doubt, respecting these subjects, shall we not suspend our judgment, and wait in faith and hope until divine providence shall unravel the intricacy and give an infallible explanation of these predictions? Whether these prophecies have reference to distinct and successive events, or will be accomplished at the same period, certain it is, that the judgments upon antichrist constitute the third woe which introduces the voices in heaven proclaiming, The kingdoms of this world are become the kingdoms of our Lord and of his Christ and he shall reign forever and ever.

It would consequently be next in course to consider that great and blessed event expressed in the text, so desirable, and happy for the church; but this hath been so ably described by pious and learned pens, and is so constantly the subject of the meditation, faith, hope and prayer of the benevolent friends of Christ's kingdom, that the necessity of it is entirely superceded. Let it therefore suffice only to remark, that as under the sixth vial we saw the unclean spirits go to the kings of the earth, and stimulate them to wage war with heaven, and were amazed at their impiety, their efforts and success, as we had the most demonstrative evidence of the accomplishment of this before

our eyes in the occurrences of the present day ; so we are equally astonished at the methods of the king of kings to frustrate their nefarious designs. How marvellous are the administrations of his providence to vindicate his own cause, and disconcert the devices of his foes, that wherein the enemy deals proudly he may shew that he is above them ? Was that sacred passage, *When the enemy shall break in like a flood, the spirit of the Lord will lift up a standard against him*, ever more signally verified than in this period of agitation and conflict ? How wonderful are those dispensations of his providence by which the light of the gospel is diffused ? How admirable the spirit which he hath stirred up in his children, by missionary institutions, contributions and exertions to give extent and stability to his cause ? How marvellous it is, that amidst all this smoke of the bottomless pit, these infernal instigations, even to rage and madness, against the Lord and against his anointed, that Christ should be more extensively preached and known, and his cause more deeply riveted in the souls of men, than at any other period since the foundation of the world ? Surely from this, infidelity must forever despair of success ; but the spirit of blindness and madness is in it. How manifold and wonderful those influences of his spirit (as the dew of Hermon and the dew which descended upon the mountains of Zion) which he hath communicated to refresh and animate the souls of his people and collect his chosen, by these making himself strong against the day of battle and war ? These though not particularly specified were to have been apprehended from the necessary nature of the subject and

course of events ; and by these is he who sitteth on the white horse preparing to make signal displays of his invincible power, his consummate skill in war, and his infinite superiority over his enemies, and to vanquish them forever. After the expressions of joy and gladness, of thanksgiving and praise in heaven, that the Lord God Almighty had taken to himself his great power and reigned ; it is added, *And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou should'st give reward unto thy servants the prophets and to the saints, and to them that fear thy name small and great, and that thou should'st destroy them that destroy the earth ; in this very concise and summary manner including and completing the whole system of divine government, with the solemn retributions of the day of judgment.*

In a review of the preceding remarks may we not analyze and methodize the Revelation of St. John ? Upon a critical examination will it not be found to consist of the following subjects, reducible to the subsequent order ? The first chapter contains a very awful vision of Jesus Christ, introductory to the directions and visions contained in the whole book. The second and third chapters are epistles to the seven churches in Asia. The fourth a vision preparatory to the Revelation itself. The fifth of the book sealed with seven seals, infolding the counsels and designs of God Almighty relating to the church and world, which are the subject or matter of the Revelation. The sixth commences the prophetic series. The seventh, eighth and ninth continue it. The tenth contains

a vision of the little book, introductory to the eleventh chapter, which exhibits the contents of it, the beast and the witnesses. The twelfth chapter verse 1—13 (exclusive of the sixth which anticipates the fourteenth and seventeenth verses) resumes the grand subject, the church, from the beginning. The sixth, fourteenth, seventeenth and nineteenth verses are a different view of the beast and the witnesses contained in the eleventh chapter. Chap. thirteenth is a description of the beast. The fourteenth of the witnesses. The fifteenth is a vision introductory to the sixteenth, which consists of the seven vials, or God's judgments upon antichrist. The seventeenth is a description of the false church. The eighteenth of her destruction. The nineteenth of the marriage of the Lamb. The twentieth of the happy condition of the church on earth. The twenty first and second of its glorified state in heaven. According to this analysis it appears that of the Revelation, the second and third chapters are epistles. The first, fourth, fifth, twelfth to the twenty second inclusive, are introductory and descriptive visions of the several subjects to which they relate, and consequently, that the prophecy of this book, or that which is properly *Revelation* is comprised in the sixth, seventh, eighth, ninth and eleventh chapters.

If we enquire for the subjects of this prophecy, will they not be found to consist of the following, related in the following manner? Applying the first seal, or the vision of the white horse and his victorious rider to Vespasian, Titus and their conquests, the prophetic series commenced about A. D. 70, and the first seal com-

prized a term of about 30 years, or extended, in round numbers to A. D. 100. The second seal, or the vision of the horse that was red, denoting that scene of war, slaughter and blood in the empire which was occasioned especially by the insurrections of the jews, and was so distressful to their nation extended through the next century to 200. The third vision of the black horse and the balances, denoting scarcity, distress and exactness in weights and measures, contained a term of fifty years to 250. The fourth vision, of the pale horse, whose rider was death, who had power to kill the fourth part of men, by the sword, or war, by hunger or famine, by death or the pestilence, and the beasts of the field, denoting a great mortality by these dreadful judgments, extended to 300. The fifth exhibits the souls of the martyrs, as victims under the altar, crying, how long Lord? referring especially to the persecution of Christians raised by Dioclesian, and which from the severity and extent of it was called the era of the martyrs. When the sixth seal was opened, there was a great earthquake or mighty revolution, the sun became black as sackcloth of hair, or was totally eclipsed, the heathen powers and princes were extinguished, and the empire was converted to christianity about 320, (this is supposed to be the same with the war in heaven chap. xii, v. 10,) and the church generally enjoyed prosperity to 400. We have next the opening of the seventh seal, upon which seven angels appear with seven trumpets, prepared to sound. The sounding of the first four typifying the several successive irruptions of the northern or barbarous nations upon the

empire, by which they subdued, depopulated and dissolved it, when the third part of the sun, moon and stars, was smitten, that the day shone not for one third part of it, or the ruling powers of one third of the world were entirely extinguished, 476. The fifth trumpet and first woe, by the figure of a star falling from heaven, the opening of the bottomless pit and the ascent of locusts out of it, denoting the imposture of Mahomet and the conquests and cruelties of his followers, the Saracens, or Arabians, 612. The sixth trumpet and second woe, by loosing the four angels which were bound by the river Euphrates, prefiguring the incurfions, depredations and conquests of the Turks, which commenced 1280. With this we may connect the vision of the beast and the witnesses prophesying in sackcloth.

We have lastly, the seventh trumpet and third woe, or God's judgments upon antichrist successively inflicted under the pouring out of seven vials, of which we live in the conclusion of the sixth, or the beginning of the seventh and last, under which divine judgment upon antichrist will be consummated in his complete and final destruction, and Satan be dispossessed of his visible kingdom in the world, which will be succeeded by the happy condition of the church on earth and its glorified state in heaven. What a wonderful system of visions is the Revelation, containing a prophetic series of events which commenced about the time of the apostle, and will extend to the end of the world! How apposite the figures to signify their various events? How admirably connected and harmonious? What evidence does the Revelation involve in itself of

its divine inspiration and authority? What external, visible evidence has it received from the dispensations of divine providence? How full of important instruction, support and comfort to those who are looking for redemption by Christ Jesus?—With these visions before our eyes, and the history of divine providence in our hands, we begin with the first seal of the divine volume. We examine all the subsequent visions, comparing the event with the prediction, and are surpris'd at their connection, their concert and exact fulfilment. We arrive at the period in which we live. We see the spiritual Euphrates dried to its lees, the resources of Popish antichrist exhausted to their very dregs. We perceive from their tenets and insinuations, that the unclean spirits, like frogs, are gone out into all the world. We see them every where, in the palaces of kings and the cottages of peasants, and we hear them croaking from every corner. Filled with consternation at finding the events and circumstances of the times in which we live so accurately described, we demand, how can these things be? We reflect that known unto God are all his works from the beginning. Our doubts are resolv'd and our faith confirmed. This is the revelation of Jesus Christ which God gave unto him. Convinced from the past we anxiously enquire for the future. We are inform'd that the contest will progress. We see the combatants marshalling under their respective leaders. We look to the captain of our salvation and see his name written, KING OF KINGS AND LORD OF LORDS. We are assur'd that he will vanquish, confound and put all his foes to shame, and triumph

and reign gloriously. We look around and see ourselves compassed about with a great cloud of witnesses which are earnestly contending for the faith once delivered to the saints. Inspired with holy fortitude, our zeal kindles to engage in the arduous conflict and support the blessed cause. Sensible that we are inefficient, yet persuaded that we shall be more than conquerors, through him who hath loved us, we gird up the loins of our minds, and as we wrestle not with flesh and blood, but against the rulers of the darkness of this world, against spiritual wickedness in high places, we put on the whole armour of God, the shield of faith, the helmet of hope, and the breast plate of righteousness, and the sword of the spirit, having our feet shod with the preparation of the gospel of peace, and praying always with all prayer and supplication, come Lord Jesus, come quickly.

PEREGRINUS.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

IF the following remarks are worthy of a place in your Magazine, you are at liberty to insert them. If you judge them not to be so, you will not disoblige the author.

IT has often been a matter of surprise, as well as of regret to the writer, that men should reason so differently on the subject of religion, from what they do on all other subjects: that they should there deny principles and sentiments, which they avow, and adopt in common life.—On questions where it is of the last importance to reason correctly,

and to feel rightly, they are most studious to err; and with respect to their relations and obligations to God, to resort to shifts and excuses which they will not for a moment admit in their intercourse with each other. Thus the existence of sin in our world is sometimes considered as an excuse or justification for the committing of sin; and the implantation of a principle of grace in the heart, as an abridgement of the liberty of man. It is admitted that we are wholly passive in what is termed regeneration, but not that we are thereby deprived of moral liberty, or that any constraint is laid upon our wishes or our wills. We are passive as to many or most of our concerns. We are passive in our creation—in the place of our birth—in the formation of our bodies—in the capacity of our understandings—and as to the families of which we are members. To some is given the power to obtain wealth and honors, while to others this power is denied. Some are healthy and robust, while others are sickly and deformed. Some are blessed with all the good things of this life, while others are deprived of them. We have no influence or agency in natural causes and effects. We have no power to change the seasons, or to arrest the course of nature. Winds and storms which often produce distressing calamities neither *come or go at our command*. We are unable to avert the cold of winter, or the scorching heat of summer. The blast, the mildew and the hail, lay waste our fields against our desires and our tears. We are condemned to perpetual toil—to sickness, and to death in consequence of the commission of a sin, in which we were not the actors. In all these

things we patiently acquiesce. We do not in general presume to fault the ways of providence to us on these accounts. But we cannot submit to have our hearts changed by the power of divine grace, without exclaiming, *our liberty is invaded*. It should not be forgotten that as soon as grace is implanted in the heart it becomes an active principle. It is perfectly congenial with the taste and wishes of the subject. So far from his endeavoring to extirpate it, he desires that it may have a greater and more predominant influence. He loves that which he once hated, and he discerns a glory in divine things to which before he was a stranger.—Were a man on a sudden to have his taste changed, in respect to some article of food, which he had always loathed, so as to have it become delicious and agreeable to him, would he complain that his liberty had been abridged—that his taste had been improperly affected—that a power had been exerted over him to his prejudice; or would he bless the power which had been exerted to enlarge the sphere of his enjoyment, and his capacity to receive good? Would the blind man to whom our Saviour restored sight, have complained, had it been done without his importunity, or even knowledge that Jesus was near him? And least of all should we complain that deity can give to us a power to become his sons; that he can, and that he sometimes does adorn us with moral beauty; that he can reinstamp his image on our souls; that he can give to us tender and benevolent feelings; that he can assimilate us to himself in the temper of our minds; and in consequence thereof render it consistent to bestow on us

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immortal glory and happiness?

I attribute all the false reasoning on this subject to improper views of the human character. He who believes himself to be by nature in some good degree as he should be, will of course deny any particular divine agency in renewing the heart and in sanctifying the affections—he will condemn it as depriving him of moral liberty. He will consider himself, if he has not attained, as capable of attaining to the state of a good man, and by consequence his privileges. Or if he brings to his aid the assistance of the divine spirit, he will treat it rather as the promised reward of his imperfect obedience, than as the free gift of God to the unworthy; and while he is forced to admit that the gift of a Saviour was an act of grace, he will claim to himself the merit of having made the application of the atonement, to his own heart.

But he who believes himself by nature to be wholly destitute of holiness—as an enemy to his creator—as entirely bent on evil—as devoid of any thing like a principle of obedience—who sees that he is set on his own destruction, without any inclination to change his habits, or his feelings, will never condemn the doctrine of regeneration by the agency of the spirit of truth: he will rejoice that a being superior to himself, of unwilling can make him willing, and that divine mercy can accomplish that for him, which he has no desire to accomplish himself.

On the origin of evil, it becomes us to speak with diffidence, and not to be *wise beyond what is written*. This we know, that however it may be overruled to the greater good of the universe, it is in its nature offensive to God.

D

I chuse neither to say that he is the direct, efficient cause of it, that he permitted, nor that he could not prevent it. Each of these modes of expression is to me unsatisfactory; and leads to consequences, which involve me in difficulties. I limit my view, to Meas more simple. It is enough that he has in all ages punished sin. That he gave his Son to expiate it; and that he has declared in his word, that he will inflict hereafter, on all the obstinate perpetrators of it, a destruction adequate to its demerit. The history of man from the beginning proves to us that our hearts, and not our understandings, reason, when we would attempt to justify sin by the existence of sin. Laws have ever been made to punish crimes, and the more malignant the crime, the more severe has been the punishment. Among savages, where there are few prejudices of education to bias the understanding, punishments are common and cruel. In civilized life, the object of laws has always been, to restrain the commission of evil, to guard and protect from its effects, to relax and weaken the motives to it, and finally to punish the incorrigible. On this subject there has ever been one common sentiment. No criminal at the bar of justice ever pleaded his crime, or the malice which produced it, by way of justification. Such an appeal would conduce to a more awful and severe sentence. Our children who reason less dextrously than we, never attempt to excuse offences in this way; they know, they feel too well the consequences. But this is the unreasonable treatment we give to an infinitely wise God; to him who made, who supports, and who continues us in being;

who sheds his blessings around us in rich profusion, and who has promised us the glories of his heavenly kingdom, on repentance and obedience to his commands. He would be thought a bold and daring offender indeed, who should unblushingly and in the face of day, blazon his crimes and triumph in that wickedness of heart which was the occasion of them; but we frequently hear sentiments like the foregoing, uttered calmly and without emotion, respecting sins against God. And there are not a few, who while they dare not charge all their sins to his account, will speak of them as being agreeable to his will, and as affording them much palliation.

The spirit of curiosity is ever awake to devise imperfections in the divine government, and thereby to furnish pretexts to abandon and to forsake it. No subject has been drawn into more frequent discussions than the origin of sin; on none have arguments *a priori* been more unsatisfactory; from none have conclusions been so wicked. A little modesty would have silenced such impertinence; and an appeal to the common sentiments of mankind given us complete satisfaction. The whole world is a mystery. Wherever we look around us we behold wonders which we cannot comprehend. Most that we know is what we see and feel. When we sin we are conscious of guilt, and we look forward to the issue with concern. When we do our duty, we have a witness within us of the rectitude of our intentions, and we rejoice at the approbation which heaven gives. When we travel farther than this into the designs of him who suffers us to do evil, we go aside from the path of duty; and unless our attention

be diverted from prying into the *deep things of God*, to endeavour to seek his mercy by repentance, we shall receive the reward of those who *wonder and despise and perish*.

A LAYMAN.

EXTRACT from a Sermon delivered at HARTFORD, on the Evening of May 12th 1803, by the Rev. ELIJAH WATERMAN, of WINDHAM, at the request of the TRUSTEES of the MISSIONARY SOCIETY of CONNECTICUT.

I SHALL have an excuse in my own conscience, and I trust in the view of him who has lifted up his standard to the Gentiles, if in the remaining part of this discourse I exclusively plead the cause of the heathen tribes, and respectfully attempt to remove the objections thrown in the way of propagating the gospel among them.

First.—It is objected, by an infidel spirit, that the gospel contains mysteries which impede its propagation among the heathen.

Some who make this objection plausibly pretend that they wish to christianize the heathen, but then their plan is to preach only moral principles without the sanctions of the gospel. They would keep out of view the turpitude of sin, the corruptions of the human heart, and the dignified character of the Saviour. Naked morality should be propagated without a foundation to support, or a motive to influence. Laying their deadly axe at the root of the tree of life, cutting off the divinity of Christ, the healing leaves wither, and the fruit perishes. And while they pretend to christianize the heathen, they rather become heathen themselves. But experience has sufficiently shown this objection to be

futile. The Christian religion has been propagated with all its essential doctrines and mysterious facts, among the ignorant, barbarous, and those who were deeply rooted in the superstition of idolatry. Indeed wherever the Christian religion has been preached with success, it has been done by those who held that God was manifest in the flesh to take away sin; and even where Missionaries have propagated their own traditions, they have grounded these on, and recommended them by the fundamental truths of the gospel. Indeed the cold apathy of the Socinians and the unbelief of such as make this objection, leave no room for any motive for exertion; the soul and its salvation are of no importance in their estimation; they do not treat man as in a state of probation, preparatory for a better world, they merely aim to produce in men a decent exterior, and such persons do not become Missionaries to spread Christianity in any form among the Pagans. It is true, judgment should guide and prudence direct as to the best mode of opening the Gospel and its essential truths to the minds of the ignorant and prejudiced; but God forbid, that we should pare away the gospel to the narrow views of human wisdom, that we should hesitate to declare in a decisive manner the whole counsel of God. Christ crucified as God in the flesh has been preached unto the Gentiles, and so has he been believed on in the world.

Again.—It is objected that the expense of Missionaries to the natives is more than we can bear.

This objection generally comes from those whose covetousness is idolatry; but no people, in proportion to their numbers, are more able to contribute to the support

of Missionaries than the inhabitants of Connecticut. Blessed with the good effects of that gospel which was the hope and glory of our fathers, God has given abundantly into our hands the means of holding out the cup of Salvation to the heathen tribes. Had we a sense of our duty, and of the grace of God, how small would be the burden of supporting a number of Missionaries among the natives; and of educating in our schools all the children which could be procured from them for that purpose? If we looked on this cause as the cause of Christ, who became poor that we through his poverty might become rich, we should not then magnify difficulties and catch at plausible pretexts for excusing our sloth, and through very covetousness leave the heathen on our borders to perish in their sins, without carrying them the bread and the water of life.

But another and more formidable objection still is brought forward, in which a confidence is placed that it is immoveable. It is that the experiment has been tried, the gospel has been preached to them and they will not receive it, therefore all exertions in missions to them is expense and labor in vain.

That the gospel has not been received by the natives with that readiness which the propagators of it desired is true, but this is not a truth peculiar to the present time. It was the same in the days of the Apostles, and has been in every successive attempt to spread the gospel. And could we number the multitude that have been brought to the knowledge of the Savior by the preaching of the Mayhews, Eliot, Brainard, and others in this country,

we should find a most encouraging motive *from their success*, to proceed with vigor in declaring to the Indian tribes the word of life. Where the gospel has been perseveringly and stately preached among them, the number of converts has been beyond expectation, and if the advance of truth has been slow it has never been ineffectual. Were our exertions in any measure in proportion to the importance of the object, and the means God has given us, we might realize more extensive effects, notwithstanding all the strength of habits and the peculiarities of disposition, which to the eye of human reason throw themselves in the way of the gospel's spreading among the heathen of this land. If we lift up our banner in the name of the Lord our God, shall we doubt of success? To go against human probabilities where God has commanded, is to go depending on HIM who says *Lo I AM with you*. In preaching to the Gentiles we must expect difficulties, and in winning souls to Christ, resistance. But in this ministerial business of our Lord we are not to act after the wisdom of men, nor to calculate on means in themselves. Here to confer with flesh and blood about the perils and hardships of the wilderness, the roving and savage temper of the natives and the obstinacy of their habits, is only to raise lions in the way; it is to abandon our confidence, to cast away our promise, to leave the grace of God, the power and presence of Jesus out of the account; and without these we shall be wanting indeed. But let us remember that we ourselves are descended from ancestors, who were without God, and strangers to the covenant of promise; they worshipped evil spir-

its, and sacrificed unto idols, and had not those Missionaries who felt the value of souls, gone forth with their lives in their hands, preaching Christ crucified, we should doubtless have been in darkness and the shadow of death. But now how manifold are the mercies which we enjoy in that religion which drives away the glooms of ignorance by the light of life and immortality ?

A dispensation of the gospel is committed unto us, and a woe indeed will be against us if we preach it not to the heathen in our land. Their perishing souls have long implored, have long demanded our exertions—but we have been cold and regardless of their condition, and have made none or feeble and doubting efforts to repel the wiles, or to oppose the triumphs of Satan. With the means of salvation in our hands, we have seen them perishing in their own blood, and have turned away and passed by on the other side ; this we have done, this we are still doing in the face of such a promise as this, “ For I will,” saith the Lord, “ extend peace to Zion like a river, and the glory of the Gentiles like an overflowing stream, and the heathen shall know that I am God, and there is none else that exerciseth loving kindness and righteousness in the earth.” Shall we turn over our bibles and read such promises, and yet fold our hands and say the time is not come—the heathen will not hear, nor receive the knowledge of the Saviour crucified ?

But may we not ask, what if the Son of God, when about covenanting to be a mediator for sinners, had, in the view of their obstinacy, rejection and cruel treatment of him, said, No, I will not

go for them—let them alone, for they will despise my words, mock and crucify me ; I will leave them to perish in their own sins. But no ; the bowels of the compassionate Saviour were melted in love, his repentings were kindled together—and he says, how shall I give thee up, O sinner ? How shall I leave thee to eternal death—how shall I cast thee off forever, without offering thee life, even at the expense of my own ? The cup of the bitterness of God’s wrath was wrung out before the Son, and in the view of all his sufferings. He took it freely—he drank it—and Oh, for us, he drank it all, without a murmur ! And shall we who have tasted that the Lord is gracious, be cold and lifeless in reaching out the cup of salvation to the heathen ? Will it be an excuse before the Saviour, that they would not accept ? No, our duty is to preach to them the gospel, whether they will hear or whether they will forbear. If we are faithful, and still it is a favor of death to them, the sin will lie at their door. Let us labor in faith to prepare a high way in the desert for our God, that Jesus in passing by, may give sight to the blind, hearing to the deaf, and life to the dead ; that he who is the spiritual rock may open the stream in the wilderness and pour its water among all the tribes ; that they may go out with joy and be led forth in peace, the mountains and the hills breaking forth into singing, and the trees of the field clapping their hands, because instead of the thorn comes the fir tree, and instead of the brier the myrtle.

Before the promises of God, all objections must vanish. Let the eye of faith look back and mark the progress the gospel has

made by means the most unlikely, and against all the enmity and all the power of the enemies of the cross of Christ. The ways of providence are not ours; the Lord seeth not, he worketh not as man. His counsel shall stand, and he will do all his pleasure. The religion of Jesus among the nations, like the grain of mustard seed, hath sent forth its branches, laden with the fruit of life, and the Gentiles have sat down under its shade, with great delight. Jesus was received up into glory, to carry forward the glorious work of the salvation of sinners; he has blessed his faithful servants; he does still bless, and will continue to bless them—to see of the travail of his soul and be satisfied.

But I turn from objections to the favorable tokens of success. It is a time when the spirit of the Apostles seems returning upon the friends of Zion. For the benevolent purpose of extending the religion of God manifest in the flesh, to the new settlements and the natives on our borders, new combinations of believers are yearly forming and gathering strength, from the prophetic promises, from searching the scriptures, from examining the benighted state of the heathen and the value of their souls, from more frequent and fervent prayer, and from a more general consent, that the set time to favor Zion is come. In Connecticut, under Providence, a good foundation has been laid for communicating to our white and red brethren of the west, the gospel of Jesus in a more effectual manner. Scarcely five years have elapsed since the formation of the Missionary Society, and though entering on its duties with the trembling steps of a little child,

leaning on the hand of Providence, it has made substantial advances towards its object. And success in every respect, as to funds, proper missionary characters, and the effect of the gospel preached, has far, very far exceeded the expectation of those who at first were thought over zealous. Multitudes through the new settlements will have occasion, through eternity, to bless God, that by this means they have tasted that the Lord is gracious, that Jesus to their souls is as the shadow of a great rock in a weary land, and as springs of water in the desert. By means of this society the gospel has been extensively preached, many churches have been formed, the ordinances have been administered to those who might otherwise have sat in darkness. Hitherto the Lord hath helped us, and we will be glad thereof. To the natives but one Missionary with his family has been sent forth by this society. To human view the prospect has at times been discouraging; but in God's gracious work of winning souls to Christ, there is no discouragement, my brethren. As ministers, as ambassadors, we must implicitly follow his instructions, and they are too plain to be evaded—*Go, disciple all nations, baptizing them in the name of the Father and 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 always even unto the end of the world.* Shall we for a moment, hesitate to go forward—shall we after a weak and inexperienced effort, not perhaps without being preparatory for success, shall we give up the heathen, and leave them to perish, while we have the means of salvation in our hands, and Je-

sis from his throne, stands ready to bless and make effectual the door that is opened? Shall we say, the time is not come? No. I am persuaded that Providence is turning those events which in appearance may look gloomy, so that they shall fall out for the furtherance of the gospel, and for the encouragement of those who have the direction of this important business. Not despising the day of small things, methinks the eye of faith may see the beginning of a most successful labor among the heathen on our borders—that Missionaries will be multiplied, villages will be settled, schools will be taught, churches will be formed, and the peaceful ordinances of religion will supercede the orgies of demons, and the tongue that now utters the song of war, the signal of death, will move to the song of Zion—and glory to the Prince of life; for the Lord is a covenant to the people, and a light to the Gentiles. It is nothing, O Lord, with thee, to help, whether with many or with them that have no power. Help us, O Lord our God, for we rest on thee, and all the glory shall be given to God the Father, God the Son, and God the Holy Spirit. Amen.

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Thoughts on Enoch and Elijah.

THE whole duration of time may be divided into three grand periods. The first extending from Adam to Moses—the second from Moses to Christ—the third and last, from thence to the end of the world, or the gospel age, called in scripture, *the last days*. Each of these periods has been successively marked, by a certain similar and memorable event, conveying, with increasing

evidence, the same moral instruction to mankind. The events referred to, are the translations of Enoch and Elijah and the glorious ascension of our Lord Jesus Christ. The two former of these, were, like ourselves, worms of the dust, men of like passions, nor differed from others, but by the sovereign and sanctifying influences of the holy spirit. They were persons of as unblemished moral character as any among the excellent ones of the earth—eminent examples of piety, faithful servants of the most high God; men of whom the world was not worthy. The character of Enoch, with the account of his translation, is concisely drawn by the pen of inspiration, but it is complete. “And Enoch walked with God and he was not, for God took him.” All the circumstances of this interesting event which a vain curiosity would prompt us to know, divine wisdom hath concealed. We are simply informed of the fact of his translation, and left in ignorance of the manner and circumstances of it; whether it was openly or secretly done, in the view of human witnesses or not. We have, however, from the probable design of heaven in the affair, reason to believe, that it was, in that age, of greater or less degree of notoriety to mankind. *He was not, for God took him.* He was removed from the connection and society of sinful men. God took him from earth to heaven, in the living uninterrupted union of soul and body. “By faith Enoch was translated, that he should not see death; and was not found because God translated him; for before he was translated, he had this testimony, that he pleased God.”

The history of Elijah and of

his translation in particular, is much more copious and diffuse. It is full of affecting and instructive incidents, all uniting to exhibit the same character of piety, zeal and faithfulness. Humility, patience, self-denial, devotedness to God, zeal and fortitude, are the prominent features in his character. His whole history is an uniform exhibition of these virtues in exercise. Under the reign of wicked Ahab, in the midst of Pagan persecution—in the most corrupted state of the public morals; when the whole nation of Israel, from the prince to the peasant, from the throne to the cottage, had almost universally forsaken the worship and service of the true God, and prostituted themselves to the grossest superstition and idolatry; he alone stood forth the champion of truth, an undaunted hero in the cause of his God. By his timely and faithful exertions, he was instrumental of reclaiming the nation from idolatry, and rescuing them from utter ruin.

Thus in their lives, and their exits—in their line of conduct upon the stage of this world, and the manner of their departure out of it, these two extraordinary human characters exhibited a bright typical resemblance of the great head of the church; who was holy, harmless, undefiled and separated from sinners—rose from the dead a glorious conqueror over death, hell and sin, and ascended in triumph to the right hand of the majesty on high. These were the men, in the several ages in which they lived and acted, whom God delighted thus signally to honor. These were the chosen vessels, by whom divine wisdom saw fit to make sensible manifestations to the intelligent universe,

of his infinite love of righteousness, and the consummation of his mercy to the redeemed, by the glorious rewards of his grace actually bestowed. By these examples he designed to instruct and comfort his poor afflicted people travelling in this dark and dreary wilderness—to wipe the tear of affliction from the furrowed face of mourning piety—to dart a ray of heavenly light through the gloomy scene of mortality and the grave, and by these assured tokens, to confirm the faith of the saints in their future resurrection and eternal glory.

By what God hath actually wrought in the persons of Enoch and Elijah, his immutable purpose of grace towards all his faithful servants is exemplified and declared, and all his precious promises of glory to the saints, ratified and confirmed. Like the ethereal bow in the cloud, the instituted pledge of God's covenant with Noah, these glorified sons of Adam are standing monuments to the saints in heaven and on earth, of his covenant faithfulness to the redeemed—that they shall all, in due time, be gathered into his heavenly kingdom, glorified together in the whole man, and made happy forever in the beatific vision and enjoyment of God.

These, doubtless, were some of the principle points of instruction taught to the old testament church, by the translations of Enoch and Elijah. But under the gospel dispensation, in this third and last period of the militant church, the same things are more eminently expressed and confirmed by the resurrection and ascension of the Lord Jesus Christ—by the glorified humanity of the great head of the church. In him, all the promises of God are yea and

amen. And of him both Enoch and Elijah were but the pre-figuring types. Behold, a greater than either is here ! He is the resurrection and the life, and because he lives, his people shall live also. " But now is Christ risen from the dead, and become the first fruits of them that slept." Now the idea of *first fruits*, necessarily implies that of a succeeding harvest. " And he is the head of the body, the church ; who is the beginning, the first born from the dead." If then the head be risen, what is this but an assured token that the body shall not always moulder in the dust, but that the whole church shall assuredly arise, and follow their ascended Lord to the bright mansions of eternal glory ? Yea, such is the vital and indissoluble union between Christ and his people, that in the strong, metaphorical language of scripture, the body, the whole church are repeatedly represented as being actually risen, ascended and glorified with their divine head. What an inexhaustible source of consolation is here presented to the suffering people of God ? An anchor indeed entering within the veil. Let faith brighten into triumph and say, O death where is thy sting ! O grave, where is thy victory !

" Saints should be joyful in their king,
E'en on a dying bed,
And like the souls in glory sing ;
For God shall raise the dead."

ASAPH.

The days of youth are the most privileged and convenient period in life to attend to the duties of religion.

R IDING, the other day, into a distant part of the country, I fell into company with

a minister of Jesus, who informed me that, for some time past, there had been among the people of his charge, apparently more than a common attention to religion, which he hoped was the dawning of a special revival. The people attended on weekly lectures and conferences with apparent delight, and the concerns of eternity seemed to claim a general attention. He urged me to go home with him, and preach a lecture which had been appointed in consequence of these pleasing appearances. I went. The people assembled. A deep solemnity appeared depicted in the countenances of the whole assembly. It evidently appeared, that they had not assembled merely to shew themselves ; but to hear, and to hear the gospel, as revealing to them the awful end of the wicked, who die in their sins ; uninterested in the blood-bought pardon of the Redeemer ; and as pointing out the only way of escape and salvation, by a regeneration of heart, and cordial acceptance of the Lord Jesus. The assembly was not large ; but it was as numerous as was expected. A number of youth of both sexes were present. Their vain and trifling airs were laid aside ; their countenances fixed and deeply impressed ; and the tear, expressive of deep concern, started in their eyes. They seemed to feel convinced their souls would never die ; but exist eternally, beyond the grave, in the celestial paradise of God, or in the dark region of hell. Whether these impressions will be lasting or not, I pretend not to know ; nor do I know, whether they will bring them to an habitual and persevering attention to the all-important concerns of the soul, or in a few days, as is unhappily

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sometimes the case, be cast away for scenes of dissipation and carnal mirth; nor whether they will be duly encouraged, till God shall in the riches of his grace renew their hearts, and fill them with the blessed consolations of religion. Of this I pretend not to judge. I leave it with him *who has the residue of the spirit; who maketh fore, and bindeth up; who woundeth, and his hands make whole.* But, in whatever manner these tender impressions upon the heart and the conscience may be treated, by those who were then the subjects of them, one thing, in particular, from the interesting scene, forcibly struck my mind; and it was this, *That the days of youth are the most privileged and convenient time to attend to the duties of religion.* This is often denied. Inconsiderate youth put far away the evil day; and their forced excuse is, that youth is neither a privileged nor convenient time to attend to the duties of religion, not considering, *to-morrow they may die, as thousands have died before them;* nor laying to heart, the solemn warning given them, by an inspired preacher, in these words, Eccl. 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: *but know thou, that for all these things God will bring thee into judgment.*"—Will God, then, O young man, or young woman, who may chance to read these pages, bring thee into judgment for all these things? Art thou, while thus indulging in sin, sowing the seeds of sorrow, which thou must reap, either in this or the eternal world, or perhaps in both? Surely, then, it becomes thee to consider thy ways,

and to fear him who is able to destroy both soul and body, in hell, forever!—But, I was saying, youth is the most privileged period in life to attend to the duties of religion; and who can a moment doubt it, that knows the human character? The young are not hardened by long habits of sin. Is not the mind in youth peculiarly tender and soft, and easily moulded into good habits? Is it not all alive to feeling, and easily impressed with whatever greatly interests it; having none of the sorrows, the pains, the weaknesses and the infirmities of old age to destroy its strength and activity; while animal nature most readily lends its assistance, in the feet to walk, the eyes to see and read, the tongue to speak and ask, and the ear to hear and receive instruction. But, in old age, all will be the very reverse. A long hardened, corrupted taste will not easily be subdued; habits of sin, long indulged, urge on to continued indulgence, in defiance of reproof; the terrors of hell having been often resisted, cease to alarm the guilty wretch; and he is ashamed to renounce his dissolute conduct for a life of prayer and religion.—I have lived to see the mighty power of God, in the riches of his grace, displayed in the revival of religion, in several different towns; and have observed that the young, where there were no sons of Belial to corrupt them, have been more or less the subjects of the blessed work.

That the days of youth are the most privileged and convenient season to attend to the duties of religion, appears, also, from the forcible manner in which king Solomon has pressed upon the young mind a remembrance of God. But, since his arguments

are expressed in figurative language, I shall now endeavor to place them in a plain and familiar light. Eccl. xii. 1. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them."—Explanation. Remember now your Creator in the days of youth, while in health, and full strength of body and mind; for these are the best days that ever you will see, to obtain that religious instruction which is essential to your everlasting peace and happiness with God. For the years of old age, if you are suffered to live, will soon come upon you, with all the pains, afflictions, burdens and evils which naturally attend that period in life; and, if you are then found destitute of religion, you will find no pleasure in them. Borne down with such a load of infirmities, you will find nothing to comfort you on earth; nor, without religion, any thing to comfort you in the near view of eternity.

Verse 2. "While the sun, or the light, or the moon, or the stars be not darkened, nor the clouds return after the rain."—*Exp.* For youth, on every account, is the most convenient and best time you will ever find to attend to religion and make your peace with God. It is the best time; because then, if disposed, you can enjoy all the works of God. In youth, the sun, the light, the moon, the stars and all the works of God are pleasant to the clear sighted eyes, cheering the mind; and the lively beauties of the verdant hills and flowery meadows, after the refreshing summer's rain, administer new and varied pleasure. But, in old age,

by reason of the dimness of the eyes, all these sources of comfort, to cheer the animal spirits, are darkened and lost. Failing eyes make them cease to please. When the rain is over, and the sky clears up with a beautiful brightness, the clouds still hang on the minds of the aged. They forget not their sorrows and infirmities. All to them still remains dark and gloomy. A clear sky gives them no lasting pleasure. When young, they rejoiced at the pleasing change, and beheld its beauties with rapture; but the burdens of old age are not to be removed by the clearing of the sky. The joys of the young are remembered but to increase the gloomy contrast of declining years.

Verse 3. "In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out at the windows be darkened." *Exp.* For, in old age, when the nerves are relaxed, the legs, which are the great pillars that support the temple of the body, become feeble and tremble. Hence, it is with difficulty that the aged move themselves from one place to another; with difficulty if disposed, that they can get to the usual places of public instruction; and, sometimes, they are so enfeebled that they cannot go at all. And while their legs tremble, their knees bow themselves, and no longer strong and firm to keep the body erect, smite the one against the other, thus making the difficulty of travelling from one place to another still greater. Besides, their grinders or teeth are chiefly gone, a few only being left, making it difficult for them to eat their food, and destroying the pleasure, once

enjoyed. And to add still to their sorrows, the sight of their eyes fails, so that they can no longer look out of those windows of the body, either to enjoy the beauties of nature, or to read the holy scriptures. But, in the days of youth, it is far otherwise. The young never complain of weariness of legs. They can run,—they can walk with ease from place to place, wherever they please. Their legs never tremble, nor their knees smite together: they are strong men; they easily bend, and the body feels but a light burden upon them. Their teeth are strong and full set; and they eat their necessary food with ease and pleasure. Their eyes are clear and penetrating, embracing all the beauties of nature to cheer the mind, and enable the inquiring sinner to read the holy scriptures. On these accounts, how superior, therefore, are the days of youth to the days of old age, to attend to the duties of religion! Young people can go to the house of public worship, at all seasons of the year, in all weathers, as often as they please, and with ease. Their ears are not deaf, when there, that they cannot hear; nor their eyes blind that they cannot see; nor their memories weak, that they cannot remember; nor their sense of feeling lost that they cannot feel. Oh, my young friends, can you seriously read this description of the decrepitude of old age, with its countless infirmities; and yet, vainly flatter yourselves, that old age will be the best period of time to begin a religious life? Do you not in a moment see, in spite of all your unwillingness to acknowledge it, that the privileges of youth, on these accounts are unspeakably greater than those of

age? But, the painful contrast ends not here.

Verse 4. "And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;" *Exp.* And the eye-lids, (which in youth are naturally light and open, for the eyes to see all that passes in the streets,) shall become heavy, and be long and often closed in sleep, to support the feeble remains of decaying nature, when through the loss of his teeth and appetite, the aged man eats but little, and sleeps much, living in a kind of stupidity and insensibility to all that passes before him. And yet, notwithstanding his peculiar dulness, his sleeping so often and so much, he shall not be able to enjoy sweet rest in the night, as he once did, in the days of youth; but shall in weariness long for day, and tired of his bed, as well as of every other enjoyment, shall impatiently get up in the morning, at the voice of the Robin and the Lark, (singing at the early dawn,) in every position wearied, restless, and joyless both by night and by day. Nor can the musical notes of these sweet warblers of the early morn; nor of the softest tunes, sung by a choir of singers, the admired daughters of music, which once enlivened, delighted and sweetened the mind, in the days of youth, in old age soothe and sweeten a troubled mind. For, in old age, even the soft charms of music cease to please. The aged can neither sing themselves, nor will their relaxed constitution and decayed nature, admit of their receiving delight in hearing the songs of others. To them, every thing is in a manner joyless.

Thus stripped of earthly enjoyments, in old age, nothing but pure religion can sweeten the mind and afford lasting pleasure.

Verse 5. "Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grass-hopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets." *Exp.* And, not only are the days of youth the best and most convenient time to attend to the duties of religion and make your peace with God, since such are the infirmities, the weaknesses, the pains and the troubles of old age; but, also, because the aged lose the strength and vigor of their early days, becoming timid. They are afraid of that which is high. All great undertakings frighten them. They have no courage, none of the fervor, the animated zeal of youth to engage, where trials and difficulties are in the way to the obtainment of a great object. They are continually suggesting their fears in the way of it. Thus they set down disheartened; and to avoid the danger of trials and difficulties, live as they have done, without accomplishing any great undertaking. How then will they think of engaging in a life of prayer and real religion, if they have neglected it to that advanced period of life? Is not pure religion from its very nature attended with trials and difficulties, in such a corrupt age of the world as the present? Do not many, otherwise agreeable young people, shrink from it, because of its trials? Do they not suggest, there are a thousand fears in the way? *They shall be singular; or they shall be ridiculed; or they shall be neg-*

lected, if they are known to be prayerful, humble and pious? I appeal to your hearts, my young friends, is not this your excuse, for living in such a cold neglect of God and religion? Is not this the reason, why you are no more concerned for your precious, immortal souls? Is not this the reason why you are ashamed to be tho't seriously enquiring, What shall I do to be saved? Oh! inconsiderate youth! Why will you thus suffer yourselves to be deluded? Why will you willingly fall into such a fatal snare, and presumptuously risque the loss of all the glories, prepared for the righteous, in the everlasting mansions of blessedness? Do you expect these fears, trials and difficulties will be less in old age than they are now? Do you expect there will be nothing then, to hinder or discourage you from attending to the duties of religion, after being so long neglected? Oh! As you value the everlasting blessedness of your own souls, deceive not yourselves! Depend upon it, from the very nature of man, these difficulties and trials will then, certainly be greater. If, therefore you have not now, while in the full vigor and ardor of youth, courage to be singular, from a wicked world, by engaging in the humble duties of religion, while you are not established in long habits of sin, consider there is but little, if any prospect of your doing it then. Do you not think it is harder for a man to set up prayer in his family, who has lived to be an old man, in the wicked neglect and contempt of it, than it would have been when young? Harder for him to break off from a life of profaneness and vice, and to live in conformity to the purity of the gospel, than it

would have been when young? Has he not more shame, more scoffing, more trials and difficulties to encounter, in the way of religion, from his wicked companions and the world, than he would have had, at an earlier period in life? And is he not, from that love of ease, and dread of trouble, which are peculiar to old age, far less prepared to meet them? For, is it not then, that *the almond tree shall flourish* with the silver blossoms of infirmities, the grey hairs thickly increasing on the head, through the decay of nature? Will not then the smallest disappointments produce great uneasiness, and trifles of no more consequence than an *insignificant grasshopper* be felt as an intolerable burden? And, thus borne down with infirmities, *the desire shall fail*; and if prepared for death it would rather be chosen than life. For he sees nothing that can make him happy on earth. He beholds nothing here to create new desires. All to him is a burden, and without satisfaction. For, when thus aged and infirm, from year to year, and from month to month, he has nothing but death to expect, while he yet lives. He is frequently, at the report of every funeral, in gloomy anticipation, calling to mind his own death, and picturing to himself his own mourners, as forming themselves in the streets, to carry his dead body to the grave; and so painful is the thought, that it often destroys all enjoyment; having none of the divine consolations of religion, to gladden the heart with the bright prospect of eternal glory.

Death is a most solemn and interesting change, come when it may, either in the days of youth, or of old age. It closes forever our probationary state. It shuts

us up to the last great day of judgment, when the wicked shall be turned into hell, and all the nations that forget God. For, *Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.* Thus closes king Solomon's arguments, enforcing both the duty and importance of remembering God in the days of youth, from the consideration of the pains and infirmities of old age; and from the certainty of the soul's immortality, and of a future judgment. Will you then, my young friends, still close your eyes upon the sacred page; still shut your ears against the warning voice; and still harden your heart against the duty of remembering God, as solemnly enjoined? Will you, after reading this list of the failings, troubles and trials of old age, and of the peculiar advantages of youth, their health and strength of body and mind, their activity and capacity for enjoyment, still plead, that you are too young to remember God, too young to begin a humble, prayerful, pious life? Will you vainly flatter yourselves that old age will be a more convenient time to begin a religious life; that it will have fewer trials and difficulties to encounter than youth? If you honestly search after the truth, you plainly see it will not be so. You see, that, on every account, youth is the best possible time to begin a religious life; and, that the longer you neglect religion, the less is the prospect of your ever finding a *pardoning God.* ZEPHO.

QUESTION.

MESS'RS EDITORS,

AN explanation of Matthew v. 23, 24. is requested, by a constant reader of your Evangelical Magazine.

Religious Intelligence.

Extract of a letter from Rev. DAVID BACON, Missionary to the Indians, dated MICHILIMACKINAC, May 18, 1803.

“THE spirited exertions of the board of Trustees, and the liberal donations which are made by the children of God, who are ardently praying for the success of the Mission to the Indians, loudly call for thanksgivings to the Great Inspirer of every good design, and afford the highest encouragement to hope, that the Lord is about to do great things for these poor, wretched and long neglected heathen, who have been for thousands of years under the entire subjection of the powers of darkness. The directors and supporters of the Mission seem to have done their part, thus far, very faithfully; and as they have sowed bountifully they will doubtless reap bountifully. May that liberal soul in Vermont be rewarded with a plentiful harvest of grace here, and of glory hereafter! I pray that I may not be left to counteract these noble exertions by slothfulness as a laborer, or to waste, by unfaithfulness as a steward, the sacred treasure which has been deposited for such a benevolent and godlike purpose. If the Lord was not sovereign in the choice of instruments to be employed, as well as in the ends to be answered, I could have no hopes of success, unless baptized afresh with the fire of that love which is stronger than death. I know that it is my sin and shame that I am so destitute of that faith, love, zeal and fortitude which are so necessary to fit me for the work. But why is it that I am so un-

prepared when such great preparations are made in other respects? Is it not because that for all these things God will be inquired of, and the friends of the Mission, depending too much on temporal means, and too little on his power and grace, have offered more money for my support than prayers for my sanctification and success. They would do well to remember that, next to the powerful accompanying of the word, the sanctification of the Missionary is of the highest importance. If the effectual fervent prayer of one righteous man availeth much, what might we not expect from the united, effectual and fervent prayers of all the righteous who are supporters of this Mission? If they should pray for a large measure of grace to be bestowed on their unworthy Missionary, they might reasonably hope that he would press forward through all dangers and difficulties, for the glory of God in the salvation of the souls of the poor heathen, tho' he might have to endure hunger and thirst, cold and nakedness; and that the Lord would do great things by him for the establishment of the Redeemer's kingdom where Christ has not been named.

“I hope to see my interpreter here within a month. As soon as he comes I calculate to go directly to *Arborcross*, and spend the most of the time there through the summer.”

ORDINATION.

On the 25th of May 1803, was ordained to the work of the Gospel ministry in *DANBURY*, the Rev. *Israel Ward*, a Licentiate from the Presbytery of New-York.

The Rev. *Nathaniel Bartlett*, of Reading, made the introductory prayer, the Rev. *Samuel Blatch-*

ford, of Bridgport, preached the sermon, the Rev. *Elisba Rexford*, of New-Stratford, made the consecrating prayer, the Rev. *David Ely*, of Huntington, gave the charge, the Rev. *Stephen W. Stebbins*, of Stratford, gave the right hand of fellowship, the Rev. *John Ely*, of Bethel, made the concluding prayer.

POETRY.

COMMUNICATED AS ORIGINAL.

The Penitent imploring Mercy.

PART I.

1.

DEAR SAVIOUR, see a guilty soul
Bedew thy feet with tears;
If my repentance be sincere,
Oh, dissipate my fears!

2.

Remove those grievous loads of sin
Which sink me to the dust;
Give me the Spirit of thy grace,
And be thy name my trust!

3.

Shew me that though my sins are great,
Thy love is greater still;
That sov'reign grace can overcome
The most obdurate will.

4.

Give me that well establish'd faith
That never yields to fear;
Though duty's path lie through the sea
And ev'ry danger near.

PART II.

1.

OMNIPOTENCE hath often chose
The humblest means, to show
That power divine, not human strength,
Could conquer Jesus' foe.

2.

Oh, honor me with thy commands
To some poor slaves of sin:
Oh, let me hear them speak thy name,
And try thy love to win.

3.

Sinners, can you behold his love
And yet no sorrow feel,
That you have so ungrateful been,
So long oppos'd his will?

4.

By ev'ry most endearing name
He hath your souls address'd;
But you've neglected every call,
Not willing to be blest.

5.

Know then, if mercy will not move,
That death attends his frown.
Hopeless remorse and keen despair
Shall your false pleasures crown!

6.

Then shall no visionary joy
Illume the cheerless scene;
But while ETERNITY shall last,
New horrors will begin.

ALETHEA.

Donations to the Missionary Society of Connecticut, from May 19, to July 6.

		D.	C.
May 19.	From Deacon David Hubbard, Glastenbury,	2	
28.	A friend of missions, to purchase books,	5	58
June 3.	A stranger from Berlin,	6	
16.	Rev. Seth Williston, contributed in new settlements,	49	63
28.	A friend of missions, to purchase Testaments,	20	
29.	From a Lady of Vermont,	25	
	Samuel P. Robbins, Plymouth M.F.	5	
	A friend of missions,	2	
July 6.	A friend of missions,	10	

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[No. 2.

God's all-sufficiency a support against despair, and a source of encouragement, in the view of difficulties in the way of salvation, which it is impossible with men to surmount or remove.

MANKIND are very apt to run into extremes; and as much so, perhaps, in regard to religion and their spiritual concerns, as with respect to other things. Whilst some go along easy and secure in sin, under a vain imagination that they are able to do all that is requisite to insure their final happiness, whenever they shall find it necessary to apply themselves in earnest to the business; others, perceiving difficulties, which neither they nor any mere men are in all respects able to surmount or remove, may be almost ready, in a kind of despondency, to abandon the hope and relinquish the attempt of attaining to happiness beyond the grave; hastily concluding, that because it is impossible with men to effect all that is necessary to their salvation, it is therefore utterly and absolutely impossible.

The scriptures, duly attended
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to and understood, will furnish instructions amply sufficient to guard against both these extremes. It is, however, only with respect to the latter, that some observations will now be made, taking for our guide or ground work, an important truth mentioned by Christ to relieve the minds of his disciples, when distressed with the view of a seeming impossibility in the way of men's salvation, on account of their love of the things of this world, and attachment to earthly riches.

A young man, who very respectfully addressed to Christ, this serious question, "What shall I do that I may inherit eternal life?" upon being told by Jesus to sell whatsoever he had, and give to the poor, and he should have treasure in heaven: and to come, take up the cross, and follow Christ, "was sad at that saying, and went away grieved; for he had great possessions." Upon this occasion, Jesus looked round about and said to his disciples, "How hardly shall they that have riches enter into the kingdom of God." His disciples being astonished at his words, he

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answered again, and said unto them, "Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go thro' the eye of a needle than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, who then can be saved?" But Jesus looking upon them, to relieve their astonished minds, said, "With men it is impossible, but not with God: for with God all things are possible." See Mark x. 17—27.

In these last words, this general truth is plainly suggested, That all things necessary to the salvation of men are possible with God. Though in other respects, as well as in that which occasioned the surprise and consternation of the disciples, yea, though in ever-so many respects, the salvation of any be impossible with men; yet it is not absolutely impossible, because with God all things are possible. Therefore,

Agreeable to the design, with which this important and interesting truth appears to have been mentioned by Christ, it may with propriety be improved for the relief and encouragement of those, whose minds are greatly dejected and nearly overwhelmed with a view of things, on account of which salvation may seem impossible, and really is impossible with men. Particularly

I. Death is the wages of sin—its deserved reward. The law of God, which is holy, and just, and good, and must, at all events, be supported, curses every one who doth not perfectly obey it. It is also fact, that all have sinned, and come short of the glory of God: that all have transgressed and daily transgress the law of God.

Hence, it may sometimes seem, especially to such as have any considerable understanding and conviction of the true tenor and vast extent of the divine law, and of their numerous transgressions of it and habitual contrariety to it, as though it was impossible that they or any of mankind should be saved, unless the law is repealed or given up. See Rom. vii. 7—12.

With men it was impossible to devise any method, or to make any provision for the pardon of transgressors, consistently with the divine law's remaining in full force. But that which, in this respect, was impossible with men, was possible with God, and is actually accomplished.

The scriptures inform us with great plainness, that God hath set forth his son Jesus Christ, who is both God and man in one person, "to be a propitiation thro' faith in his blood; to declare his righteousness for the remission of sins—that he might be just, and the justifier of him who believeth in Jesus"—that "Christ hath redeemed us from the curse of the law, being made a curse for us"—and that "God hath made him to be sin for us," that is, an offering and sacrifice for sin in our behalf, "who knew no sin; that we might be made the righteousness of God in him." This divine person, having in our stead, as our representative and substitute, rendered a perfect obedience to the whole law, under circumstances most peculiarly difficult and trying, and borne our sins, or the expressions of God's righteous anger against them, in his own body on the tree, "is the end of the law for righteousness to every one that believeth"—to every true believer in him he is instead of the perfect personal obedience

required by the law ; or in regard to his justification before God, he answers for the believer every end, every purpose, which would have been answered by the perfect personal righteousness required in the law as the condition of his justification.

But admitting the sufficiency of Christ's righteousness and atonement, to render the justification of every true believer in him, consistent with the justice of God, and with the honor and authority of the divine law ; nevertheless

II. It is still true, that without holiness no man shall see the Lord—That the sinner, in order to be justified thro' the righteousness of Christ, must exercise repentance towards God and faith towards our Lord Jesus Christ, even faith which worketh by love, and involves the principle or beginning of real holiness. But all mankind are by nature the children of wrath, unholy and sinful : and many sensibly find, by their own experience, that they are dead in sin, prone only to evil, but averse to God and holiness. Hence, to some it may still seem as though it was impossible that they should be saved—as though there could not be produced, in their hearts, so great and essential a change as is necessary for this purpose.

With men, it is confessed, this is impossible. No man can change his own heart, or produce spiritual life in his heart which is spiritually dead. Nor can any other man do it for him. But this is possible with God, and hath often been effected. Paul having made to the saints at Ephesus an affecting statement of his own and their former character, as being totally depraved and altogether sinful, immediately added, " 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 :—and hath raised us up together, &c.—For by grace are ye saved thro' faith, and that not of yourselves : it is the gift of God.—For we are his workmanship, created in Christ Jesus unto good works."

The power of God is every way equal to the production of this essential and all important change. And his grace is likewise sufficient, and will be displayed by the effect, in every instance wherein it is, on the whole, wise and best, that it should be wrought.

But one, and another, whose eyes are opened to see himself, may yet be ready to say, *My case is singular.* My sins are so many, so great, and so aggravated—my heart is so hard and stupid, and my will so obstinate, and all manner of sinful lusts and habits, by long indulgence, have become so deeply rooted, fixed and confirmed, that is impossible that I should be converted and saved.—

True : This is impossible with men.—By your own exertions you will never overcome the power of sin in yourselves, or break its habits, or make yourselves new hearts, or repent, or believe, or love or obey the truth in sincerity. For all the exertions of a totally depraved heart are opposed to these effects. But the power of God is sufficient to effect all these things in you and for you. And it is possible that he will, notwithstanding the number, and greatness, and aggravations of your sins and provocations. Though your case be, indeed, very threatening, dangerous and alarming, and you really have great reason

to fear and tremble; it is nevertheless possible that God, in the exercise of his infinite sovereign mercy, may yet display his almighty power in your conversion and salvation. For he is not a man; nor is he like to men with respect to the degree and duration or length of his forbearance and mercy. But in regard to showing mercy, as well as in other respects, his thoughts and his ways are higher than ours, as the heavens are higher than the earth. [See Isaiah iv. 6—11.]

III. The Christian, considering the straitness and narrowness of the way which leads to life—the temptations and difficulties attending it—the opposition he hath to encounter from the world, the flesh, and the devil; and sensible of his own weakness, of the deceit and treachery of his heart, and the remaining strength of his lusts; and observing that, according to the scriptures, they only who endure to the end are to be saved—that the promises are to those only who overcome; may, at times, be ready to say within himself, it is impossible for me to succeed: I shall one day perish by the hands of these enemies; as David, after numerous, great and signal deliverances, said in his heart, “I shall perish one day by the hand of Saul.”

Alas! how much anxiety and distress do Christians undergo and experience, for want of a constant, lively and firm faith in the all-sufficient power and grace of God, in his infinite wisdom and inviolable faithfulness, and in the inexhaustible merits of Jesus Christ!

It is, indeed, impossible with men, to keep the strait and narrow way, to overcome all temptations and opposition, from within and from without, by their own

skill and exertions? But hath the Christian, therefore, any reason to despair?—none at all. For the things which are impossible with men, are possible with God. And to the real Christian, these words of the Lord are applicable, “My grace is sufficient for thee: for my strength is made perfect in weakness.” Therefore, he may be able to do all things through Christ who strengtheneth him. God’s faithfulness is engaged, not to suffer him to be tempted above that he is able. And he will never leave him, nor forsake him; but will keep him by his power thro’ faith to salvation.

True, perhaps, one and another may be ready to say; was I a real Christian, these promises would apply to me, and I might confidently expect their fulfilment. But, alas! this is not the case, though I once thought it was. For a number of years, I lived in the pleasing persuasion, that I was a child of God, and an heir of heaven. Then, as I thought, I beheld the glory of God in the face of Jesus Christ, and loved him, and put my trust in him, and delighted in drawing nigh to him, and had at times, as I then supposed, sweet communion with him.—But now the scene is entirely changed. I have no clear or lively sense of the glory and amiableness of God. He rather appears to me as a being of awful majesty and terrible wrath, justly incensed against me for my numerous sins, and stupid hypocrisy. For it now appears to me, that my former hopes and joys, and religious affections, were founded in selfishness, under the influence of a mistaken persuasion, that I was reconciled to God and in a state of favor with him.

If this had not been the case,

it seems to me, that I should not have lived as I did; and that God would not have withdrawn and forsaken me as he hath. Hence, such a person may be ready to think or fear his case is hopeless. For if after all that he hath experienced, and professed, and done, he is yet destitute of the love and grace of God;—if something beyond and *essentially different from all* that he hath hitherto experienced, is absolutely necessary to his salvation; it may seem to him as though it was now impossible that he should be saved.—

With respect to cases of this kind, it may be observed,

1. It is possible that a person viewing things much in the light now stated, may be a real Christian under the frowns and hidings of God's face, for his undutiful temper and carriage. Perhaps he hath not taken proper care to maintain a due sense of his constant dependence on God, for all light, grace and comfort, but has been too confident of his own strength and sufficiency. He, probably, hath not kept his heart with such care and diligence as he ought to, but has given way to the workings of pride and vanity, to covetousness, worldly-mindedness and the love of ease. And in many respects, he may have been not only negligent in performing the duties and cherishing the affections required of him; but likewise indulged to those carnal feelings and affections, which are contrary to real holiness, and tend to grieve the Holy Spirit of God.—God, therefore, may have withdrawn or withholden from him those sensible communications, which he used to grant, and left him in a degree to himself, to struggle, in a measure alone, against his enemies, sin and Satan, to humble him, and to prove him,

and show him what is in his heart, that he may do him good in his latter end. Or,

2. Admitting, that a person viewing himself in the light which has been stated, is really destitute of the grace of God, and hath heretofore been pleasing himself with a false persuasion of his reconciliation with God, and interest in his favor; his case, upon this supposition, is indeed very dangerous and alarming; and without a special and very remarkable interposition of the mighty power and infinite grace of God, he will perish forever.—However, there is yet no absolute impossibility of his salvation. God is as able to change his heart and bring him out of darkness into his marvellous light, as he was to undeceive him, and prevent his going down to destruction under his former self-flattering delusion. If he was before deceived, and his heart dead in sin, he was totally averse to the light which hath undeceived him, and would not have given up his former ill-founded hope, if God had not been pleased to take such measures and to let such light into his mind, that he could no longer maintain it. And as God has thus removed one great obstacle to his saving recovery, it is very possible that he may also see fit to produce such a real change as will issue in his salvation. Therefore, altho' he has great reason to fear, and ought to view and feel himself in an exceeding dangerous condition, he ought not to give himself up to despair.

And, as a conclusion, it may be proper to observe, That altho' men ought not and have no reason to despair of salvation, merely on account of those difficulties in the way of it, which it is impossible for them to remove, since all

things are possible with God; yet, on the other hand, it is unwarrantable and dangerous to settle down in a confident persuasion that they certainly shall be saved, without good evidence that they are such as the scriptures declare will be saved.

ASTHÈNES.

Analysis of the Book of Daniel.

WE are taught by an inspired writer of the New-Testament, that the prophets of the ancient dispensation testified before hand, the sufferings of Christ and the glory which should follow.* This testimony is divine, having been given by "the spirit of Christ which was in them."

His Church, which he redeemed by his blood, was to be conformed to him in character, in suffering, and in the glory which was to follow. This is abundantly evident from ancient scripture history of what was past, and from the general course of prophecy of what was future.

The accomplishment of these divine predictions, while it is attended with such heavy afflictions to the people of God; is also pregnant with consolation to them, in all their sorrows, both as it is a full confirmation of the truth and divinity of the holy scriptures, and as it strengthens and confirms their joyful hope of the glory which is to follow, even the final, complete victory and triumph of the Redeemer over all evil, and the blessedness and glory of the redeemed church.

A view of sacred history and prophecy from the beginning to end of the sacred canon, would abundantly confirm these

observations. They will be illustrated in this discourse, only by giving a brief analysis of the book of Daniel.

This book is composed of history and prophecy. It appears that the prophet, and his three friends, connected with him in mutual affection and by important events, were descended from a branch of the royal family of David; that they were carried to Babylon in the captivity of Jehoiakim, or Jehoiachim, about six hundred years before the Christian era, and eleven or twelve years before the general captivity of the Jews, and the burning of the temple by Nebuzar-Adan. The prophet must then have been very young, for we find him living and active some years after the return of the Jews from Babylon, under the commission of Cyrus, which must have been seventy years from the beginning of the captivity. He probably lived to be more than a hundred years old.—Long life was a token of divine favor, under the ancient dispensation, and was eminently so in the case of this Daniel, and of Mordecai the Jew, whose history we have in the book of Esther. These eminent servants of God were both carried from Judea to Babylon, in the first captivity by Nebuchadnezzar, and both lived to see its happy conclusion in the return of the Jews, after seventy years, and even a considerable time afterwards. And were both eminently useful to society and the church of God, and triumphed over the mortal enemies of themselves and the church, in a most honorable and happy old age.

In attending to the book of Daniel, we find, in the first chapter, an account of the captivity in Babylon, of Daniel and his three

* 1 Peter i. 11.

young friends. Their calamities can be more easily conceived than expressed.—Hurried from the numerous felicities of domestic friendship and wealth, and the fond attentions of parental kindness, such as the children of princes and nobles experience; they were strangers in a strange land. Their parents very probably fell in the slaughter, when they were taken. And what was still more to these pious youths, they were commanded to transgress the law of their God by taking the polluted meat appointed them by the king. Their religious reverence of the divine institution, expressed in refusing to eat of the king's meat, was graciously owned and accepted of God, and he not only found a way to save them from the displeasure of the king, but endowed them with such wisdom and rare accomplishments, that none "were found like to Daniel, Hananiah, Misrael and Azariah; and in all matters of wisdom and understanding, the king found them ten times better than all the magicians and astrologers in all his realm; therefore stood they before the king."

The following history evinces the opportunities hereby given them, to bear an honorable testimony for the true religion, and its divine Author, and how well they improved it.

The second chapter relates the wonderful dream of king Nebuchadnezzar, and the interpretation by Daniel. Whereby the prophet was the happy instrument of saving the lives of the wise men of Babylon, and of furnishing the church with an explicit divine prediction of the rise and fall of the four great monarchies which were to precede the coming of Christ, and the appearance and kingdom

of the Son of God; and that this divine kingdom should, ultimately, affect the total abolition of the kingdom of darkness, and of all opposing power, and should last forever. This drew from the monarch of Babylon a confession to Daniel, that his God was a God of Gods, a ruler of kings, and a revealer of secrets. And occasioned that Daniel and his three friends should be placed in a conspicuous situation, by which the nature of their religion, and their worship of the one living and true God might be more abundantly known.

The third chapter informs us of the persecution of Shadrach, Meshach and Abed-nego, Daniel's three friends, because they maintained the worship of the true God only, and refused to worship the idol which the king had set up.

We have also in this chapter an account of their miraculous preservation in the fiery furnace, and of their deliverance by the mighty power of the God of Israel, and also of the convictions of the infinite superiority of the God of Israel, above all other Gods, hereby renewedly wrought in the mind of the king; and of his corresponding decree.

The fourth chapter relates the wonderful event of the degradation of the mighty monarch of Babylon, into the similitude of an ox who eateth grass, for the space of seven years, as a divine admonition for the pride of his heart, of which he had a premonition by a dream, expounded by Daniel.

His restoration to reason and to the honors of his kingdom, was followed with an explicit confession of his belief in the true God, and submission to him, in the following language:

"Now I, Nebuchadnezzar,

praise and extol and honor the king of heaven, all whose works are truth and his ways judgment, and those who walk in pride he is able to abase."

The fifth chapter relates the impious feast of Belsazzar, in whom the Babylonish monarchy ceased, and from whom it was transferred to the Medes and Persians.

In the midst of his impious revelry, while he was drinking wine in the consecrated vessels, taken from the temple of God, in Jerusalem, and while he blasphemed his holy name, and praised the idols of Babylon, the miraculous hand-writing on the wall, interpreted by Daniel, reproved his madness and impiety, and predicted the fall of his empire and its transference to the Medes and Persians. All which was accomplished in a wonderful manner, and the king slain, on that very night, exactly according to divine prophecy, uttered ages before, by the prophet Isaiah.* This prepared the way for the accomplishment of the divine, gracious predictions of Israel's redemption from the Babylonish captivity, by Cyrus; which event, with various attending circumstances, was foretold by the prophet Isaiah, together with the fall of that monarchy, and succession of Cyrus to the dominion.

The very exact fulfilment of this gracious prediction may be learned from the proclamation of Cyrus for the return of the Jews, and their actual return, at the end of their twenty years captivity, recorded in the book of Ezra.

The sixth chapter contains an account of the wonderful providence of God in favor of Daniel,

* See Isaiah, 44th chapter.

in his preservation, his exaltation, and being rendered the instrument of much good to the church of God.

In this chapter is the account of the combination of the great men about the king for his destruction, and the cruel and idolatrous decree which they surreptitiously obtained against him, for his faith and courageous adherence to the worship of the true God only.

Here also is the account of the divine appearance for his preservation in the den of Lions, and of the interposition of God for his miraculous deliverance. This chapter also relates the conviction wrought in the mind of the king by this wonderful event in favor of the God of Daniel, and his corresponding proclamation through his vast empire.

"Then king Darius wrote unto all people, nations and languages that dwell in all the earth, peace be multiplied unto you.

"I make a decree that in every dominion of my kingdom, men tremble and fear before the God of Daniel. For he is the living God and stedfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be unto the end."

"He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth. Who hath delivered Daniel from the power of the Lions."

In the contemplation of these wonderful works of God for his church, we are strongly impelled to reflect, how much more extensively, the knowledge of the true God was diffused through the Babylonish and Persian empires, in consequence if the captivity of his people, than would probably have been the case, if they had remain-

ed in their own country in a state of prosperity.

So true it is that "He causeth the wrath of man to praise him, and the remainder of wrath he graciously restrains."

In the seventh chapter, the vision of the four beasts, which appeared to Daniel, is expounded to denote the four successive monarchies, viz. The Babylonish, the Medo Persian, that of Alexander the great, or the kingdom of the Greeks, and that of the Romans. The last of which was to be by far the most terrible to the church of God, and which was to be destroyed by the rise of a fifth and a divine kingdom, the kingdom of Christ, which is represented by a stone cut out of the mountain without hands, not of human, but divine origin. Small, indeed, in its beginning, but which should increase and grow till it should fill the whole earth, and last forever.

This vision respects the same series of events, with the dream of Nebuchadnezzar, recorded in the second chapter, and already explained. In that dream those four successive monarchies are represented by an image of great splendor, composed of gold and other precious metals. Here, by four terrible savage beasts, and the last of them by far the most terrible. On this we remark, after Bishop Newton, that the earthly splendor and glory of great conquerors, so beautiful and captivating in the eyes of kings and the great men of the earth, presents an aspect, to the last degree forbidding and terrible to the church of God, like that of the most savage and voracious monster, to the timid and defenceless.

The eighth chapter reveals the outlines of that series of events which was to take place in the

Medo Persian empire, and its overthrow by the rise of the Grecian power under Alexander the great, in the vision of the ram with two horns, and the he-goat with one.

This vision and prophecy also represent the division of the empire of Alexander, (after his death and the speedy extinction of his family,) between his four principal commanders, and the cruel despotism of one of their successors, in the family of the Seleucidæ, and kingdom of Syria, or of *the North*. This cruel oppression was an eminent type of the antichrist of the new testament, to whom several things in the vision are supposed ultimately to refer; especially the profanation of the temple, or church of God, for the long period of two thousand and three hundred prophetic days, or years, it being about that distance of time from the reign of this cruel oppression of the Jews, to the year two thousand of the Christian era; when it is the blessed hope of Christians, that the divine Saviour will take the kingdom, subdue his enemies, and reign forever and ever.

The ninth chapter contains an account that Daniel, having understood, by books, the accomplishment of divine prophecy, in the captivity of Israel, earnestly sought to God for mercy for his people, and that God graciously heard him, and sent his angel, not only to comfort him with assurance of mercy to Israel, but to reveal to him in abundant grace, the approach of the Messiah's appearance in our nature, and that he should die for the salvation of his people. He even fixed the exact time of his coming to seventy (prophetic) weeks, or four hundred and ninety days. This was a much more particular and

exact prediction of the time and manner of the church's redemption, than any before given : and most graciously adapted to support and comfort the prophet and the people of God under all their sorrows.

The following chapters to the end of the book, contain divine representations of the conflicts and oppressions of the kings of the south and north, or Egypt and Syria, who, in their times, should cruelly oppress the Jews ; and these predictions look forward to the still more dreadful oppressions of the new testament antichrist, till, in the final issue, Michael, who appears to be the Lord Jesus Christ, shall stand up for God's people, and after they have experienced great distress and a severe conflict, he will effect for them a complete and glorious deliverance.

But the particulars of that great and interesting event, are involved in obscurity. And Daniel, though very desirous to know them, is commanded to submit and remain in ignorance. But is favored with a very gracious promise, that he shall rest and stand in his lot in the end of his days.

The important events summarily hinted in this vision, are the subjects of revelation to the apostle John ; and it is no improbable conjecture, that the divine messenger, sent from God to instruct him in the meaning of what he saw and heard, was this highly favored prophet,* who, agreeably to the gracious promise which he had received from heaven, was admitted to " stand in his lot in the end of the days."

* Revelation xxiii. 9.—" I am thy fellow servant, and of thy brethren the prophets."

CONCLUSION.

The investigation of this book of the prophet, though brief, is abundantly sufficient to prove that, as far as the state of the redeemed church is brought into view, in the history and prophecies here contained, it is conformed to its divine head in suffering, and will be in glory, agreeably to what was observed in the introduction.

This is illustrated in the history of Daniel and his three friends. They were brought into great affliction, and they were wonderfully delivered and exalted. It likewise appears, from the visions and prophecies contained in the book, respecting the then future condition of the church. And the reader who is acquainted with ecclesiastical history, will reflect with what exactness many of these prophecies have already been fulfilled ; and so will be still more confirmed in his faith of the predicted events which remain to be accomplished.

The present advance of infidelity and licentiousness, resulting from the spread of the atheistical philosophy of the day, and its attendant principles of impiety, is, indeed, undoubtedly designed, by the grand enemy of God and man, and by its friends and propagators on earth, to prostrate the principles and morals of Christianity. And there is reason to expect that these combined efforts will, for a season, be attended with success ; for " Satan is come down with great wrath, knowing that his time is short."

According to the best calculations we can form from scripture prophecy, on the duration and end of the reign of evil, and of the victory of righteousness and truth, we are to expect that the

happy millennium will appear in its glory, at or before the year two thousand of the Christian era. By that period, it may be expected that "Zion will rise and shine, her light being come, and the glory of the Lord risen upon her."

When we reflect that by far the greater part of mankind are now totally ignorant of the Christian religion, and that immense multitudes of those who may have some small traditional light of divine truth, are still under the power of Mahometan delusion, and of various other forms of false and absurd superstition, and of extreme ignorance and prejudice; and moreover that in the most enlightened parts of Christendom, few, even very few, comparatively, receive the truth in the love of it; we infer that a general prevalence of genuine Christianity, through the whole family of man, will imply, by far, the greatest revolution which the world ever saw. Immensely greater than any or all of the successive revolutions of empire in the rise and fall of the four great monarchies, treated of in the prophecies of Daniel. Which, however, kept the inhabitants of the world in extreme agitation through many ages, even during their succession, and until the appearance of the promised Redeemer.

Viewing the magnitude and importance of this revolution, and the length of time which it is reasonable to expect will be occupied in preparation for it and in its accomplishment, we cannot but infer that the beginning of that hard and severe conflict between the kingdom of light and the kingdom of darkness, which is the subject of ancient prophecy, and which will immediately precede the happy millennium, is already com-

menced, or must be at the very door. In the description of the events under the sixth vial, we find "the spirits of devils going forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty."* This divine passage, we have ground to suppose, describes the events which mark the beginning of the nineteenth century.

Some have supposed that, in the time of the sad state of society represented by the sixth and seventh vials, there would be few or no Christians to be found. But this is undoubtedly a misapprehension: were this to be the case, there would be no such battle as is represented, between Satan and his followers on one side, and Christ and his angels on the other. And indeed scripture prophecy leads us to hope for greater and more frequent revivals of religion than have been usual in past ages.

It may be added, that the events of that time are favorable to the hypothesis of an increase of the church of Christ both in numbers and graces. Among others, we mention the following, viz.

1. The missionary spirit, remarkably poured out in the close of the last century and the beginning of the present.

The exertions for the spread of the gospel, in a few past years, at home and abroad, by missionary societies in Europe and America, have been very considerable. Nothing to be compared with them has been done for ages. This can be accounted for only from the gracious influences of the divine spirit on the hearts of good men, stimulating them to such exertions. This spirit continues to

* Rev. xvi. 14.

operate powerfully, at present, and there is just foundation of hope, that it will continue its exertions, and be attended with encouraging success, and be the mean of spreading the gospel among the nations and tribes of men scattered over the earth, in their native language: and of introducing a state of society improved and adapted to the propagation of the gospel, by means of a written language, and other attainments, favorable to the spread of Christianity and the knowledge of the great salvation by Jesus Christ, in a way which it pleased God to bless in the apostolic and primitive ages of the church; which was by the preaching of the gospel in the vulgar tongue of the nations where it was carried, and by the translation of the holy scriptures and spreading copies among them.

We know, indeed, that God is able to convert the heathen, without the intervention of such means, or even of any, for with him is the residue of the spirit, and "nothing is too hard for the Lord."

It is also admitted, that their conversion must be a supernatural work of divine grace, whatever means are employed. But God has shewed us that it is his good pleasure to effect his designs of mercy in the salvation of sinners, by suitable means; and that "by the foolishness of preaching he is pleased to save those who believe."

Let us rejoice and praise God, that we have lived in the day of God's power, when this good work is begun; and have been blessed with an opportunity to do something, however small, to promote and advance it.—We have just ground to hope that through the blessing and grace of God this work will abide, and be the scrip-

tural leaven, which will not cease to spread and diffuse, till the whole lump is leavened, and all nations enlightened with the knowledge of salvation through Jesus Christ,

2. Revivals of experimental religion, in Europe and America, have been frequent for several years past, and happy numbers appear to be "delivered from the dominion of sin and Satan, and translated into the kingdom of God's dear Son." "This is the Lord's doing, and it is marvellous in our eyes," and imports important benefit to the church of Christ, especially as some of our seminaries of learning have been visited with this gracious effusion of the Holy Spirit, and many of the youth are hereby prepared, in the most important respect, for the Christian ministry; and many young men who have been the subjects of this grace, in different parts of the country, are induced to such an academic education, that they may be furnished for the work of the ministry, to labor either as settled pastors, or as evangelists and missionaries.

We mention, in this connection, the seasons of social prayer for the prosperity of Zion, observed stately by many of our churches for several years past, as an additional encouragement, for good, and an evidence of the gracious presence of God, and the influence of the Holy Spirit: and we doubt not but that many individuals and small circles, not subjects of public observation, are waiting on God in faith and prayer, "till he return and make Jerusalem a praise in the earth."

Thus, while Satan and his followers are exerting their utmost power for the destruction of the Christian religion, and of all moral and spiritual good among men,

the King in Zion is preparing the way for the triumph of truth and grace, in a most complete victory over the powers of darkness.

Let those who fear God, therefore, take courage, and the children of Zion be glad in their King.

The disciples of our Lord "feared as they entered into the cloud," though that cloud was the evidence and token of the divine mission and messiahship of Jesus, and of the gracious presence of God. Even so good men tremble at the signs of the times, at present. But Jehovah the Redeemer, rides upon the storm, and is on his way for the salvation of his church. Therefore, let those who fear God be comforted, and remember that they ought always to pray and not to faint.

P————

Further thoughts on the Book of Job.

ALTHOUGH the book of Job be peculiarly calculated to communicate religious instruction, exhibiting an eminent example of patience, and the tender care and pity of the Most High to his suffering servants, and convincingly suggests, that God effects most important purposes by providences, to us very mysterious and incomprehensible, and scenes of adversity and trial most painful and distressing to his people; yet is it not true, that to many it is very obscure and unintelligible? But from what source does this obscurity arise? Is it because the subjects discussed are involved in such great obscurity? or from the sublimity of the composition?—Rather is it not because the genius or plan of it is not perceived, and understood?

It is not a regular connected history. The principal part of it is a dialogue or dispute between Job and his friends. In this view let us examine the subject and process of the book. God formed Job to be a distinguished object of his favor, and an instructive example of patience to all the succeeding generations of his people. Having raised him to eminence in piety, he affirms to Satan, that in holiness there was not his equal in all the earth. To this Satan replies, that the religion of Job was selfish, only a grateful return for the special protection which God had extended to him, and the bounties of his providence, which he had so richly multiplied upon him, Job loving God only because God had loved him; but that if God should adopt a different mode of treating him, impoverish and distress him, he would prove himself to be a splendid hypocrite. To manifest the falsity of this malicious insinuation, and demonstrate the sincerity of Job, he is delivered for a season to the power of this false accuser of the brethren. He now persecutes Job with such a series of evils that it makes the ears of those who hear it to tingle. Job sustained the shock of these unexpected and accumulated evils with astonishing fortitude and patience, which supported the high encomiums which God had passed upon him, and confounded Satan, his grand accuser. The narrative of these events recorded in the first and second chapters, is very simple, and thus far the book is intelligible to every attentive reader. Information of Job's calamities having been conveyed to his particular friends, they agreed to visit and comfort him over all the evil that the Lord had brought upon

him. But when they drew near and saw the pitiable reverse of his condition, and this affecting spectacle of human misery, they were struck dumb with astonishment, and continued with him seven days, silent, pensive and sad.—Denied the consolation which he expected from the sympathy of his friends, the spirit of the good man could no longer sustain his infirmity; he opened his mouth and cursed his day. This awaked his friends and ended their silence. Not comprehending the ways of God with men, they concluded from the divine dispensations, and his unadvised expressions, that his religion was superficial, and addressed him as a specious hypocrite. Here a dispute commences and here the obscurity of the book begins. This dispute is supported by Job on one side, and by his friends on the other. Of this debate the real character of Job is the particular subject, his friends affirming that his piety was essentially defective, and he asserting his sincerity with full assurance. This dispute begins with the fourth and concludes with the thirty-first chapter. The dispute or dialogue is conducted with decorum, each of the speakers appearing in his own place, and performing his part with spirit until the subject is exhausted. In this view let us begin and proceed with them to the end.—The dispute or conference is opened by Eliphaz, by an address directed immediately to Job, Chap. fourth. *If we essay to commune with thee wilt thou be grieved, but who can forbear speaking? Behold thou hast instructed and comforted many—but now it (affliction) is come upon thee and thou faintest—Is not this thy fear, thy confidence and the uprightness of thy ways? and now*

your religion has vanished and your wickedness is made manifest, attested by the judgments of God. *For remember I pray thee, who ever perished being innocent? or where were the righteous cut off? &c.* To this address, Job, absorbed in grief, replies, chap. vi. vii. In answer to the observations of Job, Bildad speaks, chap. viii. Job replies to him, chap. ix. x. Zophar answers Job, chap. xi. Job replies to Zophar, chap. xii. xiii. xiv. This reply of Job brings Eliphaz again on the stage, chap. xv. Job answers him, chap. xvi. xvii. Bildad again speaks in reply to the observations of Job, chap. xviii. To him Job answers, chap. xix. Then Zophar again speaks in reply to Job, chap. xx. Then Job, chap. xxi. Then Eliphaz, chap. xxii. Then Job, chap. xxiii. xxiv. To him Bildad replies, chap. xxv. Job makes answer to him, chap. xxvi. and growing ardent in the debate, continues his discourse, chap. xxvii—xxx. asserting his innocence with that strong assurance which silenced his friends, and a solemn pause ensued.—Elihu, who had been an attentive hearer of the whole discourse, warmed with holy resentment against Job for assertions which appeared to him rash and arrogant, and against his friends, because they found no answer and yet had condemned Job, after apologizing for interfering in the dispute with an amiable modesty, he addresses and reasons with Job, from the greatness and majesty of God and the inferiority and worthlessness of man, with an energy which brought him to sober reflection, chap. xxxii—iii.—In the mean time the heavens are clothed with blackness, lightnings flash, thunders roar, and from the midst of the whirlwind God him,

self speaks, and reasons with Job. By this divine address Job is convinced, humbled and brought to repent in dust and ashes.—Now the scene begins to change. Recovered to a proper temper, God now expresses his approbation of Job, and his displeasure with his friends; directs them to apply to Job to intercede for them, and promises to accept him.—While Job is executing the honorable office of an intercessor for his friends, the Lord turns his captivity.—Now the scene is completely reversed, and Job comes from this furnace like gold purified and refined; his former honors and comforts are doubled, and he enjoys them for the extended term of an hundred and forty years, when he gives up the ghost in a good old age, full of days, riches and honor.

Such is the admirable structure of this wonderful book. It begins with a relation of events which affect all the tender and sympathetic feelings of our hearts; as it proceeds it interests and engages us by the gravity and importance of its subjects, till we are anxious for the issue, and then by an unexpected change dissipates the gloom which it spread over our minds, and concludes with ushering in a scene which fills us with joy and rapture. As hath been observed, it is a solemn climax, which begins very tenderly and feelingly, as it proceeds becomes more grave and solemn, till it assumes an inexpressible majesty and grandeur, and then by a sudden reverse and contrast banishes our anxiety and grief, and fills us with pleasure and delight.—If this be the original plan of the book or poem; if we peruse it according to its native form, considering the depth of its

subjects, the unsearchable ways of God in his works, and the sublimity of the style, observing also that the speakers sometimes digress, that by amplifying, they may exhibit the subject to greater advantage, why is not the book of Job as intelligible and instructive as any other part of the inspired writings? How emphatically does it impress on our minds the observation of the apostle already referred to; *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.*

QUESTION.

Is the first resurrection mentioned Rev. xx. 5, 6. to be taken in a literal or figurative sense?

FOR the following reasons I am induced to believe, that the resurrection in question is to be understood in a figurative sense.

1. This sense best comports with the general strain of the book of the Revelation, and with this chapter in particular. This book is a continued allegory from beginning to end, with very few exceptions. There is no book in all the bible so replete with figurative representations as this. A train of emblems is a proper characteristic of it: so that the general rule, that a literal interpretation of any passage of scripture is preferable to a figurative one, is not applicable here; for it would be a departure from the usual tenor of these writings. So that on the first enquiry into the sense of any particular passage in this book, the presumption is, that it is to be understood in a figurative sense; and this sense ought to be admitted, unless there are special reasons to the contrary. The

Revelation is divided into a variety of distinct periods, in each of which a number of interesting events are described. This 20th chapter contains one of those periods. The events in the preceding periods are exhibited by striking images; such as a book with seven seals, the sounding of seven trumpets, the pouring out of seven vials. Included within these general divisions are a great variety of particulars, all represented by apt figures; the whole of which together constitute a prediction of future events, reaching to the day of judgment. This very chapter, which speaks of the first resurrection abounds with these figures. Thus the angel coming down from heaven, having the key of the bottomless pit and a chain in his hand, and his laying hold of the dragon, and binding him, and setting a seal upon him, are to be understood not literally but figuratively.

From this view of the matter, unless there be some extensive reason for interpreting the first resurrection in a literal sense, the figurative sense is the most natural, as it best comports with the general strain of these writings. But

2. There is nothing in any other part of the scriptures, which speaks of a first resurrection, before the general one, in a literal sense. The one in question, if that is to be so taken, is a solitary instance. It stands alone in the bible, to teach a doctrine which is taught no where else. This is sufficient to make us doubt whether the literal sense be the true meaning, especially if it will easily bear a different one. Any important doctrine is commonly supported by more than a single text. True, it is elsewhere said, that "the dead in Christ shall rise first." But

this priority of resurrection cannot admit of a space of a thousand years, between that and the following resurrection: but the evident meaning is, that at the general resurrection, the former saints who had died before that period, shall rise from their graves, and then those who shall be living on the earth, shall join with them in ascending to meet the Lord in the air. This therefore cannot be parallel to the one in question, nor afford any additional proof, that the latter is to be understood literally—which may appear more evident,

3. From a consideration, that in other places in the scriptures, the term resurrection is sometimes to be taken in a figurative or spiritual sense. Eph. ii. 5, 6. "Even when we were dead in trespasses and sins, hath quickened us together with Christ, and hath raised us up together, and hath made us sit together in heavenly places in Christ Jesus." Similar to which is Col. iii. 1. "If ye then be risen with Christ, seek those things which are above," &c.

A spiritual and mystical resurrection is designed to be represented, by the vision which Ezekiel had of the valley of dry bones, raised and brought to life, chap. xxxvii. Agreeably to the analogy of scripture therefore, the resurrection in Rev. xx. may be construed in a figurative sense. A universal revival of religion, consequent upon an antecedent spiritual death, may be compared to the resurrection of the ancient martyrs, and celebrated saints. And

4. Corresponding with the idea of a first resurrection, "this living of the rest of the dead", will aptly harmonize. The first resur-

rection being mentioned, a second is implied. Who are "the rest of the dead", who lived not till the thousand years were finished"? The subjects of these are manifestly put in contrast with those of the first resurrection; and there are a thousand years distance between these several resurrections. It is urged, I think, by the advocates of the literal first resurrection, that if the said resurrection be figurative, the second must be so also. This I am ready to allow, and suppose, that by "the rest of the dead, who lived not till the thousand years were finished", means, that at the close of the term, the persecuting enemies of the church, of whom we have an account, that they were slain, at the end of the preceding chapter, shall revive or come to life again; i. e. their spirit shall revive in their successors, as the souls of the martyrs revived in their successors: so that both the first and second resurrections are figurative, and perfectly correspond one with the other. That by "the rest of the dead" are meant, those nations in the four quarters of the earth, Gog and Magog, whom Satan is permitted to deceive, is very probable. These shall, as it were, rise again after they had been once slain, and act their old part over again. It is not to be supposed that there will be nations in the world at this time under the literal name of *Gog and Magog*, but such as resemble them in their spirit and conduct. The rest of the dead reviving at the end of the thousand years, is to be taken in a figurative sense; which adds weight to the argument, that the first resurrection is also to be taken in a figurative sense. There are three resurrections taken notice

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of in this chapter, First, *Those who had been beheaded for the witness of Jesus*, who rise at the beginning of the millennium. Secondly, *Those of the rest of the dead*, who shall rise at the close of the millennium. Thirdly, *Those who shall rise at the end of the world*.

The two first of these are figurative; the last is the general resurrection, when Christ shall come to judgment. That the two first are figurative, is apparent from the reasons already given, and which may still be given. The last is literal because the scriptures abundantly speak of such a resurrection at the end of the world, exactly answering to the account here given.

5. According to scripture there is not to be a proper literal resurrection till the day of judgment. See 1 Cor. xv. 23, 24. compared with verses 51, 52. "But every man in his own order; Christ the first fruits, afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power—Behold I shew you a mystery, we shall not all sleep, but we shall all be changed, 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 shall be changed." If we look through this chapter it will appear, that the apostle has his eye principally to the resurrection of the saints, and it will not take place till Christ shall deliver up the kingdom to the Father, and shall put down all rule, &c. which is inconsistent with his reigning with them a thousand years on earth. From these words too, it appears, that

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the resurrection shall be when the trump shall sound at the end of the world. That is the time when, according to the apostle, the saints are to be raised, and not a thousand years before. If the saints were to be raised at the beginning of the millennium, they would not have to be raised at the final judgment; for they would be already raised, and would have nothing to do but to ascend and meet the Lord in the air, as all those who shall be then living on the earth shall do. And very different is the idea of a resurrection, which shall take place at the end of the world, in a moment, and in the twinkling of an eye, from one which had taken place a thousand years before. Parallel to the forecited text in Corinth. is 1 Thess. iv. 16, 17. "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first, then we which are alive shall be caught up together with them in the clouds, to meet the Lord in the air." Here again the resurrection synchronizes with the end of the world, when the Lord shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God. Before this all the saints who had lived on the earth were said to be asleep, i. e. in the state of the dead, and were then to be raised out of this sleep, that they might join those who were living on the earth; that they might all in one company be caught up to meet the Lord in the air. This seems not to be compatible with the supposition that they were already raised, and had been so for a thousand years. To be asleep, and at the same time to live and reign

with Christ, is a palpable inconsistency.

6. If we are capable of judging any thing concerning the consequences of this matter, it appears, that a spiritual and figurative resurrection is more desirable, and will be more for the common benefit of the church, than a proper resurrection of ancient saints, to live again for a term in this world. As for the departed saints, they are already unspeakably happy in heaven. There is no reason to think they would be happier, were they to be brought again into this world, and have another term of limited existence here; especially if they are to be assailed, towards the close of this period, by numerous enemies. This resurrection therefore would be of no special benefit to them. But if there might be a spiritual resurrection, and thousands and millions of new converts added to the church, and if religion should be universally prevalent over the whole earth, agreeable to many ancient prophecies, in this way the Redeemer would see and reap the good fruits of his travail and sufferings. Antecedently to this millennial state, Satan is unbound, and seems to have made a prey of the most of mankind, whilst Christ's flock was but a little flock. If it is always to be so, as long as mankind are to be propagated on earth, who in the issue will get the advantage, Christ or Belial? who will have the greatest number in their respective kingdoms? Will not Satan triumph after all? Will not these evil consequences ensue on supposition the millennial resurrection is to be understood in a literal sense? But which will be avoided if it be taken in a figurative sense.

Finally, we conceive we have,

no more reason to expect a literal resurrection of the saints at the commencement of the millennium, than the Jews had to expect the real coming of Elijah in his own person, before the appearance of the Messiah. The coming of John the Baptist, in the power and spirit of Elias, answers the prediction concerning that event: but not more so than a figurative resurrection answers to the account of the martyrs living and reigning with Christ in the millennium.

HEMERA.

A Letter from Shaphan to his Sister.

Belfast, April 30, 1802.

DEAR SISTER,

WHEN I heard of the death of your pious and faithful pastor, I heartily sympathised with your good people in their affliction. They sustained a great if not an irreparable loss. A plain and faithful preacher of the gospel is a blessing highly to be prized. I felt an anxious concern for you, as a society, lest you should be as sheep without a shepherd, divided, scattered and lost. But I was happy in lately receiving intelligence that you had resettled the gospel ministry among you, and are now in the full and peaceable enjoyment of Christian ordinances. I have, however, been since acquainted with a particular circumstance, which has excited many painful sensations, and, in my view, obscured the prospect of your profiting under the ministrations of your present teacher. I learn that you and several other young ladies and gentlemen together with your minister spent the evening following the day of Ordination in a dance. I expect to meet your disapprobation in

my remarks on this subject; but in my apprehension it is a thing of so serious a nature that I cannot forbear observing upon it. I wish you to answer the following question to your own conscience; Is there any thing in the settlement of a Minister of the gospel over a people that affords them occasion for vain mirth? Seriously consider and thoroughly examine this subject before you reply, and I am persuaded your answer will express my own opinion.

At any time, and particularly at the close of his ordination solemnities, was the ball room your minister's proper place? He had just been inducted into the sacred work of preaching the gospel of Christ. The pastoral care of the Church and the religious instruction of the people he had just taken upon his hands. Hundreds of immortal souls had just been committed to his charge, a charge most solemn and important. All his comfort, support, fidelity and success in the work must be derived from God; for "who is sufficient for these things." This people who, as to their spiritual concerns, are entrusted with him, he is one day to meet at the bar of our common Judge. And if any perish through his neglect or bad example, their blood will be required at his hand. This being his situation, would it not have been suitable, was it not his indispensable duty, to have retired to his closet for serious reflections upon the solemn transactions of the day, for self examination and secret prayer? Instead of meeting numbers of his people at the unhallowed place where thoughtless mortals sport upon the brink of destruction, and where the solemnities of the past day would be

banished from his mind, he should have been commending his people to the grace of God which can keep them from the evil and prepare them for glory. He should have been asking wisdom from above that he might be directed into truth and duty and praying God that he would strengthen, encourage and animate him in his work, and render him highly serviceable to the interests of religion. Something like this is the duty of every minister in his situation, and he would not have neglected it had he possessed the true spirit of his office and felt the weight and solemnity of his charge. I seriously fear that his heart is not engaged in his sacred employment, and that he will do you more injury by countenancing folly, than he will do you good, by all his instructions.

But waving further observation upon the conduct of your Minister, I will take the liberty to remark upon the merriment of the company at large. And I must tell you that I think it to have been very unsuitable, especially at that particular time. I suppose that you will be ready to offer something in way of excuse, and perhaps will say, it was a joyful occasion and your amusements were designed as an expression of your joy. I am ready to confess that the settlement of a godly Minister over a people is a joyful event, and with joy and thankfulness to God should their hearts be filled. Joy consists in those agreeable sensations excited by the obtainment of some desired good. The good obtained in this case, we will suppose to be a pious and faithful minister of Christ. Now in all your mirth, did you once think of the divine goodness in giving you a religious teacher to

feed your minds with knowledge and understanding? Was your mirth designed to express your gratitude to the great head of the Church for the recent tokens of his favor? Did you once think of God, of his perfections, of his governing providence, or your obligations to him? Put these questions to your companions, and I presume, that from their own conviction, they will be constrained to say that sacred things were wholly banished from their minds, and that it was not their most distant thought to perform a service to the king of heaven by their carnal festivity. Supposing that instead of attending to the amusements of folly, you had all united in thankful prayer and joyful praise to God, would it not have been more becoming and better suited to your circumstances? This would have been a pleasing and animating spectacle; a gracious God would have hearkened and heard it, and written for you a book of remembrance.

But perhaps you are not yet convinced but that the ordination of a minister affords occasion for vain mirth. If you are not, I fear that you never seriously contemplated the solemn place in which you stand under the preached gospel, according to which you are to be judged and for its faithful improvement you are to account to God. Taking the Bible for the rule of your faith, you will not question the following statement; that if your minister prove a true minister of the gospel, he will be unto God a sweet favor of Christ, in them that are saved and in them that perish. To the one he will prove the favour of death unto death; and to the other the favour of life unto life. And if not a

true minister of Christ, he is a blind leader of the blind, and both he and his people are in danger of destruction. Yes, dear Sister, the gospel never leaves a person as it finds him. It makes him either the better or the worse. Every sermon your minister delivers and every prayer that he makes in your hearing, or where you might conveniently attend, will serve to raise you higher in glory, or sink you deeper in woe. Though an unspeakable privilege, it is a very solemn thing to sit under the droppings of the sanctuary. You my Sister, together with your companions and minister, are advancing in life and as rapidly hastening to the day of judgment. Think not that you will be an unconcerned spectator of the transactions of that day; they as much concern you as your teacher. In every portion of your life you are forming matter of account at the dread tribunal of God. And be intreated to ponder upon the words of our Savior as he upbraided the cities which repented not at his preaching. "Woe unto thee, Chorazin! woe unto thee Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment than for you."

Perhaps you may ask what line of conduct would have been suitable for you at the time of which we are speaking? I think, that if I had been in your case, I should have retired to my closet for serious meditation, and, in prayer, should have thanked Christ for his ascension gift, commended my spiritual guide to the grace of

God and implored a blessing upon his labors that the profiting of his people, as well as of myself, might appear unto all men.

Notwithstanding my remarks upon what I think your folly, yet you share in my best wishes and ardent affection. My heart's desire and prayer to God are, that your minister may give heed to himself and his doctrine, that he may save both his own soul and them who hear him.

Yours, &c.

SHAPHAN.

Second Letter from Shaphan to his Sister.

Belfast, June 6, 1803.

DEAR SISTER,

I VENTURE to trouble you with a second letter. You once took the Connecticut Evangelical Magazine. I learn you have discontinued taking it; not because you are unable to meet the expence, or find it difficult to procure it, for a post passes your door every week; but on account of some objections in your mind to the publication itself. This is one general remark you make upon it; "that it contains too many frightful stories": by which, I suppose, you mean the accounts given in the Magazine of the sickness and death of thoughtless, dissipated and deistical characters. But upon what principle do you make these accounts an objection to the Magazine? You must either suppose that they are mere fictions, or else that they are productive of bad effects, when made public.

Now, with regard to the falsity of these accounts, I would observe; that the Editors, having given to the public their names, would not state, as matter of fact,

what they had any reason to believe was false. This would be inconsistent both with their feelings and principles, if honest men, and they would also hazard, if not destroy, their reputation as men of truth and integrity. Miserable indeed would be the plea, that tho' these accounts were merely the creatures of imagination, yet the Editors thought they might serve to alarm stupid and vicious sinners, and therefore published them. This is doing evil, that good may come; a thing that well deserved the severe reprehension of the Apostle Paul. When notice is given that accounts are fictitious, there is no imposition upon the public; but there is a gross and unpardonable imposition, when stated as matter of fact, with a design that they should be thus received. And how could men, who have any just apprehension of God's character and of the principles of his government, expect to succeed in doing good, by such unworthy and base means as falsehood and imposition?

Again: The Editors have informed me, personally, that the accounts referred to contain an honest statement of facts. I had it not as common information: but I had the most solemn assurances, under full conviction that they were true. You will not doubt that the Editors have the means of ascertaining their truth.

Once more: The Editors have assured me that they have in their possession the real names of those persons, whose licentious principles and practice, and whose unhappy and affecting end have been described in the Magazine; and not only their names, but also the particular places of their abode. They decline inserting

such accounts as have been mentioned, until they know the name of the person, if not his place of residence. Further, there may be a number of witnesses brought to prove the truth of those facts that are stated in the biographical sketches published in the Magazine.

If you will believe a brother, and I hope you have never found reason to disbelieve him, you are already convinced that these "frightful stories," as you term them, are solemn truths.

Being true, what objection can you have to their being made public? What pernicious effects will they produce? To see thoughtless men and youth so much alarmed in the hour of death, you cannot suppose, will have a tendency to render others negligent of their spiritual concerns. To be assured that vicious characters have come to an unhappy end, and in their last moments deeply lamented their folly, cannot, in your opinion, encourage and embolden the dissolute in their vices. You cannot believe that an honest and credible account of an entire renunciation of deistical principles by the dying infidel, the sorrow and self-condemnation with which he reflected upon his unreasonable incredulity and contempt of the Saviour, and his frank acknowledgment that Christianity affords the only support and the only hope to a dying sinner; I say, you cannot believe that such an account will encourage infidelity amongst the wavering, or enliven the hopes and complete the triumph of the confirmed deist. If neither thoughtlessness, immorality, profaneness nor infidelity receive encouragement or support from these accounts, what is their injury?

I presume you will thus answer my query: "They serve to terrify people and disturb their minds." But let me ask, who are the people they terrify? what is their character? They are not the humble, the poor in spirit; for *theirs is the kingdom of heaven*. Not they that mourn for sin; for *they shall be comforted*. Not the merciful; for *they shall obtain mercy*. Not the pure in heart; for *they shall see God*. Not the peace-makers; for *they are—the children of God*. Not the upright; for *the end of that man is peace*. Not the believer; for *he that believeth—shall be saved*. Not the godly—those who make religion the great business of their lives, who have much to do with their bibles, with the Sabbath, public worship and secret prayer—who love, and strive to serve faithfully, God and their fellow-mortals; for *goodness hath the promise of the life that now is and of that which is to come*. Men of this temper and life are not filled with such distressing fears for themselves; for God, by promises, has given them reason to hope for better things. Then, who are the people that are thus frightened with such accounts? Are they not such as sustain the character of those whose unhappy and alarming exit from the world is presented before them? Those who are secure in sin, destitute of goodness in heart, morality in life, and void of religious principle? And have not such men reason to be alarmed, especially, when they hear of their companions in vice coming to such an awful end? Is it not better for them to be aroused from their dangerous slumbers before the impending evils actually come, when there will be no hope of escape? You cannot suppose

that the thoughtless youth in the pursuits of folly is in a place of safety or in the way to heaven. You have more just ideas of religion than to suppose that men of loose morals have a title to gospel promises. And as to the deist, you know he is grossly inconsistent, madly incredulous, and wholly without a rational hope of a blessed immortality. If this be granted; such men need be alarmed at their state: and it is the dictate of benevolence to use all suitable means to awake them from their sleep, and to persuade them to repentance by the terrors of the Lord. And are not such solemn facts as are stated in the Magazine calculated for this purpose? Is it not suited to alarm young people, who neglect their spiritual concerns and give themselves to vanity, to read of a fellow-youth, who wet his death-bed with tears of sorrow for his negligence of religion and his devotion to the amusements of folly? Has it not a tendency to check the votaries of vice and render them seriously considerate, to read of the unhappy end of profane and immoral men? How they were convinced of sin, felt their desert of endless misery, and horribly trembled at the approach of death? Do not the universalist and infidel tremble for themselves, when they read how their brethren in sentiment renounced their favorite doctrines, in the near view of eternity, as delusions of the devil; and how they cried to that Saviour whom they once despised, O Lord have mercy upon our souls, or we perish!

I presume you are ready to join with me in saying, that this is the natural tendency of those accounts in the Magazine to which you object. And I seri-

ously fear, that this obvious tendency of these accounts, is what has wounded your feelings and occasioned your severe remark. The grounds of my fear are these: I can see no other reason than this for your objection, since the accounts contain an honest statement of facts; and I learn that, of late, you seem to be destitute of all concern for yourself, having drowned the thoughts of God and futurity in a round of fashionable, but vain amusements. Your remark, that the Magazine contains too many "frightful stories" excites no wonder in my mind. You are disturbed, sifter, and terrified, in reading of the frame of mind in which vain youth depart this life. You are checked in your pleasurable pursuits, and your carnal ease is interrupted. When you go to the theatre, the card table or the ball room, places you very much frequent, these frightful images will sometimes attend you; and whenever it is the case, you cannot feel easy and secure in your present course. The language they speak is this; *Repent of sin and forsake these follies, or thou must come to the same unhappy end.* I do not ask whether I have assigned the true reason of your not reading the Magazine; for I have no doubt of it. And I now leave you to your own reflections, only making one request and expressing one desire. My request is, that you candidly read these accounts, as in the presence of your Maker and on the verge of eternity. My desire is, that by the alarming deaths of the despisers of religion, you may learn wisdom, and come to a happier end.

I am, dear sifter, yours, with affection.

SHAPHAN.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

ONE very useful part of the periodical work under your direction, seems devoted to the solution of doubtful and difficult questions, on the important doctrines of Christianity; questions which might, otherwise, perplex the less informed tho' sincere friend to Christ, and afford a subject of temporary triumph to his adversaries.

Such solutions, it is believed, may and in some measure do tend to silence objectors, and thus prevent truth from suffering in the fight of those, who, without this assistance, would be unable, however desirous, to defend it. An answer to the following question, if inserted in the Magazine, may, I trust, conduce to this important end, and will be gratefully perused by one of your many edified readers.

EUTHELOS.

Connect. May 28.

QUESTION.

Did the *divine* or *human* nature, or did *both* suffer in the person of our Saviour? If his sufferings did not at all affect his *divine* nature, how is it possible that the *human* nature of Jesus Christ could suffer more or comparably as much, within a few years, as all mankind must, without an atonement, have suffered through eternity?

ANSWER.

THAT the divine nature in the person of our Saviour is impassible, or incapable of suffering, will not admit of a question for a moment. To suppose the

contrary, is to suppose, that sufferings are essential to the divine nature and eternal; or, that the divine nature is liable to change; both are equally inconsistent with infinite perfection.

The supposition which the second question involves, that the sufferings of Christ, as our surety, believed to be equal in degree with those of all mankind thro' eternity, had no atonement been made, is wholly unfounded.

1. It wants proof; there is no evidence of its truth, either from those sufferings as they appear to us from the account the Evangelists give of them, or from any thing which is said, or implied, concerning them in scripture.

2. It is hard to see how the sufferings of Christ; on this supposition, were evidence of good will in God, in ordaining and inflicting them, because nothing, on the whole, would be gained in lessening the evil of sufferings. To subject inferior creatures to sufferings, to relieve from equal sufferings those of a superior order, who are capable of higher enjoyment, might be, perhaps, an expression of good will; but to subject a superior, the most exalted and the most worthy, to sufferings, to relieve those who are far inferior, even the most unworthy, to an equal degree of sufferings, is not seen to be so. This would seem to be loss, rather than gain.

3. The supposition is unnecessary. Sufferings, considered as punishments, are necessary to show the mind of the lawgiver; the regard he has for his law, and the right in which he views transgressors; they are his testimony against those characters, who, by their conduct, show that they are hostile to the interests of society. They are, in this view, a proper

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exercise of good will. They are essential to the nature of government; they should express the heart of the lawgiver fully; partially to express it, would be to misrepresent it. The heart of God is infinitely opposed to sin or transgression: it is a reasonable opposition, because sin is replete with infinite mischief; it behoves him, then, to express this opposition in his treatment of sinners, and to express it fully. This he does, by inflicting the penalty of his law on sinners, which is death eternal; or, by the *equivalent* sufferings of Christ, as constituted surety and substitute for the penitent: *equivalent*, not in degree, but in merit, these sufferings, though finite, being inflicted on a person of infinite worth, and infinitely dear to God, by his own hand, fully declare his righteousness, or his perfect opposition to sin, and his unalterable determination not to acquit the guilty. The same ends are attained, then, by the sufferings of Christ, in respect to the government of God, as a just and righteous government, as would have been attained by inflicting the penalty of the law on every transgressor, besides the display of infinite love and compassion to fallen man; hence it is, that God can be just, and the justifier of him that believeth in Jesus.

A Letter to the Editors, from the Rev. JESSE TOWNSEND of New-Burham, State of New-York, dated June 1, 1803:

REV. GENTLEMEN,

BELIEVING that information respecting the displays of sovereign grace, among the rebel subjects of God's moral government, in bringing any to be

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friendly to his character and kingdom, will give joy to the hearts of the saints; I hereby forward to you the following statement of a happy revival and reformation in the wilderness, in a new settlement, known in this part of the country by the name of the Big Hollow settlement. It is a very new settlement, surrounded by the high Catskill mountains. June 1801, was the first time the people of the settlement met on the Sabbath for public worship; and this was by the earnest invitation of a man who was the first that moved into the Big Hollow, about six years before. In these six years it was a common practice with most of the settlers, to spend the Sabbath in hunting, fishing, visiting, or in some way similar to this. God all along had, however, as a witness against such practices, the abovementioned first settler. From the time of their setting up social public worship on the Sabbath, to the fall of the year next following, nothing very special occurred. The exercises on the Sabbath were singing, praying, and reading the best printed sermons which could be obtained. This practice continued about six months, when God began visibly to own and bless the attempts to build up the Redeemer's kingdom among the people: three or four were hopefully converted, and a general solemnity was upon the minds of the people. There were now but thirteen families in the settlement. During the winter and spring following, public social worship on the Sabbath, was kept up, and conference meetings were attended on other days—but nothing very special occurred.

In the latter part of the next May, by request from the people

I visited them, and preached to them twice, and conversed with the most of them, individually, concerning the state of their souls. Of those who entertained a hope that they had become reconciled to God, I enquired the grounds of their hopes, and endeavored suitably to direct them with regard to their views of themselves and their future conduct. To such as considered themselves still unreconciled to God, or in a natural state, I endeavored to be faithful.

I solemnly addressed them in such a manner as appeared best calculated to impress the minds of particular persons with a sense of their sin and danger and the importance of religion. The season was very solemn—several were greatly affected—one in particular who had very wickedly and profanely scoffed at the revival, till a little before; and who has since, hopefully become a Christian. Upon another who had been a profane swearer, and often guilty of the sin of intemperance in the use of spiritous liquors, the duty of family prayer was closely pressed: Upon which he asked, "had I not better omit prayer at night, when I have been cursing and swearing thro' the day, than to pray?" The answer given was "you must leave off your profaneness, and you must pray." The manner in which prayer is to be performed, viz. with an holy temper, and in the name of Christ, was pointed out. The person seemed to suppose he had a very good heart, and that he never had done any thing much amiss. Yet he had never attempted to pray; and his case looked exceedingly unpromising. But God, who is wonderful in counsel, and mighty in working, by the operations of his holy spirit, rendered the means

used with him, apparently beneficial. I soon heard from him that he had set up family prayer—but that he remarked respecting the duty, “I hate it.” Not long after, I visited the settlement again, saw the person—observed to him that he had set up family prayer, and asked him what he now tho’t respecting his heart? His reply was, “I find that I am a poor miserable sinner, and that my heart is a sink of sin and pollution.”

But not to enlarge upon particulars; the reformation thro’ the summer season, became very general in the settlement. And in Nov. last, I went with a brother in the ministry, the Rev. Beriah Hotchkin, of Greenfield, to assist in forming a church there. Twenty-four came forward and solemnly professed their faith in Christ, and publicly entered into covenant with God, and with one another. Of these, twenty-one were new professors. Among the number was the man who had said he hated family prayer. Eight adult professors were baptized; the Lord’s supper was administered, and fifteen children were by their parents dedicated to God in Baptism, and received the seal of the covenant. The church is well united in Calvinistic sentiments, and are ready to ascribe the whole reformation and happy change which appears among them, to the sovereign grace of God.

There are now thirteen or fourteen families in the Big Hollow. Such is the infancy of the settlement, that they are unable to support the preaching of the gospel. There is not as yet, one framed building, in the whole settlement. The labors of Missionaries are greatly needed among the people; and they would doubtless be most joyfully received.

I am, Rev. Gentlemen, your brother in the gospel.

JESSE TOWNSEND.

To the General Association of the State of Connecticut; to be convened in Stratford, at the house of the Rev. Mr. Stebbins, on the third Tuesday of June, A. D. 1803.

YOUR Commissioners, appointed to attend the General Assembly of the Presbyterian Church, Report, that agreeably to their appointment, they attended the sessions of said Assembly, commencing in the city of Philadelphia, on the third Thursday of May 1803, and were cordially and respectfully received.

The Assembly attended to their customary routine of business; great part of which is not immediately interesting to the Association. The report of a committee of the General Assembly, on the state of religion, within the limits of their Church, (being a summary of the narratives communicated, in a free conversation on that important subject,) is here annexed. It is believed, that the information, contained in said report, will be pleasing and satisfactory to the Association. Any further information which may be desired, relative to the doings of the General Assembly, can be communicated by the Commissioners from that body, one of whom attended their sessions.

Wishing you much of the divine presence, and of that wisdom which is profitable to direct, in all your deliberations, we remain respectfully,

TIMOTHY DWIGHT,
ASAHEL HOOKER.

Philadelphia,
May 28, 1803.

REPORT, &c.

THE Committee appointed to draw up a statement, as the result of the free conversation on the state of religion, beg leave to report the following.

The Assembly heard, at more than usual length, and with more than common satisfaction, the accounts received from their members, of the state of religion within the bounds of the Presbyterian Church. Since an enquiry of this sort has become a part of the annual business of the Assembly, it may be confidently asserted, that no result has ever been presented to our body, so favorable, and so gratifying to the friends of truth and piety.

There is scarcely a Presbytery under the care of the Assembly, from which some pleasing intelligence has not been announced; and from some of them communications have been made, which so illustriously display the triumphs of evangelical truth, and the power of sovereign grace, as cannot but fill with joy, the hearts of all who love to hear of the prosperity of the Redeemer's kingdom.

In most of the northern and eastern Presbyteries, revivals of religion, of a more or less general nature, have taken place. In these revivals, the work of divine grace has proceeded, with few exceptions, in the usual way. Sinners have been convinced and converted, by the still small voice of the Holy Spirit,—have been brought out of darkness into marvellous light, and from the bondage of corruption into the glorious liberty of the sons of God, without any remarkable bodily agitations, or extraordinary affections. In this calm and ordinary

manner, many hundreds have been added to the church, in the course of the last year; and multitudes of those, who had before joined themselves unto the Lord, have experienced times of refreshing and consolation, from his presence.

In many of the southern and western Presbyteries, revivals more extensive, and of a more extraordinary nature have taken place. While many, within the bounds of those Presbyteries, have been, as is hoped, effectually called, without any exercises other than those which have generally attended the progress of vital piety, there have been multitudes of instances, in which great bodily agitations and other circumstances, out of the usual course of religious exercises, have attended the work. As these extraordinary appearances have been before announced by the Assembly, and as the knowledge of them is generally diffused throughout the American Churches, it is not judged necessary, to enter into minute details, on the subject. The Assembly can only observe, that, altho' they forbear to express any opinion, as to the origin and nature of some of those circumstances, which have attended the southern and western revivals, and which have so much attracted the attention of the religious world; yet they are constrained to acknowledge, with thankfulness, that last year, while it presented a continuance, and great extension of this extraordinary work, has furnished evidence, that it is indeed the work of God, for which the friends of piety are bound to praise his holy name.

The Assembly cannot believe, that a dispensation, by means of which, the ignorant are enlightened, the vicious reclaimed, the

erroneous made to acknowledge and obey the truth, as it is in Jesus, the haughty infidel humbled, and bro't to bow, penitent and submissive, before the cross of Christ, and the general aspect of society changed from dissoluteness and prophanity, to sobriety, order, and comparative purity, can be any other than a dispensation of the grace of God. And as there appears to be growing evidence, that these are the happy fruits of the above mentioned remarkable work, the Assembly cannot hesitate to recognize in it the same divine power, which has in every age appeared, in a greater, or smaller degree, to build up Zion; to confound the wisdom of this world, and to show, that, when the great head of the Church will work, none can hinder him. It would be easy for the Assembly to select some very remarkable instances of the triumphs of divine grace, which were exhibited before them, in the course of the very interesting narratives, presented in the free conversation: Instances of the most malignant opposers of vital piety, being convinced and reconciled; of some learned, active, and conspicuous infidels becoming the signal monuments of that grace, which they once despised; and various circumstances, which display the holy efficacy of the gospel. But forbearing to enter into minute details on this subject, they would only in general declare, that in the course of the last year, there is reason to believe, several thousands, within the bounds of the Presbyterian Church, have been bro't to embrace the gospel of Christ, and large accessions of zeal and strength, as well as of numbers, been given to his people.

The Assembly were gratified to

be informed, that, in those parts of our Church, where no remarkable revivals have occurred, the word and ordinances of the gospel have been, in many places, more generally, and more seriously attended upon, in the course of the last year, than for some time before; that infidelity is less bold, and active, than formerly; and that, on the whole, appearances have become more encouraging, since the last conversation, in the General Assembly, on this subject.

The Assembly consider it, as worthy of particular attention, that most of the accounts of revivals, communicated to them, have stated, that the institution of praying societies, or seasons of special prayer to God, for the out-pouring of the Spirit, generally preceded the remarkable displays of divine grace, with which our land has been recently favored. In most cases, preparatory to signal effusions of the Holy Ghost, the pious have been stirred up, to cry fervently and importunately, that God would appear to vindicate his own cause. The Assembly see in this a confirmation of the word of God, and an ample encouragement of the prayers and hopes of the pious, for future, and more extensive manifestations of divine power. And they trust, that the Churches under their care, while they see cause of abundant thankfulness, for this dispensation, will also perceive, that it presents new motives to zeal and fervor, in applications to that throne of grace, from which every good and perfect gift cometh down.

The Assembly also observed, with great pleasure, that the desire for spreading the gospel among the destitute inhabitants, on our frontiers, among the blacks, and

among the savage tribes, on our borders, has been rapidly increasing, during the last year, in various parts of our Church. The Assembly take notice of this circumstance, with the more satisfaction, as it not only affords a pleasing preface of the spread of the gospel, but also furnishes agreeable evidence of the genuineness, and the benign tendency of that spirit, which God has been pleased to pour out upon his people. The Assembly consider the prospects of our Church, in the frontier settlements, as more favorable, than they have been, at the date of any former report. They are gratified to hear, from various quarters, that new Churches are rapidly forming, increasing in the number of their members, and in their punctual attendance on the means of grace: That many of these Churches have, within a short period, been supplied with pastors; and that more missionary labors are called for, in the above mentioned settlements, than arrangements heretofore made, can possibly supply.

Information of a very pleasing nature was also communicated to the Assembly, by the delegates from the General Association of Connecticut, of a work of divine grace, in various parts of that State; especially in Yale-College; in which important institution many of the youth have hopefully become pious. The probable influence of such an event on so respectable a seminary of learning, on the Church of Christ, generally, and particularly in the state of Connecticut, cannot but make a very pleasing impression on the friends of piety.

On the whole, the Assembly, cannot but declare, with joy, and with the most cordial congratula-

tions to the Churches under their care, that the state and prospects of vital religion, in our country *are more favorable, and encouraging, than at any period, within the last forty years.* They see indeed much to lament, in the infidelity, the vice, and profaneness, the lukewarmness and formality, which still, in many places abound; but they believe it would be ingratitude to the gracious Head of the Church, as well as injustice to the friends of religion, not to announce, that the aspect of our American Zion is, in general, unusually cheering; and that those who feel interested in the advancement of the Redeemer's kingdom, while they are called upon, by new and additional motives, to implore a continuance and extension of his mercy, have abundant reason to be encouraged, and to rejoice in the hope, that God will make still more rich and glorious displays of his power and grace, "Until he establish Jerusalem, and make her a name and a praise in the earth;—Until the righteousness thereof go forth, as brightness, and the salvation thereof, as a lamp that burneth."

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

THE writer of the following memoirs is induced to send them for publication, if you judge proper, not from a wish to celebrate the character of that good man deceased to whom they relate, or to perpetuate his name by any eulogies. For he feels that he is prevented from this, by one of his dying requests which will be mentioned; but he is influenced hereto, as he hopes, from a sincere desire that,

by the blessing of God, it may be a means of the edification of the people of God, and of establishing them in the precious truths of our holy religion, and in their faith and trust in the promises of the gospel. And also that the trembling sinner, and secure, stupid unbeliever may see how a true Christian may die—how the blessed Jesus can enlighten the dark valley, and brighten the road to immortality and glory.

“Mark the perfect man, and behold the upright; for the end of that man is peace.”

Memoirs of Rev. DANIEL FARRAND of Canaan, (Con.) who departed this life, March 28, 1803.

MR. Farrand was born of reputable and hopefully pious parents, in January A. D. 1720, in the town of Milford, Connecticut. While a youth, his father removed with his family to New-Milford, in the county of Litchfield. He there continued in the business of agriculture during his youthful days. In that period nothing remarkable is to be noticed, but that he was uncommonly attached to books, and discovered a great thirst for knowledge; often filling up his leisure hours, when his companions were at their diversions, in reading and endeavouring to acquire useful knowledge. It must not be omitted, however, that he was frequently exercised with concern and distress for his immortal soul.

He was blessed with a good genius, and an uncommonly retentive memory, which was of singular advantage in the acquisition of knowledge, both human and divine; and continued thro' a long life, and was very little impaired even until his death.

In the years 1740 and 1741, when there was a great and general attention to the things of religion, thro' the country, Mr. Farrand, then a youth of about 22 years, was most powerfully impressed with a conviction of his guilty, miserable and dreadful state and condition as a sinner. And after many weeks of most painful distress and conviction, was hopefully brought to bow at the foot of the cross of Jesus, and received the joys of one brought out of darkness and bondage into the glorious light and liberty of Jesus Christ. He appeared a warm young Christian, gladly embracing all opportunities to attend religious meetings; sometimes warning his companions, and ardently longing and praying for their saving conversion to God.

Meanwhile his ardent thirst for science, especially divine knowledge, greatly increased. And tho' he labored under great disadvantages, for the want of books and being not in the company of men of science, in a new settled town, and having had but an ordinary school-education; he yet made surprising progress, having read several authors, and particularly on religious subjects. At length, some of the ministers in the vicinity becoming acquainted with him, and discovering his genius, encouraged and assisted him: and putting himself under the care of the *Rev. Mr. Graham* of Southbury, in the study of the languages, he was not long after admitted a member of Yale College, in the year 1746.

Here he continued two years, pursuing his studies with pleasure and profit. But having had some personal acquaintance with the *Rev. Mr. Burr* of Newark, (N. J.) together with some advantag-

eous prospects on account of expence; and being under necessity of using the strictest economy in order to complete his collegiate education, he obtained a regular dismissal from Yale College, and was admitted to the same standing in the then infant College of New-Jersey. Here he enlarged his acquaintance—completed his education with reputation; and ever maintaining a serious and religious character, he soon became acquainted with several eminent ministers—applied himself to the study of divinity—went through the usual trials by the Presbytery, was approved and sent forth as a candidate for the gospel ministry.

Having preached occasionally at Northampton, and several other places, it pleased the great head of the church to point his way to Canaan. Here he was ordained as their pastor and minister in August, 1752.

He continued to preach, visit, and exercise his ministerial labors, over the whole town, about 17 years. At length the town was divided into two ecclesiastical societies: and each being desirous to retain their minister, he would not decide which to serve, until a council, called for the purpose, determined that it was his duty to go to the south society. Here he labored with very little interruption, on account of sickness or any other impediment, about 33 years.

In the month of August, 1802, not far from his house, through weakness and tottering age, he fell down and dislocated his hip joint; and tho' it was reduced by the surgeon, was totally unable ever to walk any more. From this time he languished by degrees, yet retained his mental powers in such manner that he was able to

converse freely: and though he endured much pain and distress of body, he was, for the most part, wonderfully serene and calm in mind. From this time, during the seven months of his confinement, the Christian appeared and shone conspicuous.

But, before noticing his behaviour, conversation and religious exercises on his death-bed, it is just to observe, Mr. Farrand was blessed with a strong mind and sound judgment; a good scholar and a man of extensive science. He was a kind and faithful husband, a tender and indulgent parent, and a most inviolable friend. He was a warm experimental preacher—dwelling much, in his discourses, on the righteousness and atonement of Christ, as the only ground of pardon and hope for sinners, totally ruined and undone by sin.

In prayer he was solemn and devout, and often times uncommonly fervent and affectionate. He seemed to approach near the mercy-seat, and proved a wrestling *Jacob* indeed.

Mr. Farrand was abundantly employed in councils, to settle and compose difficulties in churches.—Being placed in a part of the country where for many years there were very few ministers, northward or westward of him, and having a singular talent as a peace-maker, he was greatly improved in this work. The writer of these memoirs recollects to have heard him observe, that he kept an account of the number of ecclesiastical councils which he had attended, until it amounted to one hundred, and then left off. But that this was several years before his death; in which time he was improved in many more.

Mr. Farrand was blessed with some happy fruits of his ministry, in the hopeful conversion of souls to Christ. He had what he called two small harvests, wherein numbers were, as he trusted, gathered into the kingdom of grace, besides more solitary instances of conversion during his ministry. Many will recognize in him their spiritual father in Christ.

His Christian conversation and religious exercises during his long confinement, until his death, will now be noticed. For some time after he was confined and unable to move without help, he seemed to entertain a hope that he might so far be restored as to preach again. But seeing little or no prospect of it, he quickly submitted to the will of God. He frequently lamented, that he must live to be a burden to his friends, in their necessary and constant attendance on him: said it was very undesirable to outlive his usefulness; but hoped he should not be left to murmur or be impatient.—He said to a particular friend, not long before his death, “Oh, I desire to bless God, I have not been troubled with one murmuring thought against him, on account of his laying his hand thus heavily upon me. I know he is just, he is good. Shall we receive good at the hand of God, and shall we not receive evil?” He observed to a brother in the ministry, on his coming into the room, to his bed side, “We have long lived in friendship and love, and I trust it will increase and brighten through eternal ages.”

A friend coming in to see him, who had been absent some time, he said, “I was in the mount when I saw you last, but now I am down in the valley.” Being asked whether his faith failed, or

words to that import, he replied, “The foundation of God standeth sure; but I want to see more clearly.” And again, “I know I love the Lord Jesus, but I sometimes doubt whether it is right affection.” Again: “Many are deceived, and why not I? If I am, I am undone forever.”—On being asked if it did not afford him some satisfaction, to reflect that God had been pleased to use him as an instrument of some good, not only by his preaching, &c. but also in improving him so much, as a peace-maker and healer of divisions among professing Christians; he replied, “Oh, if the sins in any one half hour of my life were laid in one scale, and all the good I have done in another, the former would sink me quick to hell.” A parishioner observing that he esteemed it a blessing that he had enjoyed his instructions and counsels so long, he replied, “Oh, don’t tell me of any good I have done, but if any one will tell me of the love of Christ, it rejoices my soul!”—Again: “Oh that I could preach one sermon more, and have mount Zion for my pulpit, and the atmosphere to echo the sound: my text should be Psalm xxxiv. 8. “Oh taste and see that the Lord is good.”—Not many days before his death, he was brought so low, that it was thought he was dying: he faintly spoke “Can this be dying? I seem to be sailing away as on a bed of roses.” At another time, when his attendants were about raising him up in bed, to take some food—“My work is done, don’t raise me up, let me die. Oh, why are thy chariot wheels so long in coming?”—then checked himself for his impatience.

He recovered unexpectedly after this ill turn, so as to be com-

comfortable; on which he observed, "Oh, I am like a poor sailor, driven back after coming in sight of the harbor." Yet seemed fully to acquiesce in the will of God. "Let the Lord do with me as is most for his glory."

In a more comfortable state of body, but a few days before his death, he seemed to have such views of divine glory as evidently overcame his feeble bodily strength: when able to speak he said to a friend, "I have had a visit from on high:" being asked what? "Oh, I have seen the glory of Christ, the fulness of his atonement, and some of the pure joys of the heavenly world." Being asked if he had ever had the same views before; "Oh yes, but never to such a degree. Oh, I love the light, but need the shade."—He continued mostly in a sweet and comfortable frame of mind for several days. Though very weak, to the surprise of his friends, with faltering voice and accent he repeated that much celebrated hymn in Watts's Lyric Poems, entitled "A sight of death in sickness"—spoke of the Songs of Solomon, as having feasted on those words and sentiments which, he said, were the scoff and ridicule of infidels and the wicked world.

When he nominated a neighboring minister to preach at his funeral, he observed—"I desire no encomiums; but that the world may know I die, a poor, vile sinner, relying wholly on the sovereign free grace of God, thro' the righteousness and atonement of Jesus Christ."

When it was apparent he was near to death, he said, with a low, hollow voice, "Cold death my heart invades; Lord Jesus, receive my spirit!"

He endeavoured to give his

wife and children all up to God—told them to put their trust in him. Being greatly distressed, through his whole frame, he said, "'Tis great indeed; but Oh how little, compared to what Christ suffered for poor sinners!" Being almost speechless, he was asked, are you free to depart? "Oh yes," and he could speak no more.

It ought to be observed here, that the above sentiments and speeches which fell from the lips of this dying servant of Christ, were mostly taken from memory. The writer of these memoirs not being present, except at a few of them, which he heard and noted. But great care has been taken to note them as near as possible in the very words. The several attendants and by-standers being deeply impressed with them, the reports taken from them may undoubtedly be relied on, with full confidence.

The following explanation of the words of our blessed Saviour recorded in John xii. 31. is submitted to the reader, in answer to the request in No. 1, Vol. III. of the Connecticut Evangelical Magazine.

The passage is this, "Now is the judgment of this world. Now shall the prince of this world be cast out."

A VIEW of the context will shew that the important events referred to in this passage, are predicated on the death, resurrection, and exaltation of Christ, or on his mediatorial office and work. "This world" is a form of expression used here as also in many other scripture texts, for the wicked inhabitants of the world, or for man in his state of

opposition to God, and subjection to the wicked one.

The "prince of this world" is the chief leader in the apostacy of angels, and the seducer of man to his revolt from God.

That there are among the apostate angels, different degrees of intellectual capacity is agreeable to the word of revelation, and implied in many scripture passages, and will not be disputed.

Accordingly they are considered to be in a state of subordination to one superior, often mentioned in the bible and by various names as "the Serpent," "the old Serpent," "the Devil," "Satan," "the Dragon," "Apolyon," "the Dragon, that old Serpent who is the Devil, and Satan."

This arch rebel has usurped dominion over the subordinate powers of darkness and over wicked men. He is stiled "the God of this world," the prince of the power of the air, the spirit working in the hearts of the children of disobedience, and who "blindeth the minds of those who believe not." Jesus Christ is the head of his church redeemed, from among men, and of the holy angels.

Hence the opposition between Christ and Satan is total and permanent, and men and angels are all under the influence of one or the other of these leaders. "There is war in heaven, Michael and his angels fight against the Dragon, and the Dragon fighteth, and his angels."

This leader in the opposition to Christ is designated in this text by the name of "the Prince of this world." The judgment of this world, mentioned in the text, is that condemnation of man's apostacy and opposition to God,

which was confirmed by the death and resurrection of Christ.

Jesus Christ is the creator, law-giver and judge of men, the human apostacy is a practical denial of the moral perfection of God, of the righteousness of his government in general, and in particular of his government over men.

The Lord Jesus Christ become mediator between God and man, assumed our nature into a personal union with his divine nature, and, being made under the law, become obedient unto death even the death of the cross, and gave his life a ransom for sinners.

In this we have the united testimony of the triune deity, the father, the word and the spirit. Of the father in his gift of his son to die for the guilty, the son in suffering the just for the unjust to bring us to God, and the holy spirit in the application of redemption. And these three are one, they are one in nature, in essence and perfection. One in divine philanthropy, and one in the testimony.

Jesus was "born and came into the world to bear witness to the truth". to moral truth in general, but especially to the great truth denied by the apostacy of man, even the perfection of the divine character and government, displayed in the commands and threatenings of the law, and in the retributions of eternity.

Thus the most perfect government of God is supported and honored by the obedience and death of Christ in his mediatorial capacity. The good pleasure of the father in this work, is testified by the resurrection of Jesus, and the Holy Ghost testifies by the application of redemption.

The death of Christ has given

the most unequivocal support to the divine government and confirmed the truth of the aggravated guilt of man's apostacy, and of the righteousness of God in his condemnation. Then was "the judgment of this world."

This being done the way is prepared for the complete salvation of sinners through the faith of the gospel, and for Satan to be ejected from his dominion in their hearts, and in the world, and that the whole system of his opposition to God should be prostrated, and revert with redoubled weight on his own guilty head. Hereby will be accomplished the divine prediction that "the woman's seed shall bruise the serpent's head," the full accomplishment of this is however yet future. The complete and final ejection of Satan from his dominion in our world will not take place till the kingdoms of this world are become the kingdom of our Lord and Saviour Jesus Christ, and the devil shall be cast into the lake of fire and brimstone, and be tormented forever and ever.

The reader who understands the explanation here given of John xii. 31. will readily perceive its consistency with chapter iii. 17. and with all other scriptural assertions of like import. Christ, indeed, came into the world to save his people from their sins, "by bearing them in his own body on the tree" "suffering the just for the unjust to bring us to God," by this he vindicated the divine government, and condemned sin, and thereby he became the author of eternal salvation to all those who believe, and thus "grace reigns through righteousness to eternal life by Jesus Christ our Lord."

Let the children of Zion be

glad in their King, and anticipate, by divine faith, the completion of his victory and triumph. Being assured that the time is fast advancing, when the prince of this world shall be finally cast out, and the whole redeemed church shall exult in the victory and grace of their immortal Saviour.

May the certain prospect of this blessed event, strengthen our faith, animate us in the Christian conflict, and encourage us in fervent and persevering prayer, that the set time to succour Zion may come, and the blessing of God attend the means of salvation, till "the earth shall be full of the knowledge of the Lord."

P.

Remarks on Romans ix. 3.

"For I could wish myself accursed from Christ for my brethren."

THE great difficulty in the way of a right understanding of this passage, arises from the mis-translation of the Greek preposition *apo*, which is here rendered *from*; whereas it ought to have been rendered *after*. This preposition will bear this translation, since, in another passage, the same apostle has evidently used it, in this sense. Thus, 2 Timothy, i. 3. *apo progenon*. "From my forefathers," where the meaning evidently is, *after* my forefathers, example being understood. The following is the present reading of this part of the verse, "I thank God, whom I serve *from* my forefathers with pure conscience." It would have been more correctly rendered, "I thank God, whom I serve *after* the example of my forefathers with pure conscience." If, then, "*apo*" be used in the same sense, in the words under consid-

eration, it will make the meaning of the apostle highly interesting and instructive. This would then be the true translation, "For I could wish that myself were accursed *after the example of Christ*, for my brethren." If we consider the nature of Paul's predictions, in this chapter, concerning the Jews, this meaning appears to be exceedingly natural. Then we may suppose him expressing himself more fully, after this manner—"Thus, my Roman brethren, in the preceding part of this letter, I have declared unto you the unspeakable privileges, which we Christians, whether Jews or Gentiles, receive in virtue of the gospel; and, I have particularly, in the last chapter, shown how these considerations will be abundantly sufficient to establish us in the faith of the gospel, and render us superior to all the hardships we can endure, from the enemies of Christ. But, as all who embrace and obey the gospel, whether Jews or Gentiles, are accepted of God, so, I must add, that all who reject it, are by him rejected. And since the Holy Ghost now directs me to write expressly of a great distinction, which God in sovereign mercy and grace is about to make, between the Jews, in the rejection of their nation, because of unbelief, by whom Christ and his disciples have already suffered so many things; and the Gentiles, who have so long been blinded in ignorance and unbelief, in the calling of them to a saving knowledge of the gospel, I fear, lest while I maintain this important truth, so unfavorable to the Jews, my great enemies, some of you should imagine, that I bear hard upon my dear countrymen, on account of the personal injury, which I and my Christian brethren

have received from them, or by their means, since I have just mentioned the greatness of these sufferings. To prevent, therefore, the spread of so injurious and false a report, on this account, I begin this discourse, on the rejection of the Jews, with the most solemn assurance I can give you to the contrary. And herein, I say the truth in Christ, using all the candor and integrity of a Christian, as in the presence of that blessed Redeemer who searches all hearts. He knows that I lie not: my conscience also bearing me witness as to the truth of what I say, in the Holy Ghost. With all this solemnity, on so great an occasion, I declare to you and to the world, so far am I from taking any revengeful pleasure in predicting the judgments of God, in the rejection of my brethren, the Jews, that, on the contrary, I have great grief and continual sorrow in my breast, while I think of what hath happened, and will happen unto them, in consequence of their opposition to the gospel. Oh! so far from being actuated by a spirit of revenge, in these predictions, which I am about to mention, of their rejection, because of their ill treatment of Christ, and myself and others of his disciples and followers, that I could, even now, in unaffected love to their souls, if it might be of any avail, sincerely wish, that as Christ subjected himself to the curse, that he might deliver us from it,* so I myself, likewise, were accursed in this manner, after the example of Christ, for the sake of these my brethren, and

* Gal. iii. 13. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree."

kinsmen according to the flesh, that they might thereby be delivered from the guilt they have brought upon their own heads, and become entitled to the forfeited and rejected blessings of the Messiah's kingdom. Far from revenging the sufferings of Christ and his followers upon their guilty heads, like Christ I would willingly expose myself to all the execrations of that enraged people. Like him, I would voluntarily let them execute upon me the infamous and accursed death of crucifixion itself, despising the shame, and bearing the excruciating agonies of such a death, if such sufferings would avail any thing in bringing them to repentance and salvation.

Inferences.—1st. How exceedingly inclined mankind are to impute bad motives to good men, in faithfully declaring the threatenings of God against impenitent sinners.—Nothing can more forcibly evince the truth of this remark than the solemn appeal of St. Paul, to the Holy Ghost, in this passage, to convince the Christian world that he was not actuated by a revengeful spirit, in predicting the rejection of the Jewish nation, for their hardened wickedness.—2d. The true Christian or benevolent man has no heart to return evil for evil, in revenge; but may arrive to such a degree of holiness, as willingly to endure all manner of reproaches, and even death itself, at the hands of his bitterest enemies, if he could be assured his suffering in this manner would avail, as a means, in the sight of God, in the everlasting salvation of their souls.—3d. Since St. Paul was willing to suffer in this manner, if he might have been an instrument in bringing the Jewish nation to embrace the gospel, we

may learn how little those persons have of his benevolent spirit, who are unwilling to exert themselves or give even a mite in promoting the spread of the knowledge of Christ, in the unchristianized parts of the world.

ZEPHO.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

THE following letter was written, by a pious lady in Connecticut, to her brother, a member of a college in a neighboring state. Believing that it is applicable, and perhaps may be useful, to some of your readers, I respectfully beg leave to submit it to your consideration.

NEANIAS.

Jan. 1802.

DEAR BROTHER,

I OFTEN reflect, that it is very uncertain whether we shall meet again in this life, considering that time is so short, death so certain and eternity so near. How precious, then, is every moment of our forfeited lives! Oh let us consider, that it is because God is "God and not man," that we are still preserved from endless misery and despair.

Shall I interrupt your studies, if I ask you to set apart an hour, or some portion of each day, to meditate on those subjects, with which the eternal welfare of your soul is so inseparably connected? Do you think much on the character of God; on his infinite holiness, justice and truth; on his boundless love and goodness; on the sufferings and death of his own Son, for us rebels, when we were plunged so deep in sin that no

created arm could bring assistance. And will not this set our sins in their true light? Surely our hearts must be harder than the adamant, if they cannot bleed on beholding a God, a dying Jesus, suspended between the heavens and earth, nailed to a cross and pierced, 'till blood and water, sufficient to wash and cleanse a world of sinners, flow from his wounds. Pray reflect often on the guilt of your own heart, and see if you cannot call up a catalogue of sins, so black, as to drive you immediately to this all-cleansing fountain.

I do not know but you have chosen Jesus for your friend: but this I know, that neither you nor any of the human race, can obtain heaven, without an interest in the atonement which he has made.

If you are not a friend to God, let me intreat you not to sleep in a situation so dangerous; and if you are, it will not hurt your feelings, if I speak a little concerning the regions of despair; of heaven and immortal glory, and of God's perfections.

In all our enjoyments, we may draw an useful contrast between them and the misery of those who are consigned to remediless woe.

When we assuage our thirst or appease our hunger, let us reflect, that, in hell, sinners cannot get a drop of water to cool their tongues; but must forever thirst, forever starve, forever burn.

Here we can procure fruits and whatever is agreeable to the taste: there, will be no fruit, but that of a stubborn heart, which rejected a Saviour.

Now, we are covered with garments of convenience and beauty: they who have trifled with the offers of grace, are covered with eternal shame and remorse.

Now, we may read God's word

of comfort, counsel, reproof and threatening: there, they shall read, "Depart from me ye workers of iniquity."—Here, the songs of mirth, the notes of the harp and viol may sometimes exhilarate our hearts—There, the dreadful anathema of "Depart ye cursed," will forever sound in their ears, accompanied by an eternal jargon of blasphemies.

Do you wonder, my dear sir, that I dwell on such awful subjects? Think a little;—have I said any thing which is not authorized by the word of God? Have I mentioned half as many curses as are there contained? On the contrary, are not the whole contents of that book levelled against the impenitent?

But, if we have followed these gloomy reflections far enough— if you are wearied with looking over the abyss of eternal woe— and if you are not yet moved with the awful fate of stubborn sinners, pray let your heart be melted with the endearing words and precious invitations of Christ—"Come ye blessed of my Father—He that cometh to me I will in no wise cast out—The spirit and the bride say come, and let him that is athirst come, and he that will, let him come and partake of the waters of life freely." Come my little flock, for whom I paid a costly ransom, "inherit the kingdom—enjoy the promised rest." All tears shall there be wiped from your eyes. Ye have mourned and wept, but now ye "shall be comforted": ye have been poor and despised, but now "yours is the kingdom: ye have hungered and thirsted after righteousness," but ye "shall be filled."

Oh, my dear brother, if you

have any regard for your own soul or the souls of others—if you have love for Christ, or wish the promotion of his cause, pray without ceasing; let your prayers frequently rise before the mercy seat of a commiserating God, who has enjoined it on us, to “give the throne of grace no rest un-

“til he come and make Jerusalem a praise in the earth.”

That each of us may be prepared to meet him on that great day, when prayers for the impenitent can no longer avail, is the most sincere and constant petition of your affectionate sister.

P—— M——.

At a meeting of the General Association of Connecticut, at Stratford, on the third Tuesday of June A. D. 1803,

It was VOTED, That the Trustees of the Missionary Society be requested to procure a publication of the report of our delegates to the General Assembly of the Presbyterian Church, in the Evangelical Magazine.

Also, VOTED, That the Trustees of this Society be requested to prepare, or procure, publish and distribute a summary of the Christian doctrines, for the benefit of the people in the new settlements.

On balloting for Trustees of the Missionary Society, for the ensuing year, the following gentlemen were duly elected.

His Honor John Treadwell, Esq.
Hon. Roger Newberry,
Hon. Jonathan Brace,
Hon. John Davenport,
Hon. Aaron Austin,
Hon. Oliver Ellsworth, Esqrs.

Rev. Messrs. B. Trumbull, D. D.
Levi Hart, D. D.
Cyprian Strong,
Nathan Strong, D. D.
Nathan Perkins, D. D.
Charles Backus, D. D.

The above are a true extracts from the minutes of the General Association.

CYPRIAN STRONG, REGISTER.

NOTE. *The stated meeting of the Trustees, by the Constitution of the Missionary Society, is annually on the first Wednesday in September, in Hartford.*

Donation to the Missionary Society of Connecticut.

July 6. A friend of Missions, . . . 10 dol.

T H E

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. IV.]

SEPTEMBER, 1803.

[No. 3.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Attempts to Christianize the Indians in New-England, &c.

[Continued from p. 14.]

CHAPTER II.

NUMBER X.

The Indians at Natick are formed into a church, after, what was then deemed, a suitable time of instruction and trial—A church gathered, and a minister ordained at Mashpaug—Of Mr. Eliot's assistants in his missionary services; and biographical sketches of some of them—The state of the Christianized congregations, and churches in 1670.

IN the preceding number an account was given of the examination of the Christian Indians at Natick in respect to their qualifications for baptism, and being formed into a church state. Tho' the examiners received much satisfaction; and the confessions of many of them, being sent to England, and published, were approved of there; yet they were kept,

VOL. IV. No. 3.

for several years after, in the state of catechumens.*

At length they were incorporated into a church, after the manner of New-England, giving themselves first to the Lord, and then

* Catechumens.] Perhaps some young readers need to be informed, that this word, as here used, signifies persons under instruction in the principles, and duties of Christianity, in order to their being admitted to baptism, when it shall appear, that they have, according to Christ's institution, competent qualifications for this sacred ordinance.

Possibly our predecessors might keep the Indians, who appeared serious, and were well instructed in the doctrines of Christianity, too long a time in the state of Catechumens: Perhaps, that might be applied to them, in respect to admission to church privileges, which was said by a Roman historian in another case. "Nocuit antiquus Rigor, et nimia Severitas." It may be, they insisted upon terms *higher in degree*, than the inspired apostles did, in admitting adults, converted among the heathen, to the positive institutions of Christianity.—At least we do not learn from the history of the New Testament, that the apostles kept their proselytes *so long* from the enjoyment of the special sacred ordinances of the gospel. However, this may be alledged in apology for Mr. Eliot, and other ancient divines in New-England, that the easy terms, upon

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one to another in an holy covenant ; promising to walk together in all the ordinances, and institutions of the gospel ; and Mr. Eliot first baptized, and then administered the Lord's supper to them.† Thus was the first Indian church formed about the year of our Lord 1660, or 1661.‡

The same spirit, which actuated Mr. Eliot, excited others elsewhere to prosecute the same excellent work : One of these was the pious Richard Bourne, who soon saw a great effect of his labors.

In the year 1666, about the middle of July, the Hon. Thomas Prince, Esq. Gov. of the jurisdiction of New-Plymouth, Mr.

which persons, in too many of the established churches in England in their day, were admitted to special ordinances, might lead them to an opposite extreme : For in too many instances, very scandalous persons were admitted to the Lord's Supper, as members of the national church, with little, or no restriction. However, they must be commended in general, for using *caution* in their admissions : And if they exceeded *due limits* in their *caution*, it discovered a desire in them to avoid making the special institutions of Christianity common to the qualified, and unqualified, as had been done in too many churches in Christendom.

† Magnalia, B. III. p. 198. Neal Vol. I. p. 258.

‡ I have not yet learned the *precise* time of forming the church at Natick. Gov. Hutchinson places it in 1651 ; but this seems to be a mistake in chronology : For Dr. Increase Mather, who flourished in the 17th century, and began his career of public service but a few years after the middle of it, places this transaction several years later : In his letter to Professor Leusden of Utrecht, dated July 12, 1687, he thus writes, "Above 26 years ago, he [Mr. Eliot] gathered a church of converted Indians in a town, called Natick." According to Dr. Mather, this church was formed about the year 1660, or 1661.

Thomas Southworth, one of the magistrates, Mr. John Eliot, sen. Mr. John Eliot, jun. Mr. Samuel Arnold, Mr. John Holmes, Mr. William Brimsmead, and Mr. Thomas Cushman, went to Sandwich to have an interview with Mr. Bourne, who lived there, and had been instructing the Indians in that vicinity, in the Christian faith ; and to make enquiry into the progress they had made in knowledge, and virtue. Most, or all of these gentlemen, except the two Mr. Eliots, were inhabitants of Plymouth colony—some in the civil, and others in the Ecclesiastical department. At their motion a large assembly was convened at Mashippaug [Mashpee] : At this meeting a good number of the Indians, whom Mr. Bourne had been instructing, were examined : They gave such an account of their knowledge, and belief, and of the impression the gospel had made upon their hearts ; and gave their relations with such affection, as was extremely grateful to the pious auditory. The magistrates and ministers, convened upon the occasion, received much satisfaction in what they observed and heard : Yet such was the strictness of those who conducted the business of the meeting, that before they would countenance the advancement of these Indians to church fellowship, they concluded, that their confessions should be written, and a copy sent to each church in the colony for their inspection, and *approbation*, if they saw fit ; so that if no objections should be offered, they might, at a suitable time, be permitted, and encouraged to enter into church fellowship. The confessions, and relations were very agreeable to the churches, to which they were communicated.

Afterwards, the messengers of all the churches being present, and giving their consent, these Indians were formed into a church, and chose Mr. Bourne to be their pastor, who was then by Mr. Eliot, and Mr. John Cotton of Plimouth ordained to that office over them. The ordination was performed in the year 1670. Mr. Bourne continued in office for sundry years.*

He was an early settler in Plimouth colony, and a most zealous, and indefatigable promoter of the gospel among the Indians.†

Besides Mr. Bourne, Mr. Eliot had the satisfaction of having sundry fellow-laborers in his missionary work: Most of those, who officiated *statedly*, survived him, and faithfully pursued the service after he had finished his course, and rested from his labors.

Soon after entering upon his mission he found, as might be expected, the need of more laborers in this extensive, and arduous work. The ministers indeed in his neighborhood gave him *occasional* assistance; but their advantages for instructing the Indians in Christianity were, in *one respect* at least, much inferior to his own, as they could instruct them only by the help of an interpreter; while he, being master of their language, did preach to them in their own tongue. It was his earnest prayer, that God would send forth still more laborers into this harvest: And he was the more importunate, as he was sensible, that but few secular advantages and encouragements attended the service, and much toil and self denial,

* Magnal. B. III. p. 199. Morton's Memorial under the year 1666.

† Hutchinson's Hist. Mass. V. II. p. 462.

if not personal danger, must be expected; so that a special, divine influence upon the mind was necessary to incite a man to engage in it, and pursue it with resolution, and persevering fidelity. He had the pleasure to find, that a gracious answer was returned to his petitions: He saw generous, and vigorous attempts made by several other most worthy preachers of the gospel in several places (some of them remote from him), to Christianize the perishing Indians.

After some years, his eldest son Rev. John Eliot of Cambridge Village, [now Newtown] and Rev. John Cotton, of Plimouth, learned the language of the natives, and were able to preach to them in their own tongue, and did so for a considerable time—Mr. John Eliot, jun. I presume till his decease in 1668—and Mr. John Cotton till 1690, if not some years after.*

A brief account of the other ministers, except two, will be given in the words of Dr. C. Mather. The epithets he affixes to their names show in what estimation he held them.

“In Connecticut the holy and acute Mr. Fitch has made noble essays towards the conversion of the Indians: But, I think, the Prince he has to deal with, being an obstinate infidel, gives unhappy hindrances to the successes of his ministry.—Godly Mr. Pierfon has, in that colony, deserved well, if I mistake not, upon the same account.”

“In Massachusetts we see, at this day, the pious Mr. Daniel Gookin, the gracious Mr. Peter Thacher; the well-accomplished, and industrious Mr. Grindal Raw-

* Magnal. B. III. P. 201.

son, all of them hard at work to turn these poor creatures from darkness to light, and from satan unto God."

"In the colony of Plymouth we have the most active Mr. Samuel Treat laying out himself to save this generation. And there is one Mr. Tupper, who uses his laudable endeavors for the instruction of them."

"Such as these are the persons, whom Mr. Eliot left engaged in the work of gospelizing the Indians, when he departed from his employment to his recompence. And these gentlemen are so indefatigable in their labors among the Indians, as that the most *equal judges* must acknowledge them worthy of much greater *Stipends*, than they are generously contented with."†

Mr. Morton, in his memorial, makes mention of two others, who were teachers of the Indians in early times, viz. Mr. Brown and Mr. James: But I do not learn where they resided; nor what tribes of Indians they instructed.

It is not necessary to mention, in this place, the worthy family of Mayhew, on Martha's Vineyard, as a particular account has been given, in the former part of this work, of their unwearied, and successful labors.

The compiler is not able to give biographical sketches of more than two, who have been now mentioned, as Mr. Eliot's fellow-laborers viz. Mr. John Eliot, jun. and Mr. John Cotton.

Mr. John Eliot, jun. was eldest son of Rev. John Eliot of Roxbury: He was born Aug. 31st, 1636.—Was educated at Harvard College, and was admit-

ted to his first degree, A. D. 1656. He is represented by writers in that century, as a man of an amiable character; in high esteem with the learned, the virtuous and the pious. He was happily accomplished with gifts of nature, learning and grace. His external appearance was very pleasing; but the qualities of his mind commanded particular respect.—He was a person of a quick apprehension, solid judgment, and distinguished prudence—well acquainted with the learned languages, the arts, and sciences, for one of his time, age, and advantages; and applied himself, with great diligence, to his studies, that he might make further progress in useful literature. But those things which finished his character were his piety, faith, love, humility, self-denial, and zeal; these eminently shone upon all occasions. He was a lively, zealous, and ingenious preacher; and his acceptance with the public, as a preacher, was in proportion to his accomplishments. After preaching for some time, he was called to the pastoral office and ordained at Cambridge village; since that time incorporated as a distinct town by the name of Newtown. He was filled with a laudable and pious zeal to promote the gospel among the Indians; and by the assistance of his father, and his own diligent application, he gained such a knowledge of their language, that he preached to them in it for several years, and I suppose, till his decease. He travelled many miles in a day, once a fortnight, to dispense the gospel to them. He was high in their esteem and affection. They often said, his preaching to them was precious and desirable. They, as well as his numerous English ac-

† Magnalia B. III. p. 200, 201.

quaintance sincerely lamented his death, which took place Oct. 13, 1668, when he was in the 33d year of his age.

The sayings of pious men, especially when they are in the closing scene of life, are worthy of remembrance. This good man, from the aspect of things in the colonies, was led to conclude, that the people would, before long, experience some special calamities, which accordingly befel them by the general Indian war in the year 1675.

Being on his death bed, he addressed a number of persons that were with him, with great solemnity in the following words ; " My dear friends, there is a dark day coming upon New-England ; and in so dark a day, I pray, how will you provide for your own security ? My counsel to you is, get an interest in the blessed Lord Jesus Christ ; and that will carry you to the world's end."*

Mr. John Cotton was the second son of Rev. John Cotton, teacher of the first church in Boston. He was educated at Harvard College, and was graduated in the year 1657. Having finished his preparatory studies, he commenced preaching ; and officiated in several places prior to his settlement in the ministry. Before he was introduced into the pastoral office he was desirous to learn the Indian language, with a view, as may be supposed, to become better qualified to instruct the natives in the christian religion, if providence should afford opportunity.† He accordingly hired an Indian for fifty days to teach him the Indian language ; but his kna-

visit instructor, having received the stipulated sum, for the whole term, too soon, ran away before twenty days expired : however, in this time he had made such proficiency, that, by suitable application afterwards, he was able, before a great while, to preach to the natives.

Before he was fixed in a parish, he preached to the Indians on Martha's Vineyard about two years, as an assistant to Mr. Mayhew, as has been already mentioned. Other evangelical services of his among the Indians will be related in the sequel.

*Mr. Cotton was called to Plimouth, A. D. 1666 ; but being under engagements elsewhere, he could not then come ; but the church renewing their invitation the year following, he removed to Plimouth with his family, Nov. 1667 ; but he was not ordained till June 30, 1669.

He was a man of strong mental powers, and of good abilities to preach the gospel ; and appeared to be intent in performing the various duties of his station in public, and private. He was not only a profitable preacher ; but appeared to do much good by his private visits, and addresses to the people.

At an early period after his settlement, he, and the ruling elder made it their special work to pass together, thro' the whole town, from family to family, to enquire into the state of souls ; and according as they found the frames, either of the children of the church, or others, so they applied counsels, admonitions, exhortations, and encouragements ; which service was attended with a blef-

* Magnalia B. III. p. 173. Morton's Memorial under A. D. 1668.

† Magnalia B. III. p. 200.

* History of the Church in Plimouth, p. 16, 17.

ing : For in several with whom God had begun his work, it prevailed to stir them up to lay hold of his covenant ; and others were awakened more seriously to attend upon the means of grace, and to mind the concerns of their souls, and practise family prayer more constantly. The work of God seemed, in those days, to have a considerable revival.

Mr. Cotton, soon after his introduction into the ministry at Plymouth, entered upon the work of catechizing the children under his pastoral care : he attended this business once a fortnight ; instructing the males at one time, and the females at another.

He kept out a vigilant eye to discover, if any special irregularities were prevalent among professors, and others of the congregation ; and made use of suitable measures to remove, and prevent in future, such evils as were found among them ; and was earnest with the church to co-operate with him, and strengthen his hands ; and to take due care of the children of the church, that they might be kept from transgressing the laws of God, and violating their baptismal engagements—Indeed it must be spoken to the honor of this ancient church, that they were very strict in watching over the children of the church.

Mr. Cotton took much pains, in various ways, to promote Christian knowledge, as well as true religion in the congregation. Some years after his settlement, he desired all those baptized persons, who were heads of families, to come to his house on a certain day : They generally complied with his proposal. He then gave them sundry questions, to which he requested that answers should be returned, at a fixed time, out of

the holy scriptures. This exercise was to be attended once in two months ; and it was so for several years, not without a blessing, and some good success. Men of thirty, forty, and fifty years of age attended, and gave their answers in writing to those divinity questions. Then the pastor, having read all their answers, gave his own to each question, and preached upon them. The ruling elder was always present, and made the concluding prayer. And ordinarily many, if not most of the church were then present also.

Towards the close of his ministry in Plymouth Mr. Cotton introduced a new method of catechizing (in which he used the assembly's shorter catechism) attending it on Lord's day noons at the meeting house, instructing the males one sabbath, and the females another successively ; and then preached on each head of divinity, as they lie in order in that catechism. This course was constantly attended for more than three years, till the dismissal of the pastor : On communion days, in the short winter days, and in very unseasonable weather, there was a necessary omission of this service. Many of the congregation usually heard the sermons preached at the catechisings ; and God strengthened, and encouraged the work.

In the year 1694, an unhappy controversy arose between Mr. Cotton, and the church respecting some ecclesiastical matters : And this, it seems laid the foundation for the dissolution of the relation between him and the people. These affairs were in debate about three years, and occasioned some considerable ferment : And tho' sometimes the difference seemed to be in a measure composed,

it would soon break out afresh : And this disposed the dissatisfied (as is common in such cases) the more readily to listen to such ill reports, as some raised of their pastor, which added fuel to the flame. At length the affair came to a crisis. A council was called by mutual consent, who took great pains for an accommodation of differences, and a complete reconciliation ; but not succeeding, they, at last, advised the pastor to ask a dimission, and the church to grant it, "with such expressions of their love, and charity as the rule called for." Mr. Cotton accordingly resigned, and at his request was dismissed, Oct. 5, 1697, to the great grief of a number in the church and town. After this, he tarried a little more than a year in *Plimouth*. And then having a call to *Charleston*, in *South-Carolina*, he accepted the invitation ; and having composed all differences with *Plimouth* church, and receiving a recommendation from several ministers, he set sail for *Carolina*, Nov. 15, 1698. Arriving there, he gathered a church, and was very diligent, and successful in his labors, as appeared from a daily journal under his hand, left among his papers, in which are the devout breathings of a pious soul, holding daily communion with God. He died there, much lamented on the 18th Sept. 1699, about 60 years of age. In the short time of his continuance among them, there were about 25 members added to the church, besides those, that were first incorporated ; and many were baptized. He had great respect shown him, especially by those that were good, and by some persons of special distinction. He was there counted worthy of,

honor ; being, thro' the blessing of Heaven, a spiritual father to great numbers among them. The church there was at the charge of his funeral ; and, in token of respect, erected a handsome monument over his grave.*

Mr. Eliot continues his laborious services among the Indians—does not intermit his exertions—is rather invigorated by having others joined with him in the same charitable work. In 1670 he made a visitation to the congregations of gospelized Indians in the *Massachusetts*, *Plimouth* and the *Vineyard* ; gathered some churches, and ordained elders in them. He kept a journal of these transactions in this year. I have not had the pleasure to see it : But it seems Mr. Hutchinson had, and made extracts from it, concerning the state of the Christianized churches and congregations of Indians in 1670. Some extracts from his publication will conclude this number.†

Mr. Eliot having given an account of his visiting the Indians at *Mashipaug* and the *Vineyard*, and assisting in the ordination of Mr. Bourne in the former, and *Hiacoomes* and *John Tackinash* in the latter place ; (which transactions have been already related) goes on with his narrative : viz. The teacher of the praying Indians at *Nantucket* came to the *Vineyard*, and made report, that there were about 90 families that prayed to God in that Island ; and advice was given, that some of the most godly among them should join to the church at the *Vineyard* ; and after some experience of their orderly walk, should

* Hist. of the church in *Plimouth*, p. 19, 20, 21, 22.

† Hist. *Massa.* V. I. p. 166—168.

issue forth into church state among themselves, and have officers ordained.

Mr. Eliot then takes notice of the state of the Indians in the Massachusetts Bay at this period.

Natick was the chief town, where most of the Indian rulers dwelt, and where their courts were held. There were two teachers, John and Anthony; and betwixt forty, and fifty communicants; and sundry more proposed to join to the church.

Punkapog [now Stoughton] was the second town, where the Sachems of the blood, as they term the chief royal line, had their residence and rights; which, in other parts, as Mr. Eliot says, were mostly alienated to the English towns. It is supposed, that the Indians of Naponset, or Milton, before this time, had removed, and settled with those of Punkapog, beyond, or about the blue hills. Their chief ruler and teacher was Ahauton.

Hassunimesut, or Hassanemisco† were the Indians next in order of dignity, and antiquity; from thence came some of the chief friends to praying to God. They lay upon Nichmug river—were strict observers of the sabbath; and were judged by all travellers, especially such who had occasion to lodge among them, to be sincere in their religious professions. They had two teachers, Annuweekin, and Tuppukkoowelin, characterized sound, and godly men.

† I suppose this was the place which afterwards was called Grafton, which is near Worcester in the Massachusetts. I recollect, that above 50 years ago, some aged men, who were born, and bro't up near Grafton, customarily called it *Hassnemisk*, which was doubtless an abbreviation of *Hassnemisco*.

Ogguonikongquamesut was the next praying town, which bordered upon Marlborough. Solomon, judged to be a serious, and sound Christian was their teacher.

Nashope was the next. Tahattawans was called a Sachem of the blood, a faithful, zealous Christian was their ruler. Their minister John Thomas, a godly, understanding Christian, was their teacher. Their town lay in that part of the country where the Maquas, or Mohawks hunted, and had been much molested, and for a time was deserted: But in 1670 the Indians returned, and dwelt there.

Wamesut was another praying town upon Merrimack river, where Concord river falls into it. Their Sachem was Nomphon, a man of a noble spirit. This place had been so much molested by the Mohawks, that, the year before, they joined with a body of northern Indians, and some of Punkapog in an expedition against them, which proved unsuccessful. George was their teacher. They were not, in general, much noted for their esteem for religion.

Pantucket, at the falls in Merrimack river, was the place of another set of praying Indians. The Pennicook Indians had come down the river, and built a fort at Pantucket, and were great opposers, and obstinately refused to pray to God; but being concerned in the expedition against the Mohawks, most of them were cut off; and since that time the Pantucket Indians were, at least several of them, become praying Indians; and Jethro was sent to preach Christ to them.

Magunhukquok, where Simon was teacher, on the west of Natick; and Quanatuffet, which was under the care of the Hassanemisco

teachers, are the two other towns mentioned.

By this account of Mr. Eliot we see, in general, the state of the Christianized Indians in 1670. Twelve towns, or villages are mentioned in this narrative, as consisting of praying Indians.

It must have given Mr. Eliot great pleasure, upon his visitation, to find so many brought out of a state of heathenish darkness into the light of the gospel—to find so many teachers among them of their own nation, who appeared to be men of understanding and real religion.

Great must have been his labor and fatigue, in taking this extensive circuit—in preaching—in conferring with the stated teachers, and giving them further instructions in Christianity, and in the various duties of their station; and in attending to many other ecclesiastical concerns: But filled with a glowing love to his Saviour, and to those that were purchased by His blood, he pursued the work with cheerfulness, diligence, and resolution; and nothing discouraged him from preaching, to the utmost of his ability, the unsearchable riches of Christ among the Gentiles, and those who had been lately such. He was willing to spend and be spent in this benevolent work. *(To be continued.)*

Saving Faith distinguished from those exercises, which men are in danger of mistaking for it.

FAITH is a Christian grace, to which the blessings of eternal life are connected, by the promises of God. Such as have it not, must suffer the punishment due for their sins. We are required to examine ourselves, whe-

ther we are in the faith. All are concerned to understand its nature and effects; for the danger of mistaking whether we have it, arises in a great measure from our being liable to have wrong ideas concerning it. *This dissertation is intended to exhibit the nature and effects of saving faith, and also the nature and effects of several spurious kinds of faith, which men are liable to mistake, and have in fact mistaken for it.*

Saving faith implies in it a belief of the doctrines and promises of the gospel; especially of those doctrines, which respect the law of God, the fallen state of man, the person and work of Christ, the office of the Holy Spirit in the salvation of men, the foundation of pardon and acceptance with God, and the nature and excellency of the blessings promised to believers. All these doctrines relate to the way of our salvation, and are so connected with each other, that faith in Christ cannot be exercised, without some just apprehension of them.

The true believer considers the law of God holy, and the commandment holy and just and good—a just declaration of the real duties resulting from the relations in which we stand to God, and to our fellow-creatures; and a just declaration of the punishment due to such as disobey, and refuse to fulfil those duties. He considers the law as just in itself, and good, as it is suited to the state and capacity of the creatures to whom it is given; and holy, because it is pure and free from any defect or connivance at sin. He believes this law is of infinite and unchangeable obligation; that it would be better that heaven and earth should pass away, than that one

not a jot or tittle of the law should be given up—that men are bound in all possible circumstances, to maintain a perfect and invariable obedience to the law, both on account of its fitness, and the infinite authority by which it is given. To him there is force in the subscription so often annexed to the commands, ‘*I am the Lord.*’—It is essential to saving faith, that a man should believe that the law is spiritual, extending to the heart, and all its exercises—that he understand that it enjoins holy, impartial love, and such a life as this love, in perfect and commanding influence, would produce, in all cases, towards God and man. ‘*The law,*’ says inspiration, ‘*is spiritual*’ and it requires the heart.

It is also necessary to saving faith, that a man should view himself a transgressor of this law, guilty of violating infinite obligations, by nature totally depraved in heart, every imagination of the heart being only evil, guilty of total disobedience to the divine law, wholly inexcusable, deserving of its curse;—that it is necessary that the law should be supported, and that he is so utterly undone, that he can make no atonement, or do any thing to render it just for God to deal with him better than the law provides, on account of any righteousness in his power; and that he is forever ruined, unless saved by a Redeemer. All this is necessary, in order to have just ideas of the work of Christ.

Further: Saving faith implies some right ideas of the person of Christ—that he is man, and so capable of obedience and sufferings,—that he is God, and so his obedience and sufferings are of in-

finite avail, and that he is fully able to make an adequate atonement for sin.

It is also necessary to understand that Christ did come, and obey and suffer sufficiently to magnify the law, and make it honorable; so that it is now just and right for God to pardon sinners, though he regards them as unworthy of favor, and deserving his curse. He may, as a reward to Christ, and to answer important purposes, dispense with their punishment, and receive them into favor, and can do it consistently with infinite holiness and rectitude. The believer regards Christ as the only Saviour, sees his fullness, sees him perfect in all his offices, as Prophet, Priest and King. He regards Christ as delighting in the law, and loathing and abhorring every thing of an immoral nature in the sinner, even at the time of his making the atonement; and sees, that it was of pure grace, that he undertook the work of a Redeemer. He understands that Christ insists on the law, and its immutable obligation, condemns all sin, will support his law, and demands our perfect conformity to it. He has no idea that the gospel is built on the ruins of the law.

Besides: The believer is sensible, that the carnal heart is too corrupt to relish these doctrines, and by any created means, to become reconciled to God. He sees the need of the Holy Ghost to subdue the obstinacy, change the heart, and work in him both to will and to do,—that his wicked, corrupt spirit must be changed by the Spirit of God, that he must be born of the Spirit, and that the Spirit must be in him, and dwell in him, and by his own

agency carry on the work of grace in him, or it will never be effected. He considers men as made willing in the day of God's power, and sanctified by the abiding influence of the Holy Ghost.

Faith also comprises some just ideas of the good promised to believers; that it is of a spiritual nature, consists in holiness, conformity to God and his law, in serving him, beholding Christ, enjoying God, and the light of his countenance, and the society of holy beings, who are animated with that holy love, which is the fulfilling of the law. The promises are, that sin shall be pardoned, punishment not be inflicted, that believers shall be with Christ, see him as he is, be like him, be immortal, be delivered from all evil, natural and spiritual, and that they shall enter into the joy of their Lord. The rewards promised are not temporal nor carnal; they are eternal, and such as an holy heart alone can relish. Such, one in the exercise of faith, views them to be.

Further: Faith implies in it a strong confidence that God will fulfil all these promises, to every one that believes. This confidence is founded on the veracity of God, who cannot lie, and is strengthened by considering the wonderful provision which God has already made for the salvation of those who believe on his beloved Son, and by reflecting on the work of the Holy Spirit, in having actually begun the work of sanctification in their hearts. All these considerations powerfully convince the minds of Christians, that God will not fail in his promises.

Moreover: One in the exercise of an holy faith, not only believes that these gospel doctrines

are true, but he approves of them, and relishes them all in his heart,—sees the excellency of them, and takes great comfort in contemplating them. He is suited with the divine law, delights in the law of the Lord, and has respect to all his commandments, is pleased with being under indispensable and eternal obligations to obey it. He rejoices that God will support it, and delights in him as the moral governor of the world. He approves the penalties, and considers the gift of this law as an expression of the infinite goodness of its author, and he desires no abatement or alteration, but rejoices in it, as holy, just and good.

In the exercise of this faith, a man is suited that the inhabitants of this world, and that himself in particular, should be regarded as sinners, by nature wholly depraved in heart, and altogether vile and hateful, that God should consider them so, that Christ and holy beings, and even all intelligent creatures should view them in this light, and that the gospel plan of salvation should be so adjusted, as to hold this out as a prominent idea, and be calculated in all its parts, to exhibit it in the clearest light, and save them upon the given point that this is their true character. On this account he approves of, and delights in the atonement of Christ, because it does in the most emphatical manner justify God and his law, and condemn sin, and represents that all who are saved by it, are vile and hateful, and actually deserve the curse of the law to be inflicted upon them. On this account also, the believer is peculiarly delighted with the mediatorial righteousness of Christ, wrought out for those who are justified, be-

cause it clearly represents them as being destitute of any righteousness, on account of which God could take them into favor. In the exercise of saving faith, the believer wishes the whole truth respecting himself to be brought to light, that his salvation might be distinctly seen to be wholly a matter of pure free grace, to the glory of God.—It is a distinguished beauty in Christ, and the believer views it so, that he is a firm friend to the law of God, and has established it by his obedience and sufferings, that he is a determined enemy to all wickedness, and is resolved to see the holy government of God supported against all its enemies, and takes effectual measures, both by his atonement, and by the final condemnation of all unbelievers, to manifest his infinite displeasure at all sin.

Nor is the believer less suited with the public manifestation of the entire depravity of the hearts of men by nature, which is made by the provision for the recovery of the elect to a reconciliation unto God. That the Holy-Ghost is employed to change their hearts by his almighty power, and to take up his constant dwelling in them, and carry on the work of sanctification, keeping the christian from apostacy, and preparing him for glory. He is suited, that by this provision, God has effectually informed heaven and earth, that even believers in this world, are so corrupt and unstable, that they must be kept by the power of God, through faith, unto salvation, and that he must work in them both to will and to do. This indeed gives a bad character to man, but the believer knows it is a true one, and wishes it to be acted upon and

known as such, that the wonderful grace of God might appear most conspicuous in the salvation of such sinners.

Saving faith is also an exercise, in which the believer takes great delight in the nature of the good promised to believers. He desires above all things that holiness and enjoyment of God, and that service of God, in which the promised blessings essentially consist. God in promising these things to his people, promises to give them the desires of their hearts. It is for spiritual blessings that they pant, and these they rejoice to find promised. They choose the testimonies of the Lord for their heritage forever.

It is a precious circumstance to believers, that the whole work of salvation is all of God, and all of grace, in the preparation made—in singling out the vessels of mercy, so that they should be saved whom infinite wisdom sees best—in the regeneration, sanctification and salvation of the elect.—These are some of the doctrines which faith consists in believing, delighting in and approving. For these reasons, the gospel appears glorious and excellent in their eyes.

Further: Saving faith also implies in it, that he who believes, does in fact for himself, come justifying God, condemning himself, relinquishing all pretences to natural goodness or any worthiness, and relies on Christ, casts himself upon his atonement and righteousness, and desires pardon and acceptance only in this way;—that he gives up all other dependance and hope, and rests here—that he also looks to God alone for gracious communications of holiness and sanctification, and casts himself upon mercy, saying unto God, ‘All my expectation

is from thee.' In this way, does every true believer express his approbation of the whole gospel scheme, his sense of his own vileness, and his confidence of the faithfulness of God to his promises. In doing this, and in obedience to the will of God, he gives the greatest possible evidence of his cordial approbation of the gospel. And this he does in proportion to the strength of his faith. It is to the Christian a peculiarly delightful exercise of faith. He delights to present himself, soul and body, as a sacrifice to God, to be the Lord's, and be a poor vessel, to be put to such use, and brightened to such excellence, as God shall choose to bring to pass, that he may be to the glory of God, and of Christ his Redeemer. In doing this the believer sets his seal to the truth and excellency of the gospel. Thus the prodigal son, who is designed to illustrate the return of sinners unto God, cast himself as he was, wholly unworthy, upon the mercy of his Father.

True gospel faith is also known and distinguished from all others, not only by its nature, but also by its effects. Its effects are many, and they are strong and conspicuous according to the perfection of the believer's faith. One of the first and most excellent effects is humility and submission to God. This is illustrated by the examples of the saints, whose characters are given us in the sacred scriptures. Indeed an approbation of the gospel doctrines is itself an expression of true humility, and those who have this spirit, must always feel unworthy and humble before God, and be submissive to his will; and having a greater knowledge of their own wickedness, than it is possible

they should have of the wickedness of others, they must prefer others to themselves. Their loftiness will be brought down, and the Lord alone exalted in their eyes.

Obedience is another effect of faith. 'Faith works by love, and purifies the heart.' Such an approbation and delight in the law of God, and such desires after spiritual blessings, as are implied in faith, cannot lie dormant, they will produce obedience. Faith without works is dead. Faith in Abraham, made him obedient to God in forsaking Ur of the Chaldees, going into a strange country, and even in offering up Isaac at the command of the Lord. By such works is faith made perfect. This obedience, in proportion as faith is brought to perfection in the soul, is as extensive as the divine commands require. And hence it is, that at the last day, the faith of believers shall be judged by the deeds done here in the body.

It should be further noticed of saving faith, that it is "The substance of things hoped for." It is not only a preparation for future good, but is itself the very substance of the things which are promised to believers in the world to come. It is that which as it respects unbelievers, eye hath not seen, nor ear heard, nor heart conceived of, but which God hath already revealed to them that love him. The blessings of heaven consist in holiness—discoveries of God—humility—dependance, and admiration of the law, of Christ, of the gospel and of divine things,—in love, praise and obedience. And these are all included in, and necessarily connected with faith. It is true, that faith is very imperfect in this world. We see as

through a glass darkly. But faith will ripen into knowledge in the world to come; and then shall we see as we are seen, and know as we are known. There is much unbelief in the saints here; but that will all be removed; and so heaven will be unspeakably richer to the saints, than this world. But it will not be substantially, or essentially different. Faith is the substance of heaven; and believers do know, by their present experience, on what accounts they wish for heaven. Let all unbelief, and natural evils be removed, and faith ripened into knowledge, and we should actually have that which believers hope for.

As a distinguishing property of faith, it must also be noticed, that "It is the evidence of things not seen,"—a real evidence that the things promised to believers in the other world will be given them. In the exercise of this faith, believers see, by the preparation made in the gift of Christ, that God means to be faithful to his engagements. But this is not all. Faith itself is a peculiar evidence—a convincing, certain evidence of this, which none but believers can have. It is the kingdom of God already begun in them: It is eternal, spiritual life—heaven already begun in the soul—an earnest of their future inheritance. Believers know by what the Holy Ghost has already wrought in them, that there is such a thing as holiness—as the enjoyment of God—as an obedient childlike spirit, and that such things as the gospel affords, are food for the soul. They know by what the Spirit has done in them, that the gospel scheme is true. They have received, not the spirit of the world, but the

Spirit which is of God, that they might know the things which are freely given them of God. Unbelievers have no relish for spiritual things, and therefore can have no ideas of them. 'They cannot know them for they are spiritually discerned.—But the Spirit searcheth all things, yea the deep things of God,' and revealeth them to believers; they 'have an unction from the holy One, and know all things.' What is done in them is an evidence of things not seen.

Thus saving faith is a belief of the doctrines and promises of the gospel, especially of those doctrines which respect the law of God—the fallen state of man—the person and work of Christ—the office of the Holy Ghost—the grounds of pardon and acceptance—the nature and excellency of the good promised. It is also an approbation of the whole—of Christ—of the doctrines—of dependance—of the blessings. It is a relinquishment of all other hopes and wishes, and a reliance on Christ, and on the promises, with actual dependance and submission. It produces humility and obedience, and is the substance of things hoped for, and the evidence of things not seen.

(To be continued.)

The words of king Lemuel, or, the virtuous woman described, from the 31st chapter of Proverbs.

THIS chapter contains a number of wise, practical sentiments which are essential in a system adapted to domestic felicity and deeply affect the state of morals and society, and of religion and futurity.

Lemuel is supposed to be another name for Solomon, the cele-

brated son of David, and king of Israel. His mother was highly honored in her relation to him, but still more by the wise instructions which she gave him. We pass, at present, the seasonable and salutary instructions which she gave him respecting the character and duties of a king, and attend only to those which characterize "the virtuous woman." In this we mention the following particulars,

1. She is an example of diligence and good œconomy, in the concerns of her family, for she is supposed to have a family. The domestic relations are the field of female exertion, and where the character and excellence of the virtuous woman are principally to be learned. "Her price is, indeed, above rubies," "The heart of her husband doth safely trust in her, so that he shall have no need of spoil." "She will do him good and not evil all the days of her life." Her wisdom and virtue produce a prompt exertion in the business and duties of her station: it is her practical wish that none of her connections may be the worse, but all of them the better on her account. So much doth the good of the family depend on the diligence, and good œconomy of the woman at the head of it, that it is presumed that no instance is within the recollection of the reader, of a prosperous and happy family where these are wanting. No accomplishments can supply the place of these necessary female virtues if they are wanting, and no family can be decent and happy where the wife and mother is destitute of them.

2. The virtuous woman treats her husband with kindness and respect. In the nature of the case, and in the wise constitution which

divine providence hath fixed, the worth and respectability of men very much depend on the manner in which they are treated by their wives; and this in two respects: First, a kind and virtuous woman has a weighty influence over her husband, to form and establish his principles and manners in the paths of wisdom and virtue.

Men are often inclined to evil courses, and will not be reclaimed by the admonitions of the wife of their own sex. But who is such a veteran in the ways of sin, as to be proof against the efficacy of female, soft and gentle, sollicitation, in a virtuous wife?

"Her husband is known in the gate when he sitteth among the elders of the land." The gate of the city, among the Jews, was the place of concourse for the transaction of public business, and decision of cases of controversy, submitted to the judges, or *elders of the land*. Among these, the husband of the virtuous woman is known, or distinguished. The irresistible influence of her gentle virtue and kindness has fixed him in the paths of wisdom and virtue, and he loves and walks in those paths.

But not only doth the virtuous woman render her husband vastly more worthy of respect, but also she induces others to esteem and honor him, from the respect due to her, and their esteem of her judgment, and desire to please and honor her; and thus, all the respect which she gives to her husband returns with increasing honor on herself; and it is well known that the dignity of a woman is determined by that of her husband, and she is honored by his honor.

3. The virtuous woman is distinguished by the wisdom and pi-

ety with which she educates her children.

As in the first stages of our existence we are totally insufficient to take care of ourselves, either as it respects the body or mind, and as our future usefulness and felicity depend much on the cast given to each in the earliest part of our existence, it is a matter highly interesting to all, that this first stage, is under the guidance of wisdom and fidelity. But where is this to be found, but in the heart of a parent? One of the capital objects of marriage respects the education of children. By the wise and gracious constitution of nature, the mutual tenderness in the conjugal relation, is connected in the first offspring of parents, and operates with its whole energy in the most tender and unremitting care for their children, and especially in the mother: She loves the father in the child, which bears his image, and her most delightful employment is to educate the future man to the imitation of all that for which she loves and honors the father. As in this infantile state, the care of the child devolves principally on the mother, so her affections are proportionably more tender, and her sensibilities to its wants more exquisite, and her ability to relieve them more ample; and while the father is occupied in preparing the supports and comforts of life for her, who is doubly dear to him as the mother of his children, and she is attending to all their little wants and relieving them, the conjugal and parental affections have a reciprocal operation to strengthen each other, and increase parental fidelity, and domestic happiness. Blessings not few nor small are in store for the family of the virtuous woman, and they will be

returned into her own bosom: "She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed, her husband and he praiseth her."

4. *Liberality to the poor* is another characteristic of the virtuous woman. "She stretcheth out her hand to the poor, yea she reacheth forth her hands to the needy." In this she has the approbation and assistance of her husband, for they have but one common interest, object and will. But many things render it expedient that their joint liberality to the poor should be administered by the wife; in particular, the soft and gentle spirit of female virtue is much more easy of access by the lonely, friendless widow or orphan, than the more stern, commanding virtue of men. To her the poor and sorrowful, can open their complaints and present all their distresses, and she knows how to relieve them, and to do it in such a manner as to be doubly kind. She gives with an apparent good will, which "wipes the tear from the orphan's eye, and causes the widow's heart to sing for joy." By this she rises in loveliness in the eyes of her husband, who is occupied in doing good on a larger scale, in advancing the great interests of society and concerns of state.

5. The virtuous woman displays her excellence in social intercourse. This, however, is, principally, in her own family and with her own sex. Female excellence, we have before observed, shines, principally, at home, and is presented to public view by the wisdom and respectability of the husband, and by the virtuous modesty, the elegant decency of the

daughters. But when such a woman mingles in the society of the friends of her husband, she adds to the dignity and allurements of virtue and wisdom by her sentiments, and the engaging manner in which she utters them.

“She openeth her mouth with wisdom and in her tongue is the law of kindness.”

Exceedingly improving and beneficial to the sex are the lessons of wisdom and virtue which fall from her lips. The wisdom and philanthropy were more than human which dictated that a woman, received into the number of distinguished and honorable women in the Christian church, must be advanced in life, “having been the wife of one man, well reported of for good works, if she have brought up children, if she have lodged strangers, if she have washed the saints’ feet, if she have relieved the afflicted, if she have diligently followed every good work.”

Such are “in behavior as becometh holiness,” and have a happy prospect of success in “teaching the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home,” and learn to adorn the female character with every ornamental virtue.

6. The crowning excellence of the virtuous woman, is “the fear of the Lord,” the pure and sublime religion of the bible.—“Many daughters have done virtuously, but she excelleth them all. Favor is deceitful and beauty is vain, but a woman who feareth the Lord she shall be praised.” “Give her of the fruit of her hand and let her own works praise her in the gate.” By this she is furnished to fill the relations

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of a wife and mother, with dignity and applause, to be a very great blessing to her husband and children, and live to the most useful and important purposes.—We close our observations with the following

REFLECTIONS.

1. The virtuous woman is a character highly important in the family, in society and in the church of God.

The felicity and usefulness of her husband depend much on her, at least, are very greatly advanced by her; and if he be not sadly wanting to himself, he will be known in the gate when he sitteth among the Elders. He will not only be a public man, and benefactor to society, but he will be distinguished among such, by the wisdom, public spirit, and benevolence which he displays, and by the respect, gratitude and veneration of society.

Her children will rise up and call her blessed, her husband also and he praiseth her. The excellent accomplishments of the mother are transmitted to the daughters, and they are formed to be no less blessings in their own future families. Nothing can be such an eulogium on the virtuous woman as the wisdom and virtue of her husband, and the excellent accomplishments of her daughters.

The happy fruits of her virtue, however, are not confined to her own family; her excellent instructions and example are highly beneficial to her neighbors, of her own sex, and render them blessings to their own families and to others. Her social interviews have a powerful influence on the principles and manners of the age and place in which she lives, and consequentially, on future ages and distant places.

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“When I call to remembrance,” said the holy apostle to his beloved Timothy, “the unfeigned faith which is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded is in thee also.”—If this was the result of female piety and virtue in a male descendant of the third generation, how great are the blessings which are transmitted to daughters from a virtuous mother! and how widely may it be hoped that these blessings will extend.—Society is made up of families, and the church of God is formed out of society, and both receive much of their complexion from families, and those from parents, and especially from mothers. Hence in estimating the importance of the virtuous woman, we must weigh the value of domestic usefulness and felicity—the vastly extended interests of society through all generations, and the far more important interests of the church of God for ever.

2. Women have a noble object of pursuit, even the character of the virtuous woman—this is most excellent in itself, useful to man, and honorable to God.

Women are spoken of by some as of little importance, and their pursuits and employments as trifling; but such men do small honor to their mothers, or to their own sagacity and taste of propriety. The preceding pages clearly evince that every object interesting to man through the whole of his existence is connected with the accomplishments and pursuits of the virtuous woman.—Let women be animated to rise above the ills of life, and the depression of sorrow, and aim at a distinguished rank among the virtuous and excellent. And let men reverence

the dignity of the sex, and encourage and assist their wives and daughters, to pursue the paths of female excellence, and ascend the arduous steep of virtuous pre-eminence.

3. Parents have a most important charge in the education of their children. Sons are to act a part in life no less interesting than that of daughters, and in some respects, more so. The character of both is very much formed by education. Who can appreciate the value of a good education, according to its worth; which furnishes the youth of both sexes to ascend into life and fill their respective places with dignity and usefulness to their family, to society, and to the church of God? Not with the tinsel ornaments which enable them to shine at the ball or assembly, but with the substantial worth which will render them useful and happy in every relation. May no other competition be found between the sexes, but that of striving to excel in wisdom, virtue, and usefulness; and between husband and wives, but which shall be most genuinely kind, and labor, with the happiest success, in forming their sons and daughters to wisdom and virtue, and placing them in the paths of usefulness and felicity here and forever!

The use of Thorns and Thistles, or, Observations on the sentence denounced against Adam, Genesis iii. 17—19. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of

thy life. Thorns also and thistles shall it bring forth to thee : and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground : for out of it wast thou taken ; for dust thou art, and unto dust shalt thou return.

THE curse on the ground, the thorns and thistles, the sweat of the face, and the return to dust, appear to be general expressions comprehending the evils which should come upon mankind in this life. By these, God told Adam, that he would continually manifest his disapprobation of sin. He admonishes us by these, of our fallen, sinful state, and of his displeasure against us on this account. The evils here threatened are designed to remind us, that we are sinners in the sight of God ; and so, to keep up a continual evidence in the world, that there is a controversy between God and man, which should be an evidence to us, that God has not given up his law ; but holds us guilty ; while the favors we receive in the mean time, are an evidence of his mercy to a sinful world. These evils, in a state of probation, are calculated to impress our minds with the importance of being reconciled to God. They are salutary chastisements.

We shall now notice some of the *thorns and thistles*—the uncomfortable things, which take place in this world.—That these may appear in their true light, it should first be noticed, that according to the holy scriptures, when this world was created at first, and mankind were placed in it, in the garden of Eden, there were no sorrows, or other evils. Man was himself immortal, was subject to no afflictions : No curse was de-

nounced upon the earth, no thorns or thistles infested the fields ; there was no painful labor, or sweat of the face, nor had any woe been pronounced on man or woman kind. These evils were not originally natural to the world, but came as a divine frown, in consequence of sin.

Of the uncomfortable things which take place, it may be observed first, that the general face of nature is overspread with evils. There are painful and tedious extremities of the seasons. In many parts of the world, the alternate vicissitudes of extreme heat and cold, are very distressing, and in many instances, they are fatal to mankind. In such places, during winter, vegetation is stopped, the fields and forests barren, nothing is produced for man or beast. In this respect, nature lies in ruins. And on the other hand, the extreme heat of the summer relaxes every nerve.

Sometimes also, a too great abundance of rain, and at others, severe and parching droughts prove great calamities. These are felt much more severely in some parts of the earth, than with us, and often produce famine and pestilence. Storms also, tornadoes, earthquakes, and the bursting of volcanoes, are many times great judgments upon men, and bring great numbers in a moment to their graves.

Besides, a very large proportion of the earth itself is forever almost or entirely waste, as to any productions for the use of man or beast. This is true of all the countries which lie far up to the north, and of the sandy deserts of Africa and Arabia. And how much of the world is also covered with rough mountains, which, so far as we can see, are of no direct

use to the happiness of man? Of the remaining parts of the earth, much is comparatively barren, and it is with much toil, that a little increase is obtained. The husbandman also, in many places, finds his labors increased by the stones of the field, and other incumbrances in the way of cultivation. All these things are the curse that has fallen upon the earth—the thorns and thistles it produces. The face of nature is overspread with them, and the earth does not yield its strength.

I am sensible that some, who would represent every thing as designed for our present happiness, have said, that the extremities of the seasons, storms, deserts and the other evils mentioned, are necessary to health and fruitfulness. But this wants evidence. Gentle winds purify the air, as well as storms and tornadoes. Countries less liable to the extremities of heat and cold, are as productive, as those which endure them. Regions without craggy and inaccessible mountains, and barren deserts, are as healthy as those which have them. The comparative barrenness of most parts of the earth, and the obstacles to cultivation, are said to have a tendency to happiness, as a check upon immorality. But if mankind were not sinners, no such checks would be needed. There is in nature no need of any of these evils. Their real use seems only to be, to answer the purpose of thorns and thistles—to produce the sweat of the face, and cause men to eat of the fruit of the ground in sorrow, all the days of their lives.

Among the number of these thorns and thistles may be also reckoned, all the sicknesses, infirmities and bodily pains, to which men are liable in this world. Every

wound we receive, and all the complaints and decays of old age are of this nature. These are universal: there is no one who does not drink of this cup; in a degree which is quite uncomfortable. Millions groan under these afflictions for many years, without a reasonable expectation that they shall ever find relief, so long as they remain in the body. These are sore evils, are of no direct use to our happiness, and we cannot regard them as any thing but thorns and punishments.

Another class of evils are the troubles, disappointments, and anguish of heart, which we suffer in our minds, from various causes. All the shame, grief, anxiety, fear, and terror which we endure, are of this kind. Could we look through the world and unlock every human heart, we should doubtless find that there is a very great sum total of this kind of sorrow. No individual escapes it and many are quite overborne. There is no small number who die of a broken heart. "The spirit of a man will sustain his infirmity; but a wounded spirit who can bear."

The evils which grow out of society, in its present state, are another dreadful class of thorns and thistles, which introduce wretchedness among mankind. How much misery is caused by the contentions which take place in families? Their peace is interrupted or destroyed, and they embitter each other's lives.—What vexations are occasioned by feuds among neighbors, by tumults in countries, and wars among contending nations? Scarce an individual escapes these miseries, however peaceable and beneficent he may be himself. The histories of nations present us with but a small part of the calamities

which arise from contentions among men; few of a private nature are recorded, and very little in detail, of those which are more public; yet history in general, is little more than a record of the calamities produced by contentions in society.

And finally, death follows the train of these calamities, and closes the scene in a most awful manner. What countless myriads die! Thus the world is overspread with miseries. They produce an incalculable sum of woe—are thorns and thistles in very deed.

We shall now proceed to observe, that these evils are a testimony, instamped on the very face of nature, that there is a controversy between God and man.

It has been already noticed, that these evils were not necessary to nature, and did not take place in the state in which it was originally created. The first address of God to fallen man, teaches us how they come, and that they are tokens of God's displeasure. But that it may be sufficiently plain to all, that they are evils necessary to nature, let a few facts be noticed. There are instances in which the earth produces spontaneously, without cultivation, more or less of every thing which we need. If I do not mistake, wheat is produced, in small quantities, in Siberia, without sowing or cultivation. There are instances in all countries, of great fertility in one place, compared with another. There are climates where the seasons are temperate, and there are times in all countries, when the temperature is agreeable. There are people, who are in health and pleasure;—instances of harmony and love in society, a season of youth and sprightliness,—and countries which are habitable.

And could not God have made all countries habitable, the seasons always temperate, with an agreeable variety, the whole earth fruitful as Eden,—kept off sickness, sorrow, feuds and calamities, and given eternal youth and immortal activity to man? No doubt he could. This seems to have been, at least in all things necessary to human happiness, the original state of the world.

The instances we have of comfort in this world, serve to make a stronger impression on our minds, of the evils which are the consequences of the fall of man. They give us an opportunity to compare our innumerable calamities, with the blessings, which we might have had, if there had been no sin, nor curse. And they demonstrate, that there is in the nature of things, no impossibility to our enjoying all these comforts for ever, without any intermission, unless by an agreeable variety. This idea is confirmed by the consideration, that such blessedness was really given in the first state of the world. And there is no doubt but an infinitely good God would have continued it, in case there had been no apostacy. Such a state as this, at least, so far as it respects perfect happiness, without any alloy of evil, will be given to the righteous in the future world.—Therefore, when God has brought so many evils into this world, they must certainly be considered as evident tokens of his displeasure. And this is put beyond all controversy by the things said to Adam, when God called him to an account for eating the forbidden fruit. And these evils can be easily accounted for on these principles alone.

When therefore, we feel an extremity in the seasons,—see any

barren heath,—poisonous reptiles—
—inundations—earthquakes—tor-
nadoes or craggy mountains, we
should always consider them as
the messengers of God, sent to
admonish us, that he views us as
sinners. They can be considered
justly in no other light. What-
ever other ends they may possibly
answer, unknown to us, they have
now no other apparent use as they
respect us.—So also every pain of
body, or anxiety of mind we feel,
or know to be in others,—all the
innumerable diseases, wounds and
infirmities which are in the world,
—every old man we meet with,
under the decays of age,—every
disappointment and inquietude,
should remind us, that God has a
controversy with the world.—
These are all preachers, sent to
announce it to us. All call upon
us, especially upon us who have
the gospel, to make our peace
with God.—In the same manner,
all the feuds, contentions and
wars which take place in the
world, and all the evils which at-
tend them, are not only instances
of human depravity, but testimo-
nies of divine displeasure. They
admonish us, that God is offend-
ed, and gives us up to be our own
tormentors.—And every funeral
we attend, is an emphatical lec-
ture on the same subject. What
a multitude of preachers have we
on this point! We meet them
in all places—Never can we rid
ourselves of them. All speak the
same thing, and address us con-
tinually, whether we will hear, or
whether we will forbear. Tho'
we stop our ears, or shut our eyes,
they reach our nerves, and speak
in every pain, in every fear, and
in every inquietude. It is in vain
to change our country, they
would follow us to the ends of
the earth. They begin in infan-

cy, and never leave us until death.

Further: When we see divine
providence addressing every indi-
vidual, by so many messengers,
and teaching the same lesson,
have we not reason to conclude that it
is an important lesson for us? It
surely is. The word of God ex-
plains its importance, acquaints
us that there is a way of escape
provided from the curse of the
law, and shows the way. The
language therefore of all these
admonitions to us, who have the
gospel, is this; "Agree with
thine adversary quickly, whiles
thou art in the way with him."—
They call upon us to close the
controversy, by submission, repent-
ance, and faith in Christ. They
are sent to summon us to attend
to the gospel. They are merciful
dispensations, to persuade us to
improve our day of probation.
They are prophets, which in the
name of God, denounce our final
destruction, unless we make our
peace with him. Every barren
heath has a use as great, and is it
not as obvious, as the use of the
most fertile plain?

Again: Since God, in addi-
tion to his written word, sends all
these messengers, must it not sug-
gest to us, that he thinks we have
real need of them? He does not
suppose that we are so easy to be
convinced of our depravity, of
our opposition to God, of his
holy displeasure against us, and of
the importance of our reconcilia-
tion to him, that less means will
wake our attention, and persuade
us to repent and believe on Christ.
He considers us entirely depriv-
ed at heart.—And when we re-
flect that mankind pay so little
attention to this world of preach-
ers, which apply to all our feel-
ings, as well as to our ears,—
when we find that the natural

heart utterly refuses to regard their admonitions, so as to submit, and be reconciled to God, it must be plain, that we are awfully hardened, and desperately wicked.

It should be further remarked, that these admonitions of God—these thorns and thistles, will have an effect upon us of the most serious nature. If they are not the means of our return to duty, and we continue the controversy with God, they will prove that we are fools and without excuse,—that our ruin is owing entirely to our obstinacy in disregarding, not only the word and institutions of God, but a course of providence superadded to them, and wonderfully calculated to inculcate the most salutary lessons.

How awful it is for sinners to set God and all his admonitions at defiance, and press their way to ruin, against the united force of all his dealings with them! Their blood must be upon their own heads. "He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

MIKROS.

MESS'RS EDITORS,

SOME time since, in a conversation with a gentleman of respectability, and a professor of religion, he made the following observation: "I know our preachers, of late, dwell much on the doctrine of total depravity of affection; and boldly assert that all men, by nature, are opposed to God's true character, and his gracious way of salvation by Jesus Christ.—For my own part, I do not believe the doctrine to be true, at least, in general—I never saw the time, since I can remember,

when God's character did not appear lovely, and his way of salvation agreeable."

This observation turned my thoughts anew upon the subject.—The following is the result of my meditation, on the opposition of the natural heart to God's character, and way of salvation by Jesus Christ. If you think it worthy of a place in your Magazine, you may insert it.

UPON reflection, I found every man would, naturally, form to himself a God like himself; and would love that God, until an enlightened understanding and awakened conscience should discover his error, as to the character of the true God.—I also perceived that natural affections, were often taken for those which are gracious and spiritual; and that moral honesty, civility, and deeds of humanity, were assumed as evidence of a pure heart and love unfeigned. But as these are all aside from the point, and merely serve to shew, that *the heart is deceitful above all things, and desperately wicked*; so I found the only way to decide the point fairly, was to repair to the *sure word of prophecy*, and therewith, compare our hearts and lives.

In obedience to this rule, I took my bible, and found the following declarations. *God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.—The whole head is sick, and the whole heart faint: from the sole of the foot even unto the head, and there is no soundness in it; but wounds, and bruises, and putrifying sores.—There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all*

gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.—The carnal mind is enmity against God. And concerning Jesus Christ as our Saviour, it is said, *We hid as it were, our faces from him; he was despised, and we esteemed him not.—We will not have this man to reign over us.—O Jerusalem, Jerusalem, how often would I have gathered thy children together and ye would not.—Ye will not come to me, that ye might have life.*

Such are the plain declarations of the oracles of God; he that runneth may read and understand. The obvious sense of these texts is, that man by nature, has no moral goodness—his heart is corrupt, and wholly estranged from God and duty. He has an enmity of heart against God's character: he is not merely unfriendly, but harbors hatred—there is a positive force of the heart against Him. Men, when divine restraints are taken off, are stout hearted: they make their brow as brass, and their neck as an iron sinew. Nor are they better pleased with God's way of salvation, than with his character. They despise, reject, and hate a holy Saviour; and, to such a degree, that they will never come to him, except the Father draw them with the cords of divine love and irresistible grace.

This character, which the bible gives of the natural man, or carnal mind, is perfectly consistent with what we know, of the heart and practice of mankind. Let us come to experience, and plain matter of fact; for I mean not to enter into a critical and metaphysical disquisition of this subject. If we consult the natural tempers and dispositions of men, we shall find the want of holiness;

and direct opposition of heart and life to every thing good, so far as restraints are taken of. Thus, we find our thoughts vain, idle, impure and wicked; not at all conformed to the holy law of God. Our words and actions are equally perverse, and show that the love of God is not in our hearts. How prone are we to words and acts of anger, wrath, hatred, envy, variance, strife and deceit? How are our hearts and lives devoted to the honors, pleasures, and riches of this world, to the neglect of God and religion; and indeed, to all righteous laws, human and divine? This is not the case of a few only, who are supereminent in wickedness, but is the natural state of every son and daughter of Adam. The first actings of infancy show this bitter root; and as we grow into a capacity of acting, we invariably, without one exception, produce the poisonous fruits of disobedience. The whole taste and relish of the natural man, are opposed to the ways of holiness: He sees no beauty in, and feels no love to the divine character. Hence, men who can find no time to read their bibles, to pray in their families, or attend on public worship, can find time enough to go into profane company, to bargain, speculate and intrigue for riches and honors. Tho' praying, preaching, and godly conversation lull them to sleep; they can spend days and nights in vain conversation, trifling amusements, rioting and drunkenness. Thus, the fruit shows the nature of the tree: a man's life is a true index of his heart, whether under restraints, or not. In the one case, he plays the hypocrite, in the other, he boldly acts out the heart. The natural man, at all times, and in every shape, is op-

posed to God's character, and to any way of salvation consistent with that character.

This is an experimental truth. Those who are transformed in the renewing of their minds, well know it was *not of blood, nor of the will of the flesh, nor of the will of man, but of God*. And, would unregenerate man let conscience speak out, they would confess they felt no love to God, or his ways. By stupifying conscience and stifling conviction, they may imagine they yield obedience in a mere moral walk; or, under the terrors of an awakened conscience, they may think they feel the true fear of God; but it is a deception. The fear and obedience are wholly a forced work, without any love to God, to his law, to his Son, or the method of salvation. Unregenerated men, whether awakened or unawakened, have no holy affection, no internal religion; and would have none externally, not even common honesty, were it not for imperious circumstances, such as honor, reputation, gain, fear of man and an alarmed conscience.

Notwithstanding the great boast of the goodness of human nature, none will trust it—All are ready to arm against it. Every bolt, lock and key is in point. "The excessive care taken in all writings and proceedings at law, to tie up the hands of parties, and prevent unfair advantages from being taken, show how suspicious men are of one another; and nobody but a fool will say their suspicions are ill grounded, or their caution needless. *Horace, Juvenal, Persius, Pope, Young, &c.* were keen and severe satirists; but, in my opinion, most legal writings testify the vices and villainy of the world with a much sharper lash

than their writings. A deed of sale; a marriage settlement, or a bill and answer, expose the dishonesty of the world with such truth and seriousness, as infinitely exceed the most pointed wit. The vast length of such writings, the preciseness of every clause, the long strings of synonymous words, &c. are, it seems, all little enough to defend justice against the many and artful attacks to be expected. There is in short, an universal corruption and depravity among mankind, arise it from whence it will." Such is the concurrent opinion and practice of mankind. It plainly says, *Every imagination of the thoughts of our hearts are only evil continually—none are righteous, none doth good, no, not one.*

It is also, from this source of depravity in the heart, that we find so many neglect public worship, so many are unacquainted with their Bibles, and altogether inexperienced in prayer, either in private or the family. Experience teaches that prayer is greatly neglected, that many families omit the evening and the morning sacrifice, that they receive their daily bread, without asking a blessing upon it, or returning thanks to the giver of their mercies! Under the light of the glorious gospel, no reason can be given for such things, but that the love of God is not in them, they will not come to Christ, that they may have life. *What more could have been done, said God, to my vineyard, that I have not done to it?* Every thing, fit and necessary for the salvation of mankind has been done; yet such is the depravity of our nature, we will act unreasonably towards God, we will not have him to reign, we will bear him wild grapes and nothing else.

This total depravity of affection

will appear further evident, from the inefficacy of all moral suasion. God, in his infinite wisdom and mercy, hath given us a sure word of prophecy, to lead us to a right knowledge of himself, of our ourselves, and of the path of duty. In the Gospel, he is using a great variety of means to convince us of sin, of righteousness, and judgment, to discover to us the plague of our hearts, to teach us the need of a divine Saviour, and to excite us to fly from the wrath to come, unto the strong hold in Zion. But, alas! all the light in the world cannot affect the heart: men, under the gospel, are not lost for want of knowledge. Notwithstanding all the means of moral suasion, men will perish, unless Divine, Almighty Power change the temper, taste and relish of the heart. They may hear, read and pray, all their days; and yet, the unholy will be unholy still, and the filthy will be filthy still.

In perfect agreement with this sentiment, we daily observe mankind of all ages, stations and relations in life, living in the formal use of the means of salvation, without any internal religion, without any conformity to God; and evidently going down the broad road to destruction. They draw nigh unto God with their mouths, and honor him with their lips, while their hearts are far from him; and some in works deny him, being abominable and disobedient, and unto every good work reprobate. In prosperity, they forget God; and in adversity, they murmur against him, and revolt more and more.

Thus the inefficacy of all the means of moral suasion, shows the total corruption of the natural heart. Whether God smiles or

frowns, the carnal mind is still the same: he follows his own way, and rejects the way of peace.

“The Leprosy lies deep within.
No bleeding bird, nor bleeding beast,
Nor hyssop branch, nor sprinkling priest,
Nor running brook, nor flood, nor sea,
Can wash the dismal stain away.”

Enough, I presume, has been said to show, that, by nature, mankind are wholly sinful, and strongly opposed to the true character of God, and his way of salvation by Jesus Christ. I will now conclude with one or two Reflections. And,

I. In our natural state we are great enemies to ourselves. There is none good but God; and no way of salvation but his way; therefore, in our enmity to him we are wedded to evil; and, by rejecting his way of salvation, we court our own destruction, and foreclose our own happiness. God is necessarily opposed to us, while we are at enmity with him, and unless we return unto him in love and obedience, he must and will punish us. The blame and the shame will be wholly ours. Our continuance in a state of alienation from God, is the free and voluntary act of our hearts; there is no compulsion. Are we willing to be delivered from our sins, through the sanctification of our nature? God and Christ are willing. For this purpose the Father sent Christ into the world to redeem it: for this purpose, he offers eternal life unto all that will come unto Christ. Through him he is reconciling the world unto himself; and assures us, that he is able to save to the uttermost, all that come unto God by him. There is now, nothing, to hinder our coming unto God and eternal happiness, but the opposition of our carnal hearts. Yet, such

is this opposition, that unless God grants restraining grace, we rush upon the thick bosses of his buckler, and court destruction without a covering.

2. Is the natural heart wholly corrupt, as shown above, then nothing short of Almighty Power can change it from sin to holiness. Unholy affections, can give no rise to any holy resolutions; nor influence us to the right use of the appointed means, of meeting God. There is no power in the soul disposed towards a holy change; but, such is the *enmity* of the carnal mind against God, that, *he* must work in us, both to will and to do, or we shall never move towards him. Though we dread the punishment of sin, we love the practice; and so strong is our attachment to it, that no moral suasion can break us off: Hence, our Saviour said, "Ye cannot come unto me, except the Father draw you." We *cannot* come to Christ, because we *will not*. We hate his character and laws, and *cannot* embrace him and his salvation against the affection of our hearts. This *enmity* is all the impossibility, which lies in the way of those who live under the Gospel.

Thus a child, not disposed to obey his parents, says he *cannot*. Our offended neighbor, says he *cannot* be reconciled. No one will suppose there is any impediment in these cases, but the want of a good disposition. Just such is our inability in the case before us. We *cannot* seek after God, against the taste and inclination of our hearts. We have offended God; yet, he has provided a way for our reconciliation, and invites all to come and be reconciled, we answer with a cold, *cannot*. But why? Because we do not love

God, nor his Christ, nor his holy way of salvation; we have no other excuse, no inability but our want of affection. And this disaffection, is so deep rooted in our hearts, that no moral suasion can eradicate it. God, by his Almighty Power, must transform us in the renewing of our minds, or we shall die in our sins.

3. Finally, impenitent sinners under the gospel, will be the most inexcusable of all men. God has made ample provision for the recovery of lost men, and revealed it in the holy scriptures. We know his will, and his method of salvation by Jesus Christ; and have no plea against it, but the disaffection of our hearts. This plea will never pass in the court of heaven. Not one will arise before the throne, of the righteous Judge of all the earth, and plead that he did not love God, nor Christ, nor his way of salvation. In that solemn day, every mouth will be stopped; and impenitent sinners will know, that sufficient had been done for them, if they had been disposed to accept of offered mercy. All blame will fall on the head of the sinner.

Let impenitent sinners, therefore, take warning in time, drop their weapons of rebellion, accept of an offered Saviour, and submit to his government. Your *all* for eternity is now on trial; live then as you wish to account. Be careful to meet God, in his appointed means of salvation; he may, perhaps, leave a blessing behind him; for he has never said, *seek ye me in vain*. Though moral suasion will not change the heart, God may. His word and daily experience teach, that he ordinarily saves sinners in the use of means. By these, he awakens and convinces

sinners, and excites them to look out of themselves, unto Jesus Christ for help. The work is his own, and he will carry it on in his own way and time, and not in ours.

Let these considerations encourage every sinner diligently to use the appointed means of salvation. But if any are determined, at all events to pursue the pleasures of sin, to cast off fear, and restrain prayer before God, let them go on. But let them also know, that for all these things God will bring them into judgment.

ISRAEL.

Serious thoughts for the unconverted.

THE situation of impenitent sinners is truly alarming, and calculated to call forth the exertions and prayers of the pious. Every one who exercises a spirit of benevolence, and duly appreciates the worth of the soul, will, so far as circumstances and opportunity admit, attempt to lead them to a sense of their state, and to the truth as it is in Jesus. When our friends in their temporal matters conduct to disadvantage, when the merchant makes wrong calculations, the farmer lets his fences lie down and his farm go to waste, and the mechanic through inattention to business is bringing himself and family to poverty and distress, we in the exercise of friendship, endeavor to show them wherein they fail, and apprise them of their state and danger. And can we maintain a consistence of character if we take no care of the souls of our friends and fellow-men? Shall we watch over their temporal and neglect their spiritual interests, which are as much more import-

ant as the soul is more valuable than the body, and eternity more to be regarded than time?

Let the following observations on the alarming state, of the impenitent be received as an effort of benevolence. And it is the humble and fervent prayer of the writer that every sinner into whose hands they may fall, may not only read of, but feel his danger, and give himself no rest until, by the power and grace of God, he has a saving interest in the blessings of the new covenant.

While these remarks are designed, particularly, for the unconverted, let those who hope in Jesus, fear lest their hopes are without good foundation, and they are at rest in a deceived state; or, if they have a good foundation for hope, let these excite them to rejoice, more exceedingly, in the grace of God.

One ground of alarm to the unconverted, is the nature and tendency of the disposition which is within them. It is opposed to God and to all good in the universe, contrary, in its nature, to the holiness which makes God an object of love, and to all the good which he will bring to his holy kingdom. It is not an intentional opposition to their own private happiness.—The desire of the unconverted is to be happy in the ways of sin. But they do not desire that holy happiness arising from conformity to God, which constitutes heaven, and is the only happiness which God offers, and will bestow on his people. Opposition to this constitutes an essential difference between the sinful and holy dispositions. Sin, being a selfish exercise, is wholly opposed to the benevolence of God, which leads him to act, not for private benefit,

but for his own glory and the good of his kingdom.

This disposition, as it is contrary, in its nature, to the moral character of God, and to his holy kingdom, tends ultimately to the dethronement of God, and to the destruction of his kingdom. The person, under the influence of this, wishes to be God, to establish his own laws, to order all the affairs of the world, and to bring about his own glory.

The sinner may think that this is an unjust representation. He may say, he never felt such a desire. But the principle is within him, and perhaps has never been called into special action against God; and in this state, having never seen his own heart, he is the more to be pitied. But to what does sin tend if not to this? It is opposition to goodness. In God is infinite goodness, and he cannot be God without this. Therefore every sinful exercise or act, is in fact, an attempt against him and his government.

The sinner may commit a thousand sins, and not extend his views to their ultimate tendency. But let him follow them up, and he will find that the great object will not be obtained until self is exalted above all that is called God or is worshipped.

The sinner that reads this may perhaps think it an illiberal statement. But O, sinner, if you are ever brought to see the plague of your own heart, you will find the tendency of your wickedness ten thousand times more opposed to God and his kingdom, than it is possible for my pen to describe. Under a full view of the tendency of your sin, you will be led to sink into despair, and to think that nothing can atone for your

attempts against God. You have stood in astonishment and seen sinners despair of mercy and heard them cry out, "We are undone. What shall we do?" This has arisen from a sense of their sins, and especially their opposition to God and his kingdom of perfect holiness.

This sinful disposition tends to make the sinner miserable in the exercise of it. It is a hell in his breast, the same as holiness is heaven begun in the soul, in this world. The sinner in the exercise, and under the influence of this, is "Like the troubled sea when it cannot rest, whose waters continually cast up mire and dirt." He seeks rest and finds none, and verifies these words of sacred scripture, "There is no peace to the wicked!" Even while lulled in the arms of sinful security he feels the gnawing of a never dying worm. Though he may appear happy, yet if the truth were known, he is miserable. In times of prosperity his conscience is not so blunted as to neglect its office. In times of adversity he has none of those comforts which Christians experience. Even an attempt to drown all sorrow in a course of dissipation, lays a broader foundation for woe. Whatever attitude he may take and whatever courses he may pursue, he is only pursuing wickedness in different shapes, and wretchedness is at the end of every path, though there may be some sinful flowers scattered on the way to allure him on. Though he "rolls sin like a sweet morsel under his tongue," and pursues its paths with greediness, yet in the end it will, "bite like a serpent and sting like an adder." And he would be completely in hell on earth, were God to take off restraint and let him loose up-

on himself. His own arm is ready to execute upon himself the sentence of the divine law. This will be a very essential alteration in the sinner's state after his probation is closed, and he is consigned over to eternal misery, his disposition, not altered in kind, in degree, will be more inveterate, and all divine restraint will be taken off. In the society of such beings, is hell. When unrestrained, they seek the destruction and misery of all around them, then turn upon, and attempt to destroy themselves. Setting aside all other ingredients in the cup of the sinner's misery, who can conceive of a society more wretched?

Here then, sinner, is your disposition, odious and unreasonable in itself, opposed to the great and blessed God, who has created and governs the world, in whose hands you are, who has constantly fed and clothed you, and by whose mercy and forbearance you continue to this moment, opposed to him who gives all glorified saints their highest joy, and is the chief satisfaction of Christians on earth, and from whom joys, unutterable by human tongue, will for ever flow.

With a view of this, how can sinners hope for heaven? They are taught by experience and revelation, that unless their disposition is altered, they must be miserable. Their own reason is sufficient to teach it. Their own experience has already taught it them. So long as their aim is to dethrone God, how can they be happy with, and enjoy him? How can they unite with Christians on earth, and converse and delight in God, and how can they ever go to heaven, where God is the constant theme, and from whom, as from an infinite

fountain, streams of pleasure flow to every soul, where his existence, holiness and government are subjects of universal congratulation?

O sinner, give up the hope of ever going to heaven with this disposition. Its joys would be your misery. As well may you, who are fitted by nature for a residence on earth, think of dwelling with the feathered tribe, in the regions of air, or with the fish in the waters of the great deep. Think of this. Be astonished at yourselves, and fear lest God take you as you are, and sentence you to the world of despair, for which your dispositions prepare you.— To harbor such dispositions can deserve nothing less than this. Human tribunals punish the traitor with death. How much more does he deserve eternal punishment who aims at the destruction of the great God, the sovereign of all worlds, and not only this, but at universal anarchy and ruin? In proportion as God is greater and more excellent than any earthly prince, and his government more extensive and excellent than any earthly government, and the good of the world more desirable than that of a single nation, so much more just the condemnation of sinners appears than of any earthly traitor. As these are objects of infinite greatness, excellence and importance, the sinner deserves and can expect nothing else from the hand of God, if he do not repent, but eternal destruction.

BOANERGES.

Narrative of a Revival of Religion in Marlborough, Vermont, communicated to the Editors by the Pastor of the Church in that place.

GENTLEMEN,

THE publication of religious revivals in the Evangelical

Magazine, has, doubtless, been instrumental of the consolation and quickening of multitudes, and of bringing glory to God through the thanksgiving of many.

Christians who have long mourned with Zion, clothed in sackcloth, are gladdened to see her putting on her beautiful garments, to see the cords of her habitation lengthening and stakes strengthening—to see her who has been confined to narrow limits enlarging the bounds of her dwelling, and saying, “the place is too strait for me, give place that I may dwell.”

I am therefore induced to send you a brief statement of what God has wrought among us.

The inhabitants of this town, near the close of the year 1778, settled their first minister, who has continued with them to this time. For more than twenty-two years from that settlement only 37 persons joined the church, excepting members of other churches who came among us. In no year more than 6 made a public profession of religion, and in some instances, an interval of 3 or 4 years has taken place, in which no one has made such profession. Yet the people were, by no means, remarkable for open vice and irregularity. Our assemblies on the sabbath were decent, and sometimes appeared with great solemnity. But a deep spirit of slumber and awful security seemed all the while to prevail; many professors of religion, if not profane, were unwatchful, and seemed floating with the general tide of thoughtlessness and spiritual sloth. Showers of divine grace had been poured down on several of the neighboring towns, which for a season, appeared to gain the attention of some, and ex-

cite hopes of a revival among us. These hopes were as often blasted, by a return to indifference; no abiding effect was produced, and fears arose that God had “commanded the clouds to rain no rain upon us,” and determined to leave us to perish together in our security and hardness.

Such was our state, when in the summer of 1801, our assemblies on the sabbath became more full and attentive than usual;—Christians began to speak more of the things pertaining to the kingdom of God, and appeared solicitous for the outpouring of the spirit. In October the attention had considerably increased, religion became the general theme of conversation, a number were known to be under conviction, and several had received consolation. About this time a small number agreed to meet for religious conference—others obtained knowledge of it, and contrary to expectation, people assembled to the number of 50 or 60. From this time three religious meetings were holden in a week, in different parts of the town, besides those on the Lord’s day, through the winter and spring, and two through the succeeding summer and autumn. Every meeting, whether on the sabbath or other days, was attended by large numbers. The solemn stillness—the sober and eager looks of the audience, and silent tears of some, bespoke the anxiety of their hearts and their desire to gain instruction. In the cold season, and when the passing was very bad, people would go three or four miles to attend a religious meeting in the evening, and through an exercise of two hours, or two and a half, discover no symptoms of drowsiness or weariness; but appeared as if re-

luciant to have the exercises closed, when the hour came beyond which propriety forbade their continuance; for it was judged expedient that the meetings should never be holden till a late hour. For about 13 months, I attended all the meetings, and can witness that great order and decency have been uniformly maintained. None have been forward to speak; but all earnest to hear. No outcries have been heard—no uncommon gestures, or bodily affections, have been seen. Solemn and silent attention has prevailed during the exercises; then all have retired quietly to their dwellings.

The awakening has embraced persons of all ages from eighteen to upwards of seventy years; but the greatest number is among the young and middle aged heads of families. 62 have made a public profession of religion (of whom 24 are males and 38 females) since the revival in this place. A considerable number more have obtained a hope of their renovation, who have not yet offered themselves to the church.

The work has been on the decline for a number of months, but the Spirit seems not wholly withdrawn; his convincing influence appears on here and there an individual, like the scattering drops of rain after a shower.—*May he revive us again as in months past*, it is hoped, is the prayer of many.

With respect to the general nature of the work it may be remarked, that persons under conviction, most of them, have not been exercised with great terrors and fears of wrath. A sense of their just *desert* of wrath, indeed, they have expressed; yet the fear of eternal punishment appeared to affect them less than the sense they had of their vileness as sin-

ners, and the wretchedness arising from hearts at enmity with God and opposed to his government. Nor have they gotten relief till this opposition has been done away, in the day of his power, and they have been brought to surrender themselves to the entire disposal of a sovereign God; at least, this has been their profession, generally.

Those who have obtained a Christian hope, uniformly profess a conviction of the entire depravity of their hearts—the justice of the law which condemns them—the sovereignty of God in the dispensation of his favors—their need of the sanctifying influences of his Spirit to create them anew to good works—their constant dependence on his grace to keep them from falling, and to enable them to bring forth fruits of holiness—the utter insufficiency of their own righteousness, the all-sufficiency of the Redeemer's, and the necessity of faith and repentance to obtain the benefits of his atonement. They appear to have found in religion, a new kind of happiness, far superior to any they had formed an idea of before.—Parents discover a new solicitude to have their children instructed in the doctrines of the gospel, and are more careful to bring their household with them to the sanctuary of the Lord.—God is daily worshipped in many families, who never before called on his name. In the public worship, which they esteemed a weariness, they now profess delight—those divine services which used to appear long and tedious, now seem too short, and they regret when they are ended. Yet, notwithstanding any promising appearances, general observation forbids the supposition that there are no

tares with the wheat. The Lord only knows those who are his. But we humbly hope there is a goodly number, whose tried faith will be found unto praise and honor and glory at the appearing of Jesus Christ.

The triumphs of divine grace have been signally manifest in some cases, where proud and haughty scorers, despisers of that which is good, open scoffers at religion in general, and the work of grace among us, in particular, have been made to tremble at a view of their guilt, and boldly, and, it is hoped, cordially espouse the cause they sought to destroy.—This is the Lord's doing—"Our mouths shall speak his praise; and let all flesh bless his holy name for ever and ever."

With the best wishes for your success in every attempt to advance the kingdom of our common Lord, I am, &c.

GERSHOM C. LYMAN.

Marlborough, July 4, 1803.

Religious Intelligence.

Extract of a Letter from the Rev. JOSEPH BADGER, Missionary in New Connecticut, dated CANFIELD, July 19, 1803.

"Taking into view the progressive attention to religion in the Ohio and Erie Presbyteries, the extraordinary circumstances attending the work, and the clamour raised against it by enemies, full of subtlety and unrighteousness against the truth, I determined to spend two sabbaths, attending a sacramental season in each Presbytery. Friday, June 17, rode to Mount Pleasant 22 miles and lodged. Saturday rode to Salem 10 miles, a congrega-

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tion about 3 miles east of this state line, and 5 miles from the Ohio river; Rev. Thomas Hughes, pastor. The people were convened about two o'clock in a tall, shady grove, where was prepared a tent or pulpit, at the foot of an ascending ground, and where were arranged seats and sheds on each side and in front; in the centre were placed two tables about forty feet in length, with seats. At this time, about four or five hundred were together, and behaved as though eternity was in their view. I preached to them from Luke xi. 21, 22. Several fell in time of prayer, and more in time of sermon; some were greatly agitated, cried out suddenly as they fell, and for a few moments struggled violently, but were immediately taken care of by those who sat near them;—after struggling a few moments, they lay for hours more resembling a dead corpse, than living creatures. Others fell without noise or struggle, and some as suddenly as if they were dead. Others discovered deep distress without noise or falling. At evening Mr. Wick preached; as the air was dry and still, candles were lighted and stuck up on trees and shed posts, sufficient to enlighten the whole congregation. The sermon, several prayers, and singing of hymns lengthened out the exercise until about one o'clock, when many retired and took a little sleep.—I slept about three hours. Many of the distressed and others did not leave the place. In the morning, two or three hundred attended family worship at the tent—Until ten, the time was spent in singing hymns and prayer, the pious people leading in the worship;—then public exercise began. Mr. Wick preached;

there were many fell. Mr. Hughes fenced the tables, after which a psalm was sung, and the communicants went singing to the tables. —The tables were served three times, at which 180 persons communed. One person at the table, was so deeply affected with a view of divine truth as to be unable to go from it without help. In time of sermon and season of communing, many new instances of attention took place. I preached again about 4 o'clock from Heb. ii. 3, after which about an hour was spent in taking some refreshment; and the social exercises of singing and prayer were attended until near midnight, at which time I preached again from Luke xiii. 3, and then dismissed the assembly at about two in the morning. A number of us retired to a cabin meeting house and lay down in our loose coats and slept about three hours: But the great body of the people continued in prayer and singing through the night. They sang principally hymns from Hartford Collection, of which the serious people are very fond. A gentleman of education and of medical skill, attended through the whole season apparently candid, believing he could account for all the extraordinary exercises on philosophical principles. But on Monday morning he acknowledged his error, and declared himself fully convinced that it was, in the main, the work of God. Rev. George Scott came in the morning from his house 12 miles distance, and preached the first sermon on Monday, and Mr. Hughes preached the second and dismissed the assembly about three in the afternoon. It was thought on the sabbath that the assembly amounted to nearly two thousand. There was decency

and good order universally preserved, except in a few low bred people, who stalked about at a respectful distance from the assembly. Those who were distressed complained much of their heart being hard, and viewed themselves totally opposed to God, and in imminent danger of eternal ruin. Those who had obtained hopes, spoke of the purity of the law; of the nature and tendency of sin; of the justice of God in the condemnation of the sinner, with propriety.—Many seemed to lose all sense of their own danger, and to be swallowed up in views of the justice and glory of the divine government. The plan of salvation in the gospel appeared to them excellent, in that God was exalted, and the creature abased, and in that it is a salvation from sin. After the exercises were ended a lecture was appointed for me to preach next day at 12, at Bever township; rode to the place and lodged; preached next day to about fifty people, and rode, after preaching, 15 miles, to a place where a Mr. Cook was to be ordained by the Presbytery the next day.

“ June 23. Presbytery met at 8 this morning, and after examination of the candidate, a sermon was preached by Mr. Boyd, containing orthodox sentiments, and pertinent to the occasion. Mr. Cook was then set apart to the work of the ministry and to the pastoral charge of the congregation, by laying on of the hands of the Presbytery and prayer. In this congregation the attention is considerable—many were in tears and several fell in the time of the exercise. From the ministers convened on this occasion, we were informed that the awakening had become pretty general in ten con-

gregations on this side of the river. Twelve ministers are now settled north of the Ohio waters in Pennsylvania—these with Mr. Wick and myself in this county, from the Erie Presbytery. There are sixteen congregations newly formed within the bounds of this Presbytery, who are seeking for supplies, and several for candidates to settle with them; but there are not more than two or three licentiates on this side the mountain. Several congregations will probably be formed in this county within another year. After attending to presbyterial business until the sun was down, we adjourned, and rode ten miles towards Georgetown, and lodged with a plain, pious family, with whom I had some acquaintance.

“ Thursday 24. Rode to Mill Creek 22 miles, and south of the Ohio six. Called on Mr. Scott minister of that place, and lodged. Serious attention in his congregation pretty general, but a number of bitter opposers. Mr. Scott was educated at Princeton college, is a sensible, sound preacher. Next day rode to Mr. M'Curdy's, in the congregation where the attention began last fall, and in company with Mr. Scott who was going to assist at the Cross Creek sacrament.—Here received the pleasing account of the hope and comfort of the old man 103 years old, mentioned in my letter last November. He obtained a comfortable hope, made profession of religion, attends public worship, is able to walk several miles on the sabbath to the place of meeting, and gives comfortable evidence of real friendship and union to Christ. Neither great nor old sinners outreach the bounds of sovereign grace. He who gave an Isaac to

Sarah when past age, can with equal ease bring little ones to Jesus, who have lived in sin an hundred years. Saturday rode to Cross Creek, a congregation under the care of Mr. Marcus. People were gathering from all quarters—probably a thousand were now upon the ground; about twenty large five horse waggons were standing, with as many more large tents pitching around the gathering assembly, many of whom were now occupied in speaking to each other of the rising glory of the Redeemer's kingdom in this western world, and others singing hymns suitable to the occasion.

“ About 3 P. M. the noise of pitching tents and other preparation work ceased; the assembly, who were now the largest by far I had ever seen, convened for social worship, took seats; they covered more than half an acre of ground. I was requested by Mr. Marcus to preach; it appeared to me I should not be able to speak so as to be heard; but I made the trial from 1 Cor. i. 18. The people were very solemn, attentive and still through the exercises, excepting those who fell and cried out. By speaking slow and distinctly, with a loud voice, they could hear. Among the number that fell, there was a stout, hearty looking man, whose distress continued, with very little intermission, and so as to render him totally incapable of taking care of himself until Monday evening, when I left the congregation.—After sermon, the people made all further arrangements necessary to stay on the ground through the occasion, and took refreshment. The place of meeting was convenient, and rendered comfortable with light sheds and seats

covering nearly an acre of ground. The air was clear and dry—and as the day-light withdrew, candles were lighted, and placed so as to give light to the whole congregation. The evening exercises then began, in singing, prayer and discourses from two of the ministers; truths appeared to fall with weight, and convictions to be promoted. About twelve, I retired with Mr. Marcus, and had a few hours sleep; but the elders from several congregations tarried with the assembly, the greater part of whom continued in this camp of the Lord through the night. Sabbath morning I returned to the tent, at about eight. Here this great family were then engaged in worship. Mr. Scott led. They sang a hymn, he read and explained a chapter and then prayed; there was then an interval till ten; but singing of hymns, conversing and prayer were carried on in parts of the assembly, by pious people, the whole time.—The first sermon was preached by Mr. James Hughs, who was educated at Princeton college, N. J. and is an excellent preacher.—Mr. Patterson fenced the tables, after which, while singing a psalm, about one hundred and thirty communicants took their seats at the tables. He then consecrated the elements and administered to them; after these were served, while another psalm or hymn was singing, they left the tables and others filled them. After the first table, Mr. Scott took a station about twenty rods distant and preached to a large assembly while the other tables were serving; and then the speakers at the tables could not be heard by one half of the surrounding assembly. The tables were filled six times, making about eight hundred communicants. There were two in-

stances of persons being so overcome with views of the Saviour's love, as to render them incapable of going to the table without help, or supporting themselves on their seat. It seemed as though the language of the Spouse respecting Christ was felt and acted out; "I sat down under his shadow with great delight, and his fruit was sweet to my taste. He bro't me to his banqueting house and his banner over me was love." The sweet and lovely frame Christians appeared to be in, the meekness and humbleness of mind, exceeded any thing I ever saw before; it helped me to get some faint ideas of what the saints will enjoy, when they come to see the King in his beauty, and be present at his table without sin, or flesh to intercept their sight. At the close of the sacrament, there was an intermission of half an hour, and then Mr. Patterson preached a short sermon and dismissed the assembly until candle-lighting. It was thought about five thousand people attended on this day; and but few went away at night;—the order and decency of the assembly exceeded any thing I ever saw. Those that fell were taken care of without any needless bustle—the outcries of the distressed prevented some near them from hearing for a few moments; but their expressions respecting their hard hearts, "*Oh, my hard impenitent heart, it is harder than a rock, I have sinned against the light of God's word, and against the faithful warnings of Christ's ministers; I have sinned against my parents: I have crucified Christ; I am the greatest of sinners; Oh, my heart my heart, my hard, impenitent heart, it will not repent! How can such a sinner as I am ever be saved?*" And such like expressions, uttered apparently under

the most keen sensations of what they expressed; were loud preaching, and in many instances had the effect to awaken others. In some instances they would cry out like a dying person, with a feeble voice, "Oh, do pray for me, I am just sinking down to hell!"

"The evening exercises began with singing and prayer; several of the ministers spoke in turn with propriety and clearness on the doctrines of grace. Some of the ministers continued through the night, and but few of the people went away. After refreshment was had in the morning, which those who tarried brought with them, and family worship was ended, at ten a sermon excellently adapted, from, "The summer is past, the harvest is ended and we are not saved," was preached by Mr. John Anderson, educated in North Carolina, and a native of that state. It was then my lot to preach again, which I attempted from, "I have spread out my hands all the day unto a rebellious people," &c. After prayer and singing, the people were dismissed, about three P.M. expecting they would mostly retire: but it was thought, nearly two thousand kept their places, as though the religious exercises were but just commencing, many of them totally unable to go away, or take care of themselves. It was necessary for some of the ministers to go away; three of us went; but as there were two came in time of the last sermons, on their way to Presbytery, to be convened the next day, there were five left, who tarried with the people until Tuesday morning, when the assembly broke up. It was thought by some who passed through the congregation, that there were, some part of the

time, from Sabbath evening until Tuesday morning, two hundred persons at a time, unable to support or take care of themselves. The enemies of religion, say this cannot be the work of God, for the Bible gives no account of such things. But when all Israel saw the fire come down and consume the sacrifice and the altar, on which Elijah offered sacrifice; they fell on their faces, "and they said, the Lord he is the God, the Lord he is the God." The disciples in the ship, were terrified and cried out for fear, when they saw Christ walking on the water. Paul fell to the ground under deep conviction, when going to Damascus. The jailer trembled and fell down before Paul and Silas, and said, what shall I do?—It is said also that only persons of ignorance, weak nerves and intellects, fall. But men of strong minds, and of learning, in the vigor of life and health, are brought down, like other people. I will mention one instance, without naming the gentleman, who attended on a sacramental season, I think the first sabbath in June, declaring to the ministers and others, that he could by his medical skill, and on philosophical principles, account for all the extraordinary exercises. He said none but weak women and persons of weak nerves were made to fall; but if some stout, healthy, brawny built man should fall, he should think it something above human art. It was so ordered that he had the most fair trial. Some time in the meeting, he found himself alarmed from his security, and instead of philosophizing on others, was constrained to attend to his own soul—his strength was so far gone he could not escape,—asked some

near him to carry him out, which they did immediately—when they had got him out of hearing, “*Oh, carry me back, he says, God is here, I cannot get away from God. I know now that I am in God’s hands, this is God’s work!*”—They carried him back into the assembly, trembling and feeble as a dying man. In time of intermission many gathered round to hear what he would now say: “*Oh, I have lived 47 years an enemy to God. I have been in some of the hottest battles, and never knew what it was to have my heart palpitate with fear; but now I am all untrung: I have cut off limbs with a steady hand, and now I cannot hold this hand still if I might have a world. I know this is not the work of men. I feel that I am in God’s hands, and that he will do with me just what he pleases.*”—At another time after hearing one of the ministers pointing out the excellency of Christ, and inviting poor, distressed sinners to come to Christ, he says, “*Oh, I am dead, how can a dead man come to Christ?*” The last sabbath in June I saw him at Cross Creek, he said he thought at some times, he could see a little, how God could save through Jesus Christ, such a sinner as he was, but most of the time he was in total darkness.”

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*Ordination of the Rev. THOMAS
 ROBBINS.*

At a meeting of the North Confociation, of Litchfield County, at the House of the Rev. Ammi. R. Robbins in Norfolk, July 19, 1803.

Mr. Smith was chosen Moderator and Mr. Starr, Scribe.—The Confociation being conven-

ed, by Letters missive from the Moderator of the last Confociation, for the purpose of ordaining Mr. Thomas Robbins, a Candidate for the Gospel Ministry, as an Evangelist, resolved itself into an ordaining Council; which was then opened with Prayer by the Moderator.

Sundry Letters and Votes relative to said ordination, were then read which are as follow.

No. I.

Letter from the Secretary of the Trustees of the Missionary Society of Connecticut to the Moderator of the North Confociation of Litchfield County.

Hartford, June 27, 1803.

REV. SIR,

The Trustees of the Missionary Society of Connecticut at their meeting in May last, appointed Mr. Thomas Robbins, a Candidate for the ministry, to go on a mission to the County of Trumbull, State of Ohio; and deeming it expedient that if he accepted the appointment, he should be ordained previous to his entering on the mission, voted that the North Confociation of Litchfield County should be requested to ordain him, as you will see by the inclosed Votes. Mr. Robbins has signified his acceptance, and in pursuance of the vote of the Trustees, I now write to request you to take measures to convoke the Confociation with that view, as soon as shall be judged expedient. You will please to inform me by Letter of the time and place of the meeting of the Confociation, that I may give information to the Delegates appointed by the Trustees.

Yours with much respect,

ABEL FLINT, *Secretary to
 the Board of Trustees.*

No. II.

Votes of the Trustees of the Missionary Society of Connecticut referred to in the preceding Letter.

At a meeting of the Trustees of the Missionary Society of Connecticut at Hartford May 11, 1803,

Mr. Thomas Robbins, a Candidate for the ministry, was appointed a Missionary for the Term of one year, unless sooner recalled by the Board, to labor in the County of Trumbull, State of Ohio.

Voted, That if the said Mr. Robbins should accept of his appointment, the North Confociation of Litchfield County, be requested to ordain him previous to his entering on the mission, to the work of the gospel ministry; particularly as an Evangelist, to itinerate as a Missionary.

Voted, That in case said Confociation should consent to ordain the said Mr. Robbins, if upon Examination he should be judged qualified for the work, the Hon. Aaron Austin, the Rev. Doctor Perkins, and the Rev. Abel Flint be requested to attend as a Delegation from this Board to assist in the ordination.

A true Copy,

Attest,

ABEL FLINT, *Secretary.*

No. III.

Mr. Thomas Robbins' answer of acceptance of his appointment as Missionary.

Norfolk, June 21, 1803.

REV SIR,

After maturely and prayerfully deliberating on the subject of my appointment, by the Trustees of the Missionary Society of Connecticut to take a mission to the County of Trumbull, State of

Ohio, and after consulting my Parents and other friends, I have thought it my duty to accept the same. The task I am sensible is an arduous one, and I am ready to say, "Who is sufficient for these things." But when I reflect on the encouraging promise, "Lo I am with you always," I feel emboldened to enter on the work. I desire to commit myself to the disposal of an holy Providence, and hope to be made a feeble instrument in the advancement of the Redeemer's Kingdom. I hope for the prayers of the Trustees, and all friends of missions, that I may be faithful, and that my labors in the new and destitute Settlements, in the wilderness, may not be wholly in vain. — Agreeably to the request of the Trustees, I consent to receive ordination previous to entering on the mission.

Wishing that the honorable and reverend Board of Trustees may have a divine blessing to attend all their labors and exertions in the missionary cause, I subscribe myself their most obedient servant,

THOMAS ROBBINS.

To the Rev. *Abel Flint,*
Secretary to Trustees
of the Missionary Society
of Connecticut. }

The Honorable Aaron Austin, the Rev. Doctor Perkins and the Rev. Abel Flint, Delegates from the Board of Trustees were invited to join the Council.

Also the Rev. Nathan Strong, D. D. and the Rev. Messrs. Hyde, Shepherd, Cleveland and Turner being present, were requested to sit with the Council.

The Council then proceeded to examine Mr. Robbins respecting his knowledge of the doctrines of

Christianity ; his belief in these doctrines, his ability to teach them to others, his experimental acquaintance with the truth, his views in entering on the work of the ministry, his qualification for a missionary, and his motives for entering into that service ; and gaining full satisfaction on these points,—Voted unanimously, to consecrate him to the work of the ministry, with peculiar reference to his laboring as a missionary in the new settlements in the county of Trumbull, state of Ohio ; and that the solemnity of his ordination be attended at the meeting house in this place tomorrow at eleven o'clock A. M.

Voted, That the several parts of the ordination service be performed by the following Pastors:

The Rev. Abel Flint to make the introductory Prayer; the Rev. Nathan Strong, D. D. to preach the Sermon; the Rev. Samuel J. Mills to make the consecrating Prayer; during which the Rev. Messrs. Robbins, Mills, Perkins and Hooker to lay on hands.

The Rev. Ammi R. Robbins to give the Charge; the Rev. Nathan Perkins, D. D. to give the Right Hand of Fellowship; the Rev. Afahel Hooker to make the concluding prayer.

*Passed in Council,
Attest*

PETER SMARR, *Scribe.*

On Wednesday July 20, 1809, the Rev. Thomas Robbins, in pursuance of the above vote, was solemnly consecrated to the work of the ministry in the presence of a serious and attentive audience.

After the minutes of the Council were read, the questions usual on such occasions were proposed, and the customary religious services were performed. Doctor Strong preached from Matthew xxviii. 19, 20.

POETRY.

COMMUNICATED AS ORIGINAL.

*The Majesty of God, and Faith in him.
Habakkuk, chap. iii.*

KEEP silence all ! Behold the Lord,
The God of heav'n appears !
His glory fills the heav'n of heav'ns,
The earth his glory wears.

The pestilence before him walks,
Bright fires surround his feet ;
The mountains at his presence flee,
The bending hills retreat.

He stands and circumscribes the earth,
Looks forth—the nations break,
Proud Cushan feels his just rebuke,
The tents of Midian shake.

The trembling rocks behold and riv'n,
Like rattling hail-stones pour,
The floods divide—the waters flow,
The deep is heard to roar.

The sinking sun delays its beams,
The changing moon stands still ;
The deadly shaft the glitt'ring spear,
Make haste to do his will.

I saw—and terror seiz'd my soul !
I heard—my bones decay'd ;
My quiv'ring lips befought the Lord,
The Lord his vengeance stay'd.

Now tho' the fig no more shall bloom,
Nor fruit enrich the Vine ;
The fields forbear their meat to yield,
Nor flocks nor herds be mine.

Yet in the Lord will I rejoice,
My refuge and my prop ;
Still will I joy in God my strength
My everlasting hope.

Donations to the Missionary Society.

August 23.	From a Friend of Millions,	-	-	1 Dollar.
	Do.	Do.		1

T H E

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. IV.]

OCTOBER, 1803.

[No. 4.

Saving faith distinguished from those exercises, which men are in danger of mistaking for it.

(Continued from p. 94.)

THE description which has been given of the nature and effects of saving faith, it is conceived, will go far towards enabling serious minds to distinguish it from all other schemes and exercises, which mankind are liable to mistake for it. But because, from the deceitfulness of our hearts, and a natural disposition prevailing in us, to judge favorably of ourselves, the description given may not be sufficient to prevent fatal mistakes, *we shall now notice the nature and effects of several kinds of faith, which men are liable to mistake, and have in fact mistaken, for that which is saving.*

The first kind of faith, which I shall here mention, is sometimes called *historical faith*. This is a speculative belief of some, or all of the doctrines of the gospel. It exists more especially in the understanding. The heart is not interested in it. The notions which such, as have only this faith, entertain of the doctrines of the

gospel, are more or less according to truth. Men may be great proficients in speculative theology, and may be able to exhibit, in a clear and correct manner, the nature and obligation of the law, the fallen state and depravity of man, the character and work of Christ, and the office of the Holy Ghost, and may possess a much larger share of knowledge in their understandings, than ordinary Christians, and yet have no other faith but that which is merely speculative. They may give clear and abundant evidence, from the holy scriptures, in proof of their system of doctrines, and yet hold the truth in unrighteousness. Our Saviour said of the scribes and pharisees, "They sit in Moses' seat: All therefore, whatsoever they command you to observe, that observe and do: but do not after their works, for they say and do not." This is an excellent description of merely speculative believers. They were carnal, and destitute of any religion at heart. They loved to be seen of men, and to be called Rabbi.

It should also be observed, that those who have this faith, tho' they are destitute of any sincere

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approbation of heart, and conformity to Christ, and the doctrines of the gospel, often verily think that they do approve and rejoice in them. They are often zealous in maintaining them, and are in great danger of being deceived in this way. They are wholly blind to the spiritual beauty and excellency of the gospel, they know nothing what it is, and are therefore in imminent danger of mistaking a natural discovery of the system, harmony and consistency of the doctrines and duties of the gospel, for their moral beauty, and for an holy delight in them. There is a natural beauty in the adjustment of all the parts of a complicated machine, in such proportion and connexion, as to have it answer the purpose designed. There is also a similar beauty in the subordination, regularity and mutual dependencies of a well disciplined army, under the direction of an able commander. This an enemy can discover and admire, while he hates the cause in which it is employed, wishes the destruction of the army and its commander, and is zealously engaged in the opposite interest. This beauty, a well informed unbeliever, and an enemy to God may see in the doctrines, connexion and symmetry of gospel truths, and take a kind of philosophical pleasure in viewing them, while he does not in the least delight in the cause of holiness; but is wholly selfish, and lives in the gratification of his carnal affections. This is the beauty which one, who has but a speculative faith, discovers in the gospel, and mistakes for that beauty and delight, which a true believer sees and enjoys in the cause of God, and in the fitness of the gospel scheme to advance this cause. Here is danger indeed,

because those, who have only this faith, do not know of any other beauty, or delight, which is to be seen or taken in the gospel but this, which is but the mere amusement of a contemplative mind, and falls unspeakably below his, whose heart is engaged in the cause of God.

That this is not the gospel faith is evident from several considerations. It needs no change of heart in a natural man to have this faith, and this contemplative pleasure in it, any more than it does in an enemy to admire the military arrangements of an army. Even the devils believe, and the stony ground hearers rejoiced in the word.

Speculative believers are also deficient in this. Their faith does not work by love, and purify the heart. It is a dead faith. 'Faith without works is dead, being alone.'

Nor have such believers any delight in the good promised to Christians in the coming world. They indeed wish for deliverance from misery, and desire happiness. But it is the happiness which suits a sinful heart that they desire. They have no delight in holiness, in the service of God; in obedience, dependence, self-denial and spiritual exercises. Such an heaven they do not pant after. But their hearts go after their idols, they live in sin, and refuse all obedience and submission of heart to God. And being opposed now, to the good things promised to true believers hereafter, it is but a vain delusion, for them to conceive, that they desire them, or that they depend and wait upon God that they may be given them in the world to come. Besides: This faith produces no humility and self abasement before God or man. 'Knowledge puffeth up.'

Such men often manifest a want of humility, in the manner in which they converse on the doctrines of the gospel, they often love discussions and disputes, but manifest no reverence for sacred things in their examination of them. They appear vain of their attainments and superiority, and they manifest it in the same way, that natural men manifest their pride in literary attainments. They do not appear like men, under a deep impression, that all they have received, is from the distinguishing grace of God. Nor have such believers the substance of things hoped for by humble spiritual Christians, nor the evidence of things not seen. They have not holiness, conformity to God, self denial, nor a sense, by which they can enjoy God and his government; but are selfish, ungodly, and opposite in heart to the nature of heaven. And hence their faith is no evidence of heavenly things. There is nothing wrought in them, which shows by example or experience, that there is, or can be any holy happiness or benevolent blessedness: nor any thing that is an evidence that they shall ever partake of it: for they have no preparation of heart for such enjoyments. But their unholy hearts prepare them for eternal opposition to God, and everlasting misery, by having all their carnal desires ungratified, and the just penalties of the law inflicted upon them. Such a faith is indeed the evidence of *some things* which are unseen—it is an evidence of disappointment and wrath upon themselves. And the fitness of the doctrines of the gospel, which they discern, is an evidence, that so far as they respect unbelievers, they will be executed; and executed against them, unless they soon believe, not only

with the understanding, but the heart.

Let men of information in the doctrines of the gospel, take heed lest they be fatally deceived, by a mere historical faith. It is altogether deficient in the great essentials of saving faith—in humility, dependence, obedience and holiness of heart and life. By our fruits we shall be judged, and by them our faith will be approved or condemned.

There is another false faith with which many deceive themselves, which ought to be here considered and pointed out, that people may be cautioned against it. It may be called an *Antinomian* faith. It may take place in the following manner. A sinner, after being more or less exercised with the fears of wrath to come, and with some sense of the wickedness of his life, obtains comfort. This may arise from any thing which persuades him that his sins are forgiven, from dreaming, from impulses, sudden suggestion of scripture passages, from having the imagination wro't up, so as to think he sees lights, or objects, or hears voices. None of these are any evidences of true conversion. All, who build their hopes on such things, are on a foundation unsupported by the scriptures. It is often the case with such as have something of the faith now to be described, that their notions of things are obscure, and they think little of the divine law, of the holiness of God—his justice, and of the real state of the human heart. But so far as they have any distinct ideas of their own scheme and feelings, they are these. They believe that God made a law, which was suitable to the state in which Adam was created, and a good law for him, and for those who are per-

fectly holy. But that this law is too hard and severe for mankind, in their present state. That it cannot be reasonably binding upon us with infinite and immutable obligation. That it would be hard in God to deal with us strictly according to this law, and that God saw it, and was disposed to relax it, and make an alteration of it in our favor; or rather, to give us the offer of a new law, adapted to our present fallen capacities, by which we might have life. That Christ suffered to procure this abatement, and atone for our not keeping a law, which in our circumstances, we could not keep, and ought not to be bound by. That such as believe on Christ, in this view of his character and atonement, as being the sinner's friend, and taking his part, and procuring an abatement of the law in their favor, and are willing to be under this new law, are no longer holden by the old law, and are released from it by what Christ has done. That this new law, sometimes called the gospel, or evangelical law, requires sincere endeavors after holiness, and will take up with an imperfect righteousness, and that, in consequence of what Christ has done, justification and acceptance with God are obtained, by virtue of this new law, by our sincere endeavors after holiness, and that these are the grounds of our acceptance and salvation.

It is plain that the carnal heart, under the fear of wrath to come, and contending with the perfect law of God, as soon as the sinner gets this idea of the gospel, will be pleased with it. This suits him. It is an abatement and concession in his favor, which gratifies his unholy heart. God meets him, on this plan more than half way. And now he will be con-

tent, and reconciled to God. He admires Jesus Christ as his partizan, espousing his cause, and procuring it of the father, that he should be more lenient, than to support his holy law. He is filled with inexpressible love to such a Saviour, for making the happiness of sinners, and their deliverance from God's perfect law, his supreme object. He knows that he loves such a Saviour, and hence, has a strong persuasion, and confirmation in his opinion, that his sins are pardoned, that Christ died for him in particular, and that it would be sin to doubt of it, that doubting of it would be unbelief, and sinning against Christ, and so exceedingly criminal and provoking to him. In the exercise of this faith, a man will think it his duty to keep up this belief, and by no means give way to any unbelief, or doubt about it; for all his love to Christ depends upon his having this belief. He considers all the promises in the scriptures in this light, and applies them to himself, and supposes he has a right so to do. He believes that they were given to assure him of his good estate, and that it would be criminal in him to doubt of this application of them. This faith fills him with great joy at his supposed deliverance, and because God has revealed it to him, that he is delivered from wrath. This he calls the spirit of adoption, and the sealing of the spirit. In a word, his wicked heart is gratified with this gospel, and out of the overflowings of his love, he is determined to serve God by his endeavors, and obedience to this reduced law, by a sincere imperfect righteousness all his days, in full expectation to be noticed with a rich reward.

Some of the defects of this

faith must now be noticed. Those who have this faith, have no sense of the infinite and immutable obligation of the moral law of God upon us, in all cases whatsoever, nor of the inexcusableness and evil nature of sin. They indeed believe that the law is not a good law, as it respects fallen man, that it ties us up to impossibilities, that God has given it up in favor of all who believe, and that we are not inexcusable for not rendering perfect obedience to it. Such believers have no sense of their depravity and obstinacy of heart, as the only thing which prevents their yielding sinless obedience to the law. They excuse themselves in this, by thinking that it is in the nature of things impossible that men, in our circumstances, could keep it, if they were ever so much disposed to do it. And hence their faith is built on false notions of the law of God, and of that fallen state from which Christ came to redeem us. Hence they have no true ideas of the character and work of Christ, nor of the nature and design of his atonement. Their ideas of him are entirely false. Christ came to magnify that law, which they think he came to abate, to assert and establish the obligations of obedience to that law, from which they suppose he came to give them a release. He came to condemn sin in the flesh, all that sin, which they think he winks at, as only the necessary imperfections of Christians, he came to justify the father in all his claims, whom they suppose he came to pacify, and render more propitious to sinners, and better disposed towards our world, and he came principally to glorify God, while they think his main object was to save sinners, on the ground of such imperfect obe-

dience, as would in reality be dishonorable for him to accept.

Further: All their love, joy, comfort, obedience and religion, are entirely false, and abominable in the sight of God, and are expressions of enmity of heart against him, and his law, and the true gospel of his grace. They love Christ for breaking down God's law, and overthrowing its authority, and supporting sinners in rebellion and disobedience. Their joy arises from their false notions of Christ, and is of a selfish nature, and respects their own final happiness, on principles better suited to their carnal hearts, than submission to the perfect law of God. They praise God for consenting to give up or abate his law, and to come to better terms with them. Their comfort is, that now restraints are taken off, the yoke of bondage to the perfect law of God broken, sincere desires and endeavors accepted, as the terms of justification, and imperfections, or in other words, no small degree of wickedness and licentiousness tolerated. And their religion and obedience are all together of a self-righteous and mercenary nature, designed to purchase justification by their new law, as is an expression of a kind of gratitude to God, for denying himself, and coming to such terms of accommodation.

The consequences of this faith also are in other respects abominable. It is from its nature attended with spiritual pride and self-complacency, instead of humility and self-abhorrence. Those who have it, under pretence of magnifying free grace, often assume a kind of familiarity with God, which betokens their want of reverence for him, and sometimes borders on profaneness and blas-

phemy. This faith leads them to look down on the habitual duties of religion, and an humble, laborious and conflicting life of holiness, as low, and as being a state of bondage, from which Christ came to set them free: And to consider those who practise these duties, as inferior in their attainments to themselves, legal, not evangelical. that is, under bonds, and not like themselves, brought into the glorious liberty of—of what? of sinning that grace may abound.

Further, This faith is far from being the substance of those things, which the gospel gives true believers reason to hope for. It is not in any degree a conformity to God, to his law, and to perfect holiness. But it is opposition to all these. The Christian is not warranted to expect that God will ever shake the foundations of his government and kingdom, by reducing his law, or by saving sinners on the terms of their imperfect, or their perfect obedience; nor does the true Christian wish for it: He exalts God: Self is not every thing with him. Nor is this faith the evidence of things not seen. There is nothing in this faith, which fits a man for the enjoyment of the true God,—that can be pleased with his law as it stands, and with a government administered according to this law. But if it is in any sense, an evidence of things not seen, it is an evidence that those who have it, never can be suited with God, and his law, and holiness; but that, when they shall come to find out what God is, they will hate him,—what Christ, and the design of his atonement are, they will be wholly disappointed in their expectations, and full of enmity against him, and

consequently will be miserable forever. This faith is indeed an evidence that those who have it, and are under the power of it, are children of wrath.

There is still another false kind of faith, which is equally ruinous in its nature, which many mistake for true faith, and against which it is important that people should be warned. This faith excludes the entire depravity of the natural hearts of men, while in a state of probation, it supposes that there is something of a moral nature in them, which God approves; that men may cherish this, and it will increase and become a confirmed state of holiness if cultivated. Those who have this faith, disbelieve that God, by an irresistible power of his own, renews the heart; and think that he only sets motives before men, which excite their exertions, and by these they become holy. They disbelieve that ever God elected, and fixed on a certain number, whom he is determined to save by his own efficiency, and to do infinitely more for them than for others. And suppose that it is owing, not to the special distinguishing agency of divine grace, but to their own care, attention and faithfulness, that some become holy and interested in the promises of the gospel, and even sinless in this life, and others sin away their day of grace, and are finally lost. They believe that the perseverance of the saints depends wholly on their own exertions, and that they may, and sometimes do fall finally from grace, and are forever ruined.

This faith is defective, erroneous and of a pernicious tendency in the following things. Those who have it, have no idea of the ruined state through entire wickedness of heart, from which Christ

came to save his people, nor of any strong opposition to divine truths. They have no idea of the dependence of men on the Holy Ghost, to take them, subdue their hearts by almighty power, sanctify and preserve them. They ascribe their own salvation from sin, very much to themselves—to their own consideration, seriousness and attendance on duties and ordinances, as the cause of their conversion. And they ascribe it to these, that any continue to the end, and are saved, while others are lost for want of these; instead of imputing it to the distinguishing grace of God, in electing, renewing and working effectually in his people, and keeping them by his power, thro' faith, unto salvation. This faith leads men to look to themselves, and not to God only, for regeneration, faith, sanctification, and all the graces which are connected with the promises of salvation. It hides the glory of distinguishing grace, fosters pride, and self-dependence, and self-complacency in those who have it, and produces a self-exalting spirit. Such are without an humble daily dependance on God for every thing,—for holiness and perseverance. It leads men to believe that there is no essential change necessary to salvation, but that the good seed in every heart, may without a supernatural change, by their care, gradually ripen into perfect holiness. It causes men to hate and despise the doctrines of grace, and entire dependence, and to look down on those who embrace these humiliating and self-denying doctrines, as fanatics and enthusiasts.

This faith rejects the efficient work of the Holy Ghost, and the true way of salvation, and directs men to seek salvation, from whence

it cannot come—to their own exertions, instead of leading them to loathe themselves as utterly corrupt at heart, and to cast themselves on free sovereign grace, and has nothing in it but what is consistent with an un sanctified, proud spirit.

Instead of mentioning the *modern catholic* faith, which teaches, that if men are sincere in their faith, and moral towards men, let their faith be christian, pagan or what it may, it will be accepted,—instead of enlarging on any other spurious faith in particular, it may perhaps answer every purpose, to notice briefly the difference between gospel faith, and all kinds of false faith.

A true faith regards God's law as holy, spiritual and of indispensable and immutable obligation,—man as a sinner by nature, entirely sinful at heart,—Christ as viewing and loathing the sinner as such, and providing for his salvation, that he might glorify God, magnify the law, and promote the general good. The believer approves of all, and of being thus considered and treated, and delights to have God, his law, and kingdom exalted. He wishes to be saved as a sinner, vile and unworthy, and that God would use him to answer his own glorious purposes. He considers God as the whole source of man's salvation, electing, redeeming, renewing, sanctifying and saving his people of mere mercy. He fastens his whole dependence on God, pants after holiness, and perfect obedience. He considers these exercises, and the things which God has wro't in him, as the only evidence that he is entitled to the promises. There is not an exercise of true faith; which can come from the carnal heart; all

are the exercises of the renewed heart.

But all false faith gratifies the pride, self-righteousness, or the impatience that the natural man has of restraints,—disapproves of the law, and of the true gospel, of the terms of justification, and of holiness. Such believers revolt at the idea of being saved for no consideration in themselves, of being regarded forever as unworthy, and saved for the purposes of glorifying God, and of general benevolence,—are displeased with the ideas of entire dependence, and with the spirituality and obligation of the law. There is nothing in any false faith—not one exercise, but what is consistent with an unholy heart. Some lust—either of the flesh or spirit is gratified by every act. But the faith of the gospel works by love, and purifies the heart.

In the review of the preceding observations, the serious mind will reflect on the pernicious nature of every false faith, and on the importance of obtaining just and correct ideas of the gospel faith, that he may distinguish it from all false representations of the gospel; lest by a wrong idea of saving faith, he should found his hopes upon the sand. The serious Christian will carefully examine the nature and effects of his own faith, to see whether he has not deceived himself with some fatal delusions. Of the importance of this he is reminded by Christ, saying, “Enter in at the strait gate; for 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.”

EUPISTIS.

Saving repentance distinguished from legal repentance.

MESSRS. EDITORS,

FROM under your candid and judicious inspection, many excellent pieces on doctrinal, experimental and practical religion, have appeared in the *Evangelical Magazine*. These have given the different classes of your numerous readers, opportunity to examine their own hearts and lives, whether they be in the faith and practice of the gospel of Christ. But since self-examination is important, and men with wicked hearts are extremely liable to deceive themselves, it seems desirable, that some of your correspondents should set these subjects in different lights with a view to their assistance. By bringing up the counter part, and showing how far unregenerate men may go in these things without their hearts being renewed by the spirit of God, persons may have a *double* advantage to discover their own state and character. Impressed with this idea I send you the following thoughts on the distinction between saving and legal repentance, with liberty to publish, if you judge them admissible.

REPENTANCE is a holy exercise produced by the divine spirit, and the subject views the law of God to be holy, just and good, both in its precepts and penalty. He loves it and sees it to be a transcript of God's moral perfections, mourns for all his violations of it, and is reconciled to the justice of God, in threatening him with everlasting destruction. He loathes and abhors himself, as a sinner, sorrows for his sin on account of its being committed against an infinitely holy God, and because of its own evil nature and

tendency. But *mere* legal penitents have only the feelings of shame and disgrace, a remorse of conscience and fears of the wrath of God. These are consequences of sin for which they sorrow, the shame and contempt, pain and misery, which may follow to them. This is the general distinction which the word of God makes between saving and legal repentance; but it requires an illustration in two particulars.

1. In saving repentance, the subjects loathe and abhor themselves as sinners. These were the feelings and language of Job, who felt himself *vile*, *abhorred* himself, and repented in *dust* and *ashes*, of Isaiah who confessed himself to be a man of *unclean* lips, and Daniel, whose comeliness was all turned into *corruption* in his own view: This repentance of these holy saints accords with that which God himself describes of the Jews, on their conversion to christianity and return to the land of Israel. "And there shall ye remember your ways, and all your doings, wherein ye have been defiled, and ye shall *loathe yourselves in your own sight* for all your evils that ye have committed." But the unregenerate in their legal repentance, have nothing of this genuine self-abasement. They may have the feelings of shame and disgrace, and a remorse of conscience; but these do not arise in them from a just view of the odious nature of sin. Persons who have been guilty of certain crimes and public scandals, on being detected, are often borne down, and unwilling to show their faces, under the disgrace and shame, which they feel; when at the same time, if their conduct were not known, they would have none of this peculiar sorrow and depression of spirit. But were

they truly penitent, and their sins ever so much concealed from the view and knowledge of men, and known only to the heart searching God, they would equally loathe and abhor themselves as sinners.

There is also a remorse of conscience in the unregenerate, which is altogether different in its nature from saving repentance. All men have natural consciences, which, when rightly informed, dictate what is right and what is wrong. These, if not feared, may give them poignant remorse on the commission of sin, and fill their souls with distress and anguish: Conscience in most men, is in a great measure lulled to sleep; but sometimes God causes it, as he did that of Judas, to awake, and speak to them in most tremendous accents. The vile traitor proceeded resolutely until he had betrayed his Lord and master; but then conscience awoke in his breast, and filled him with horror: He returned the reward of iniquity, confessed he had betrayed innocent blood; and when he saw that Christ was condemned, he went away and hanged himself in awful despair. This legal repentance which Judas had, attended with high remorse of conscience, some awakened sinners often experience under deep convictions. God lets light into their minds, and wakens up conscience to do its office; and they are cut with the stings of remorse as with a sword piercing through their very vitals. But these legal convictions which unregenerate men have in the present life, are nothing different in their nature, from those, which the wicked will experience to eternity. Conscience, with the remorse which it produces, is supposed to be the worm, that will never die within

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them in the lake of fire and brimstone, into which they will be cast. It will prey upon their souls like the vulture, and give them no rest day nor night, forever and ever. It is a punishment peculiarly suited to the soul, as that of fire is to the body. How fitly may this horror of conscience be represented by the worm, which dieth not ! "The spirit of a man will sustain his infirmity ; but a *wounded spirit is who can bear !*"

Those, who have felt shame and disgrace, and the lashes of an accusing conscience to ever so great a degree, but have not at the same time had any true loathing and abhorring of themselves, as sinners, have never experienced any thing different from this legal repentance, of which we have been speaking. They have had no different feelings and exercises from those, which the wicked in misery and despair, now have, and once had here in the body. While in this world, they had these same feelings of shame and remorse ; and all the wicked will *awake to still greater shame and everlasting contempt*, and will experience these stings and horrors of a guilty conscience more and more severe and dreadful through eternity.

2. In evangelical repentance, the subjects sorrow and mourn for sin on account of its being committed against a holy God, and because of its own evil nature and tendency. David when repenting for his sin of adultery and murder, considered it to be against God, and exceedingly evil. "*Against thee, thee only, have I sinned, and done this evil in thy sight, that that thou mightest be justified when thou speakest, and be clear when thou judgest.*" The Apostle Paul, had the same views and feelings in his repentance on ac-

count of persecuting the church of God and wasting it. The threatening and slaughter, which he breathed out against the disciples, he felt to be against Christ himself, when the melting accents from the Lord reached his heart, "I am *Jesus whom thou persecutest.*" But mere legal penitents have nothing of these feelings and exercises in their repentance. They look little, or no further, than the awful consequences of sin, the everlasting pain and misery, to which it exposes them. If these could only be averted from them, they would no longer have any of their present fears and distresses, but would indulge in sin without restraint. This is the real case with all persons under ever so great convictions. If they are even brought, as they often are, to see that their sins are directly against God, yet their being, against him, as a *holy* being, will not be the ground of their high anxiety and trouble, but the evils and wrath, which they apprehend he will inflict upon them. And the more light is let into their minds, and the more they understand of his true character, the more will they rise in enmity against him, and will often even curse and blaspheme him in their hearts. In this respect it is with them, in certain stages of conviction, something as it is with the damned in hell. They are convinced that their sins are against God, and they know more of his true character ; and what is the effect of it in their hearts ? They look upward, and curse their God and their King. And so the sinner in this world, under an apprehension of the wrath of God, and seeing more of his real character, may have his heart rise in still greater and greater opposition, un-

til he will inwardly blaspheme his Maker, as the wicked in misery do. In the first stages of conviction, persons minds are usually more tender: they think more of death and a future judgment, are afraid of being cast off from God and doomed to everlasting punishment; and they can scarcely speak of these things without tears in their eyes. But after a while these tender feelings commonly subside, as greater light is let into their minds and their knowledge of God increases, their hearts will rise more and more against him, 'till they may almost lose those sensible fears of misery, with which they were first alarmed, though these are the real ground of their enmity; for if they supposed God loved them, and meant to make them happy, their inveterate opposition would cease. But God is the same holy being, whether they conceived that he designed to have mercy upon them, or to leave them in righteous justice, to perish in their sins; and they would be under as real obligations to repent and love him. While therefore, they first want to know whether he means to save them, in order to love him, and oppose him in their hearts in view of the eternal, holy wrath, which they fear he will pour out upon them, they have nothing of the nature of true repentance for their sins against a holy God.

As persons may be brought to see that their sins are against God, and this not be the ground of their concern, so they may be brought to see the evil of sin in a great degree, and this not be the reason of their distress, but the everlasting evils to which it subjects them. Conscience, when it is awakened, may give men a high sense of the evil of sin. They

may even go so far as to see that it would be perfectly just in God, and feel that their mouths ought to be forever shut, if he plunged them in endless misery; and yet it may be nothing of the nature of saving repentance, as they do not discern the *moral beauty* of, nor *feel reconciled* to this justice of God.

If they accepted of the punishment of their iniquities so far as to feel *reconciled* to the justice of God in their own condemnation, they would be truly penitent for sin: But while they go no further than to *see* this justice, but do not at the same time, *feel resigned* to it, they have no more than a legal repentance. According to scripture representations, all the wicked in hell will see the justice of God plainly in their eternal destruction, but they will in no sense, be reconciled to it. The man who went in to the marriage feast, and had not on the wedding garment, was *speechless* when the king came in to see the guests, and commanded his servant to bind him hand and foot, and cast him into outer darkness, where there was weeping and gnashing of teeth. And in the day of judgment, when all the wicked shall be arraigned before the bar of God to hear their final doom, *every mouth shall be stopped and the whole world become guilty before God.* The consciences of all the ungodly will then be so awakened, and they will see the justice of God so plainly in their everlasting misery, that they will be *speechless* and feel themselves to be *without excuse.* Their mouths will be forever shut with respect to the divine justice, but their hearts will be wholly unreconciled to it, and they will forever blaspheme their God and their king for executing his justice upon them. But true penitents,

whose hearts are humbled to accept the punishment of their sins, are not only convinced of the justice of God in their condemnation, but they discover the moral beauty, amiableness and glory of it; and though they could not be pleased with misery in itself, nor be willing to become enemies to God like the damned, yet they would be reconciled to his justice, even if they themselves were to be cast down to hell. This it is conceived, is the essential difference between the views and exercises of gospel penitents, and those who have only a legal repentance. With the former, *vindictive justice* is an amiable, glorious attribute of the divine moral nature, and their being themselves, the objects of it, would not alter their resignation to it. With the latter it is the reverse; and their views and feelings with respect to it, are no better than those, which hardened criminals have with respect to the justice of human governments. When they are convicted, they doubtless see the justice of their sentence; but in their hearts, they are the more envious towards the government for inflicting it upon them, and, even while they are suffering a deserved punishment, will often break out in expressions of their implacable malice and revenge. If they justified the government, and expressed a reconciliation to the justice of their sentence, though they could not be pleased with the punishment itself, there would be evidence of penitence in them. But while they are unresigned to it, and envious and revengeful in their hearts towards the government, they can have no true repentance for the crimes of which they have been guilty. Were it only in their power, they would attempt

to revenge themselves on all who had been concerned in bringing them to condign punishment. Does all this look like repentance in criminals for the crimes which they have committed? and would the government think of pardoning them on the ground of such a repentance? Does it then look like true repentance in sinners towards the holy God, to be convinced of his justice in dooming them to everlasting misery, and yet be wholly unreconciled to it, and in their hearts even curse and blaspheme his holy name, in view of his executing it upon them? and can they indulge the hope that he will pardon and save them, on their exercising such a repentance towards him? Even the hardened Pharaoh had as good a repentance as theirs, while they are unresigned to the divine justice and enemies to the divine government. During the plague of the hail and thunder, he sent and called Moses and Aaron, and said unto them, "I have sinned this time, the Lord is *righteous* and I and my people are *wicked*. Intreat the Lord for it is enough, that there be no more mighty thunders and hail, and I will let you go." He saw the justice of God plainly, but his heart was not humbled to accept the punishment of his sins. And had he had no expectation of the judgment's being removed by the intreaty of Moses, he would have blasphemed God because of the plague of the hail, as those described in the Revelation, on whom the vials of divine wrath were poured out. But as soon as he saw that the rain, and the hail, and thunders were ceased, he sinned yet more, and hardened his heart. And this was the case with him, from the first to the last of the many and grievous plagues, that

were brought on Egypt, until it proved his temporal and eternal destruction. Thus it was with the hardened Pharaoh, and thus it will be with all those, who have no more than a mere legal repentance. However they may be convinced of the justice of God in the condemnation of sinners, acknowledge the Lord is righteous and they are wicked, as he did; if they are not brought to discern the moral beauty and amiableness of divine justice, be reconciled to, and pleased with it, or what is the same thing, *be humbled to accept the punishment of their iniquities*, they have nothing of the nature of saving repentance, and must forever sink in the overwhelming wrath of God.

Some perhaps, may, be ready to object that this is saying the sinner must first be willing to be damned, before he can be saved. But it is thought, the subject has been sufficiently explained by distinguishing between the penitent's being *reconciled* to the justice of God in his eternal condemnation, and his being *displeased* with the misery itself, and *unwilling* to become *unholy* and an *enemy* to God. It is not possible, that the true penitent should be pleased with misery in itself, nor that while holy, he should be willing to become unholy, and an enemy to God at heart, to look up and curse his God and his King, as the damned in hell do; yet it is believed, that he must be brought, not only to see the divine justice in his own condemnation, but to feel reconciled to it, so that he could justify, and even praise God for his justice, if he were to cast him off, and make him the vessel of his wrath. The redeemed in glory praise God for his justice up the wicked in hell, while they

see the smoke of their torment ascend up for ever and ever. The song of Moses and the Lamb, in which they unitedly join, is the song of God's justice in his judgments on sinners. The devils and the wicked in hell, are under as *real* obligations to praise God for his glorious justice, as the holy inhabitants of heaven; and they being themselves, the miserable objects of it, neither alters, nor lessens their obligations to praise him; so that with respect to *justice*, they ought to praise God because he executes it upon them in their own eternal damnation. Though it is certain, that the gospel penitent, who is brought to discern the moral beauty and loveliness of God's justice, and to feel submissive and reconciled to it, will not be made the vessel of the divine wrath and indignation, yet this will not alter these views and feelings which he has, to the glorious justice of a holy God. Let all then, be careful that they have this saving repentance, which is unto life eternal.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

THE following is at your disposal, if you should think it not worthy a place in your magazine, a constant reader will be satisfied if some one will take up the neglected subject, and do it justice.

THE communion of saints on earth, is the most exalted and rational enjoyment they are capable of attaining to, while in this imperfect state; their hearts unite cordially with each other, and with all holy beings in heaven and on earth, in beholding, admiring, and loving the Lord Jesus Christ,

and his glorious plan of government ; they are all sanctified by the same spirit, all drink at the same fountain, are all engaged in the same interest, are journeying to the same place, and are all subjects of the same kingdom ; having Jesus Christ, for their king and head ; who is king of kings, and Lord of Lords.

Reason would suppose that those, who are thus really united in heart, would come out from among those of this world, and appear united in love in a conspicuous manner, and would be seen like a city that is on a hill that cannot be hid. But is it not a solemn truth, that professors are often heartily engaged in the vain pursuit of riches, honors, and pleasures ; and mingling with the friendship of this world ? which is enmity with God, are they not many times found uniting with the world, in their innocent amusements, (as they call them,) joining the festive circle, in the excesses of eating, drinking, telling and hearing, trifling anecdotes ? how often are they found absorbed in the political disputes of the day ? appearing champions in disputation and ridicule ; apparently forgetting that Christ's kingdom is not of this world ; and that he possesses all power in Heaven and on earth ; and rules in the kingdom of men, and gives it to whomsoever he will ; and that there is none that can stay his hand ; and though clouds and darkness are round about his works, yet he will make all things work together for good to them that love him.

Do not many, who are favored with wealth and honor, chuse the affluent for their constant companions and visitants ? without regarding whether they belong to

Christ's kingdom or not, and totally neglect to visit the humble cell of the meek and lowly followers of Jesus ; and thereby give no evidence of that love by which all men may know that they are Christ's disciples : Do they not often appear to prefer dealing with the men of this world ? when they might on as good terms, and as conveniently deal with their brethren, and by this means fall into the practice of the wicked of not punctually fulfilling their engagements, which brings an awful reproach on the blessed cause they profess : Does not all this in a great measure flow from the neglect of Christian communion and conference, and in choosing the pious for their constant companions ? Perhaps at this present day no duty is more universally neglected than Christian fellowship ; in visiting each other in meekness and fear, conversing, reading, singing psalms and hymns, and uniting in addressing the throne of grace.

If professors were constantly in the habit of joining together in love, it would be a striking evidence to the world, that they belong to the same family, and are engaged in the same interest in heart and practice : In this way they would be continually watching over each other, they would reprove, rebuke, exhort with all long suffering and doctrine ; they would bear each others burdens, they would support the weak, succour the afflicted, comfort the mourner, bind up the broken hearted, and universally strengthen the cause.

Discipline which is so much relaxed, would be invigorated, and churches would soon look forth like the morning ; charity that suffereth long and is kind, would

be reanimated, the rich and the poor would meet together, the subjects of pity would be found, the widow and the fatherless would be visited, the hungry fed, the naked clothed, and the oil of consolation would be poured into every wound. God has usually been pleased in his sovereign will to bless the united prayers of his people: His promise is very gracious to those who unite as touching any one thing. The union and communion of God's children generally precede the outpouring of his spirit; many at the present day, can witness this truth; every rational argument combines in the propriety of strict attention to this duty, and the word of God solemnly enjoins it; where it is neglected, all others are attended in a cold and formal manner. It is requested that professors would seriously and candidly inquire of themselves, if they are not guilty of this neglect.—May all arise and trim their lamps, and see if the oil of divine grace is burning; may they reflect that by uniting with the world to the neglect of this duty, they violate God's holy command, wrong their own souls, and bring a reproach on the cause of the blessed Jesus.

EVANDER.

The Christian's soliloquy.—A cure for a sad heart, in a day of affliction.

John xiv. 1, 2, 3. "Let not your heart be troubled: ye believe in God, believe also in me. In my fathers house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

IT must be so,—oh, my soul, thou reasonest well! Else, whence this pleasing hope, this fond desire, this ardent longing after *celestial glory*? Or why this wonderful apparatus of a world, made for man, replenished with an almost infinite variety, in the fowls of the air, in the beasts of the field, in the fishes of the sea; and stores with ten thousand blessings, all—all for the use, convenience and comfort of man: for man, a being of yesterday, and who to-morrow will be laid in the dust? If there be not a celestial Paradise, a kingdom of eternal glory, prepared for the righteous, beyond this vale of tears, why all this attention to worthless man, to man, who, if his soul be not immortal, and a candidate for eternal blessedness, is in no wise answerable to such astonishing displays of the wisdom, power and goodness of God? Or why, from the beginning, were angels from the throne of heaven, sent on errands to man, with messages of grace? Why were prophets inspired to teach mankind the will of heaven, and in confirmation of their testimony, to predict events to the end of the world, in the existence, wars, revolutions and destruction of kingdoms, to succeed in exact historical order, in the long succession of thousands of years? Or why the amazing condescension of God the Son, to unite with his divine the human nature, to be made under the law, to endure such trials of cruel mockings and scourgings, and to expire in all the shame and agonies of the torturing death of the cross, inflicted by a feeble band of Roman Soldiers, infligated by Jewish malice? Or why the bold, persevering, undaunted testimony of his disciples, in the loss of all

earthly honors and possessions, fearless of prisons and dungeons, of the threatenings of earthly rulers and of ignominious stripes, not even shrinking from death itself, (when inflicted with all the torture, which human malice could invent,) that they might be found faithful in blessing the world with the glorious gospel of him whom they had "*Seen alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God?*" It is only in the gospel, the grand solution of these wonderful phenomena can be found. The pages of this sacred book disclose the whole. They point out the destiny of man. They place God on his glorious throne, and bring the whole created universe to bow before him. Here, thou mayest read, oh, my soul, and find a satisfying and comforting answer to all thy enquiries. Dost thou ask again, why all this attention to worthless man? Here the answer is given. It is because the soul is immortal, and this a preparatory state to another of eternal duration, beyond the grave. It is because the whole world lieth in sin, exposed to wrath, and nothing short of the blood-bought pardon of the glorious Son of God could rescue a single soul from everlasting woe. Nor think this a fable. For it is an awakened conscience, Oh my soul, that fills thee with such a solemn awe of God. It is heaven itself, that points out to thee, in the vanity of all things below the sun as well as in the sacred page, the certainty of an eternal existence beyond the grave. And will not that be a state of rewards and punishments? Can it be otherwise? Where is the foundation of law, if not in the goodness and authority of God to com-

mand the obedience of his rational creatures? And where is the use of law, which knows no penalties, nor rewards? Or how can justice be displayed, without distinguishing between the innocent and the guilty—the holy and the unholy? Is this, then, fully to be seen in the present world? Do rewards and punishments distinguishingly enforce the divine law on earth? Wherefore, then, "*do the wicked live, become old,*" yea, and are "*mighty in power,*" in thousands of instances? Why do they often abound in prosperity and affluence, while the righteous are many times afflicted, poor and low in the world? Or why have so many prophets, apostles and martyrs "*wandered about in sheep-skins, and goat-skins; being destitute, afflicted, tormented, and tortured, not accepting deliverance,*" in the hour of death, by denying their Lord, if this was not the way to "*obtain a better resurrection?*" If beyond the grave there be not an eternal distinction made between the righteous and the wicked? Without a future state of retribution all is dark and unintelligible, all is a chaos of confusion, and man no longer restrained by the ties of conscience is prepared for scenes of riot, of fraud, injustice and murder. But, oh, my soul, thou art no longer left in the dark about futurity. *Thy light is come, and the glory of the Lord has arisen upon thee.* "*Let not your hearts be troubled: ye believe in God, believe also in me,*" said the dear Redeemer to his sorrowful disciples, in the full view of his approaching sufferings, and of all their trials. "*In my fathers house are many mansions: if it were not so I would have told you. I go to prepare a place for you.*" Oh! blessed news! How

full of consolation to the righteous soul, in this state of trial! How does it obliterate from the mind the painful remembrance of past sorrows and sufferings, and sweetly wipe from their streaming eyes the bitter tears of affliction, by the bright prospect of eternal glory, with which it gladdens the heart! How glorious the character of God in this wonderful scheme of redemption and salvation! The mansions of eternal blessedness are opened for penitent believers in the Lord Jesus. "I go to prepare a place for you," said the dying Redeemer. Remember this, oh, my soul, when thou art called to suffer reproach or persecution for the religion of Jesus: remember, he has first drank the wormwood and the gall, the bitter cup of tears and blood! Oh, remember this is the way to glory! Jesus has gone to prepare a place for thee, if thou art in reality an humble believer in him. "Let not your heart be troubled;" for Christ, and all the glories of heaven are yours. He has gone to prepare a place for you, a place in the mansions of blessedness, where God shall wipe away all tears from your afflicted eyes, and crown you with all the honors and blessings of the celestial *Paradise*. What, then, if I am poor in this world, I am rich in Christ Jesus, my Lord. If I am despised on earth, I am honored in heaven. If in the world I experience tribulation, it is on the road to glory. If I am friendless among men, my guardian Angels stand before my father's face, in heaven; and Jesus owns me for one of his chosen, beloved ones. Yes, oh, Yes! This is my sweet consolation, my joy, my support, under all my trials and afflictions, in this life, whatever they may be,

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that if I am not ashamed of Jesus, in the presence of this wicked and adulterous generation, when religion is so much scoffed at, by the unthinking many, he will never be ashamed of me, whatever, in other respects, may be my station and condition, in the world. He will own me in the day of his triumphant glory! He will not be ashamed of me, when seated on his "great white throne," in glorious majesty, to judge the world. He will bid me welcome to the joys of heaven, and grant me a seat at his right hand. Oh! He will bless me with his divine friendship to all eternity. "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." What a glorious charter! How privileged I am, oh, my soul, if truly interested in the Lord Jesus! He will come again. He will receive me unto himself. And, why? That we may meet to part no more; that where he is, there I may be also, with his innumerable company of angels and saints, enjoying his beatific presence, where is *fulness of joy*; and, at his right hand, where are *pleasures forevermore*. Is not this enough? Am I assured, if I am faithful unto the death there will be a crown of righteousness laid up for me, in the heavens? Why, then, should I ever repine, at the prosperity of the wicked? Why envy the haughty worldling waxing great by violence and lies? Or why, when compassed about with unforeseen worldly trials and afflictions should I rashly call myself one of the most unfortunate and unhappy of mortals? For my portion is great: it is glorious, it is eternal; and being divinely assured it will never perish, I am fortunate and happy. What, if like Lazarus,

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I die a beggar? What, if like him, I find no earthly friends to nourish my body with food, to cover my nakedness with raiment, or to bind up my wounds and bruises, in my last sickness, with the healing balms of the physician? What, if no sigh arises from the heart of a friend at my death, nor a single tear be shed over my grave? Shall such considerations as these make me miserable? Shall they deprive me of all enjoyment in my God? Earthly friends I esteem: I undervalue them not. Worldly blessings, I am sensible, flow from the bounty of heaven, and may enlarge my present comfort and enjoyment. But, my treasure is in heaven. Knowing that Jesus has gone to prepare a place for me, and that he will come again, and receive me unto himself; that where he is, there I may be also, I am happy. Of this felicity the world can never deprive me. This is a happiness, which even death itself, dreaded as it is, by animal nature, will but bring to perfection. For, entering into the feelings of an apostle, I am ready to say, "*I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*"

ZEPHO.

The Rev. Mr. ATWATER, late of Westfield, not long before his death, wrote the following advice and gave it to his Son. Two or three friends were indulged to see it, and take copies of it. Hence a knowledge of it was communicated to a number; and a request was made by the town, in a general meeting, for leave to print it together with their Pastor's last Sermon. A request made, in such a manner, by a people so af-

fectionately attached to the Father, the Son felt himself unable to refuse. By the desire of sundry respectable judges it is now inserted in the Magazine.

Mr. Atwater's Advice to his only Son.

MY DEAR WILLIAM,

I EXPECT soon to be carried to the grave—If you should be suffered to live after my death, you will need much advice. I now, before my death, give you my most affectionate advice, concerning a number of things, which I conceive to be of real importance.

As a mourner for the death of your father behave with seriousness and solemnity, fixing your thoughts upon your own death and the necessity of an immediate preparation for it.

Be dutiful to your mother. Let all that you say to her, and concerning her, be respectful. Be kind to her at all times. Remember the kind things she hath done for you, and the tender care she hath taken of you, ever since she hath sustained her present relation to you. If she should be ill—if she should be helpless—if she should live to be old, I hope you will always be ready to take the necessary care of her, and to show the utmost kindness to her, even to her death, as far as you have opportunity. The duty of respect and kindness towards her is abundantly taught in the word of God; and enforced by innumerable considerations, which, I think, have had a great influence in your case. The manner in which you have spoken to her, and the cheerfulness with which you have attended to her calls and desires, are evidences of this. I have,

with approbation, taken notice of your conduct towards her: *She* hath taken notice of it with like approbation. A hopeful prospect hence arises, that your good disposition will continue in all the changes which may take place in the family. If it now be cherished, we may surely expect that it will operate in you after my death.

Be kind also to your sister. Let fraternal goodness and love always adorn your character. Manifest an obliging disposition in your conduct, in your conversation, and in your countenance.

You must depend upon yourself for getting a living in the world. Many depending upon their patrimony neglect their time and ruin themselves! The patrimony *you* will have will be too small for such an effect. I hope it will be enough for a reputable education, and something besides. But how soon would it vanish, if you should spend upon it.

You will probably have the offer of a Public Education, I hope you will have wisdom to form the best choice. If you have not a stability sufficient to regulate you in all the dangers and temptations to which you may be exposed at College, I should wish you might never go to it. It is, in some respects, a dangerous place for those who are unstable in their ways, or viciously inclined. Being removed from the immediate inspection of their parents, they feel a new kind of liberty; and mingling in the company of the gay and licentious, they meet with new temptations and enticements; hear corrupt opinions and principles, and hence are more exposed to fall into a disregard of religion, and a neglect of their souls. "My son, if sinners entice thee, consent thou not,"

But College is an excellent place for those who have a stability to regulate their conduct, and wisdom to improve their time. They have good instructions—good religious regulations—good books—and always some good examples which they may follow.

Let these things be seriously considered, before you form a determination to go to College. If you conclude to go thither, be always governed by the Scriptures of truth. "How shall a young man cleanse his way? By taking heed thereto according to thy word." The times before you will probably be peculiarly dangerous. A double guard will be necessary against bad principles, and bad practices. "Walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." They are days in which scoffers are come.

I should much rather you would spend your days in the honest and reputable business of a farmer or mechanic, than procure a public education and afterwards be inattentive to the advantages it would put into your hands. If you should choose the farmer's life, I should by no means be dissatisfied with your choice. I suppose your principles and morals would be as well secured in that kind of life, as in any other, and perhaps better. A religious, industrious farmer is an excellent character. But if you should choose the farmer's life, I should not recommend to you a college education: for the money expended in such an education, together with what might be earned in the mean time, would go far in purchasing a farm. In that case I should recommend it to you to study, at the Academy, in some degree, all the branches

of learning, which are studied at College.

If you are really a godly person, born again by the Spirit of God, I should recommend it to you to be a minister of the gospel, provided you shall possess the other pre-requisite qualifications. In that case you ought to have a Public Education, and to pay a particular attention to the languages in which the Bible was originally written.* If you are at College, be always diligent in your studies, steady in virtuous principles, and manly in your deportment. Be above little things, and despise them wherever they appear. Be not too frequently in company in others' rooms, nor have company too frequently in your own. Associate yourself principally with the serious scholars.—Make them your greatest intimates, and if you can, choose such for your room mates. Be as frugal in your expenses as you can consistently with decent reputation. Learn the art of being esteemed manly and generous by spending but a little. To do this you must be virtuous and keep out of the way of those who spend too lavishly. Keep an exact account of all your expenditures. It will be well to keep school, some part of your time, to keep you through your education. Secure the friendship of the College Authority—*This* will be easily done by studying well and behaving well.

I should not wish you to study law. Many of the lawyers are reputable and worthy men, and very useful in the community. But many temptations attend their profession. If this is the course to wealth and honor, be not un-

* Happy is every faithful minister of the gospel, how low soever his external circumstances may be.

duly influenced by that consideration. Let a competency of the things of this life and a moderate station of usefulness be sufficient objects in your view.* Employ all your property and all your influence for the glory of God and for the highest good of yourself and your fellow creatures.

I shall not give positive directions respecting your choice of a profession; but be sure to choose one that is favorable, and the *most* favorable to a pious life.

Neither would I give you positive directions to make choice of a profession before you enter upon a public education, though I think it best to have your mind pretty well settled respecting it. Many scholars are ruined by idleness—many by company—many by bad principles and corrupt practices—and many by money. Some take a pedantic course and some a foppish one. Both are obstructions to mental improvement and inconsistent with good reputation.—Always speak and walk and act naturally. Affectation is extremely disagreeable. Be always kind, mild and condescending; And yet always keep at a proper distance from improper intimacies.

If you should go to college at all, you will not go at present. I have a concern for you while at home, though I am pleased with the steadiness you have hitherto maintained.—If you should begin to be abroad in the nights, and to associate with company, you would be exceedingly endangered. There is bad company in this place, as well as in others. David made an excellent observation; “Depart from me ye evil doers, for I will keep the commandments

* “Wilt thou seek great things for thyself: Seek them not.”

of my God." You will doubtless see many bad examples.—Guard yourself, and stand forth in opposition to them. Guard yourself against all dishonesty,—deceiving,—lying,—profaning the Sabbath, speaking lightly of the bible and serious things—profaning the name of God, and speaking evil of your fellow creatures. Never do these things yourself, nor countenance those who do them. If you should observe faults and failings in any of the families, in which you may live, never mention them unless duty should evidently require it. If you should arrive at a proper age and be in proper circumstances to settle in a family state, connect yourself with a person of reputation, of industry, of sufficient acquaintance with company and customs, of a good disposition and of piety. Let gaiety and money be laid aside as matters of small consideration. These things concerning the general course of your life, I consider of great importance. I therefore earnestly desire your attention to them. Remember, however, that true religion is the principal thing. All regular and amiable conduct, which falls short of this, will never save your soul.—You must repent of sin, believe in Christ, and have your heart conformed to God. You must receive salvation on the gospel plan, and truly close with Jesus Christ by faith as the only Saviour; in that way resigning your soul to the sovereign mercy of God for time and eternity. You must live a holy life, aiming principally at the glory of God in all that you do. These things are of infinite importance. Attend to them, O my son, with great engagedness, and without delay. Consider the motives which

are set before you to become religious—to serve God and devote yourself to him. You were made for this purpose. Will you neglect that for which you were made? —This is the way for true comfort in this world. "Wisdom's ways are ways of pleasantness." All that this world can give is of small value compared with religion. What happiness can this world give? In this view what are riches? What are honors? What are friends? What is learning? Grace is infinitely preferable to them all.

Look forward to a dying bed. What can these things do to comfort the soul at that time? I am probably come to my dying bed, and can speak from experience. They are all as nothing. We *must* have something more. We *must* have God for our portion or we are unutterably wretched with the greatest fulness of earthly things. Think of the eternity before you, a never-ending eternity, and of being happy or miserable in all that inconceivable duration. Your soul must be in one of these states. O, consider the vast worth of the soul. "What would it profit you, if you should gain the whole world and lose your own soul?"

Christ is offering to redeem your soul and make you happy with him. With all your heart receive him. I beseech you make no delay.—If you are a follower of Jesus Christ, be not anxious about earthly things. In the way of duty you will be provided for, and all things are yours. If you are poor in this world, yet, being rich in faith, you may be an heir to a kingdom—the kingdom of glory. If you are alone in serving God, remember that you are in the right course, and that

your situation is infinitely preferable to theirs who are living without God in the world. If you are despised by many, you are loved and honored by all the saints, by all the angels and by God himself. Look forward. All futurity presseth upon you the importance of an interest in Christ.

Be earnest in prayer to God, that of his free and sovereign grace he would forgive your sins and prepare you for heaven. Be sure, every morning and every evening, to get by yourself and pray. Do this where ever you may live. If you have a heart to pray, you will find time and place. Let not the motive be to be seen of men, but to comply with God's command and to lay open your case before the Father of mercies, who is able to do for you all that you need. While I live, I shall pray for you, but soon my prayers will be ended.

Many things I wish to add ; but must cease. Your own judgment must be exercised with the advice of friends. All your friends will not be taken away when I am gone. Many will still live, and I hope you will always have a readiness to hearken to their advice, when it is good. Your mother will feel interested for you and give you excellent directions, —I repeat my hopes, that you will ever attend to them with dutiful respects.

These observations and directions I leave with you. Keep them with care and frequently read them—and together with them remember all the directions, warnings and advice, which I have given to you in the whole course of your life hitherto.

And now, my Dear Son, I commend you to God. May he preserve you from the dangers of

this wicked world,—guide you by his counsel—give you grace to love and serve him—give you comfort in death, and finally bring you to the enjoyment of himself in heaven. Adieu.

Pfalm cxix. 165. "*Great peace have they that love thy law.*"

PEACE or happiness is the great object at which mankind are aiming in all their various pursuits. They will labor and toil month after month, and year after year, and endure great evils and fatigue to obtain some expected good. But the most are seeking their happiness, where it can never be found. They are seeking it from earthly, fading, unsatisfying, disappointing objects, which cannot yield the soul any real peace, while possessed,—are totally uncertain, and will soon vanish like the empty visions of the night. Thus they are in a great degree laboring in vain, and spending their strength for nought. For they will never find any real, permanent happiness from worldly possessions and enjoyments.—Yea, it is utterly vain for any to expect real peace or happiness while in a state of impenitence ; since God has solemnly declared, "There is no peace unto the wicked." If then we would expect any real happiness, we must seek it in God and divine things. For to such it is said, "Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you." "Great peace have they, that love thy law." Loving God's holy law implies love to his character and divine things, is evidential of the holy Christian temper, and so is characteristic of the godly.

It is proposed then to mention in some particulars, how such have great peace.

1. They are at peace with God, the infinite source of all good. They cordially approve of his holy character, view it as unspeakably glorious and lovely, and delight themselves in him. They have great peace and satisfaction in contemplating his perfections, in trusting in him; and in cheerfully resigning up themselves, and all their concerns to his disposal. God also is at peace with them, receives them into his favor, lifts upon them the light of his countenance, and sheds abroad his love in their hearts. These things afford them great joy and peace in God, their supreme good. Their feelings in some degree correspond with those of the psalmist, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. As the hart panteth after the water brook, so panteth my soul after thee, O God."

2. They have great peace and consolation in God's universal government—that he will direct all events, as he in infinite wisdom sees best, and will render them all conducive to his glory and the highest good of his kingdom and friends. This is to them a peculiar source of peace and comfort under the many evils and troubles of life, and amidst all the dark, gloomy, and threatening prospects of the present world. Their feelings are, "The Lord reigneth, let the earth rejoice: let the multitude of the isles be glad thereof."

3. They are at peace with the law of God and the truth of his word, with which the wicked are at variance. By the renewing influences of the Spirit they are re-

conciled to the divine law, feel it to be "holy, just, and good," "delight in it after the inward man," desire to be conformed to it, and take pleasure in yielding it a cordial obedience. The divine law also is at peace with them, as they are delivered from its curses and penalties. "For Christ is the end of the law for righteousness to every one that believeth; and there is no condemnation to them which are in Christ Jesus."

They are also pleased with the truths and doctrines of the gospel, to which they were naturally opposed. They view them as reasonable, important and glorious, and contemplate them with great peace and satisfaction.

4. They have great joy and peace in believing and trusting in the Lord Jesus for pardon and life eternal. They feel their infinite need of such a Saviour; and are pleased with his holy character and with the terms of salvation. He appears to them glorious and precious, the chief among ten thousand, and altogether lovely. And they experience great peace and joy in believing,—a peace, which the world can neither give nor take away, and which far exceeds all earthly enjoyments.—Thus Peter, speaking to Christians concerning the Saviour, says, "In whom though now ye see him not, yet believing ye rejoice with joy unspeakable, and full of glory."

5. They may enjoy peculiar peace and satisfaction of soul in prayer, and other religious duties. Although these duties are dull and tedious to the impenitent, and they have no delight in them; yet real Christians often find great peace, and experience a delightful communion with God in prayer, religious meditation, reading and

the other duties of religion.—In these things they many times find a peace and satisfaction of soul, which worldly objects cannot afford.

6. The Christian temper will tend to render the mind calm and tranquil, and to afford a peculiar peace to the conscience. As far as persons are reconciled to the holy character and law of God, and are disposed to obey his commands; their consciences will approve of their temper and conduct as right and just. And this approbation of conscience will preserve from a painful sense of guilt and remorse,—will yield great peace and serenity to the soul, and will greatly fortify and support it under trials and reproaches. A consciousness of being reconciled to God and of possessing the Christian temper, will also liberate from those fearful apprehensions of future wrath, which often disturb the wicked, and will afford the godly the most joyful hopes and prospects of the divine favor and eternal blessedness.

7. They have peculiar sources of peace and consolation under the many evils, trials and disappointments of life. These we must all expect in a greater or less degree, while we sojourn in this vale of tears. For “man is born to trouble as the sparks fly upward.” But these afflictions and disappointments stick at the root of our earthly comforts and enjoyments. If therefore we are seeking our happiness in these, and have no treasures in heaven; we shall have no permanent source of comfort and support under the evils and troubles of life.

But it is far different with the real Christian. His treasures are in heaven, secure from all mor-

tal disasters. His highest hopes and happiness are not built upon the sandy foundation of earthly objects, but upon the eternal rock of ages, upon God and divine things. His highest hopes therefore may remain firm and unshaken, and he may enjoy great divine peace and consolation amidst greatest afflictions and disasters. Under all his trials and sufferings, he may reflect, that these events are directed in infinite wisdom and goodness by his heavenly Father, who has promised never to leave, nor forsake him, and that all things shall work together for his good. He may therefore rest assured, in the most dark and gloomy circumstances, that all things are overruled to answer the best purposes, will conduce to the glory of God, and the highest happiness of all, who love him, and so that all his light afflictions in the present life will work out for him a far more exceeding and eternal weight of glory. Thus the godly have the greatest source of support under all the evils and troubles of life, and may enjoy great peace and consolation amidst the greatest earthly afflictions and disappointments.

8. They may have great peace and consolation in reflecting upon the shortness and uncertainty of life, and the solemn scenes of death and the eternal world. We know that we are hastening towards the grave,—are continually exposed to the stroke of death, and at farthest must soon be stripped of every earthly possession and enjoyment, and appear at the bar of our Judge to receive our eternal destiny. We are often reminded of these truths by sickness, by the deaths of our fellow creatures, and various other occurrences. And such reflections must

be very painful to the wicked, who have no portion but the world, and must cast a dreadful gloom on all their joys and prospects. But these reflections, upon the shortness and uncertainty of life, do but brighten the hopes and prospects of the godly, and may afford them the most animating considerations. For they may reflect with pleasure, that they shall the sooner leave this world of trouble and sorrow, and go home to the heavenly mansions, where there will be no more sickness, pain, nor sorrow, and every tear will be wiped from their eyes. They may also enjoy great peace and comfort even in the hour of death. For their God and Saviour has promised never to leave them, and that his rod and staff shall comfort them, while passing the gloomy valley of the shadow of death, and that all things are theirs, whether life or death, things present, or things to come, and shall work together for their good. Death will be their infinite gain, will set them wholly free from all sin, pain and infirmity, and will introduce them into the blissful presence of God and the Lamb, where they will be forever rising in glory and felicity. These considerations are calculated to afford them great support and comfort in their dying moments, and may enable them to meet the king of terrors with a joyful peace and serenity. Yea, God sometimes gives his children such a sense of his favor and divine things, and such consolations of his Spirit, that they rejoice in the near approach of death—are borne above its terrors, and can sing the triumphant song, “O death, where is thy sting?”

FINALLY, They will enjoy un-

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speakable peace and happiness through eternity. At death they will be welcomed into the joys of their Lord. Here they will enjoy unclouded views of the divine glory and perfection, and the smiles of their God and Saviour—will associate with the glorious angels and spirits of just men made perfect, and will possess a happiness, which eye hath not seen, nor ear heard, nor heart of man conceived—a happiness, durable as eternity, and great as the vast desires of the immortal mind.—And in the morning of the resurrection their bodies will be raised immortal, like unto Christ's glorious body, and in both soul and body they will enjoy the most consummate felicity, which will be increasing through the ceaseless ages of eternity. In these various particulars the righteous have indeed *great peace*.

The subject shews, how very false and erroneous the ideas of those are, who suppose, that real religion is gloomy and disagreeable, and would be injurious to their happiness, should they embrace it. Religion is so far from being unfriendly to true happiness, that it in fact affords the only sources of real peace and comfort, which can be found on earth. Yea, without it we can never enjoy any real peace or happiness, either in the present or future world. Thus it is written in the scriptures of truth, “Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her.”

In view of what has been said, we see the safe and happy situation of the godly. They are at peace with God, reconciled to his character, and are the objects of

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his love and favor. They are at peace with his law, delight in it after the inward man, and are delivered from its curse. They are at peace with the divine government, and rejoice, that the Most High has the direction of all events. They experience great peace and satisfaction in believing and trusting in the Lord Jesus, in prayer and other religious duties and exercises; and have at times a peculiar peace of conscience, which the world can neither give nor take away. They have the greatest sources of peace and consolation under the evils and troubles of life, and in the trying hour of death; which will be their infinite gain by liberating them from all sin, pain and sorrow, and introducing them into the joys of their Lord. And in the future world they will possess a joy and peace, unspeakable and full of glory, and which will be eternal. Thus the peace of the righteous is rational and well founded. It will bear the trial of death, and the piercing light of eternity, and will bloom in everlasting joy beyond this mortal life. It is built on a foundation, which is as immutable as Jehovah, and which cannot be shaken by death, or any evil disaster.—They are therefore safe, and have the greatest sources of peace and consolation in every situation.—In adversity, sickness and death, all things are working together for their good, and will work out for them a far more exceeding and eternal weight of glory.—God is for them—is their almighty Friend and Protector, and therefore they need not fear any of the evils or dangers, which beset them. Who would not wish to be in such a happy, safe and peaceful situation? Let us make

our peace with God, and embrace the Saviour and all these infinite blessings will be ours. How unspeakably more important and noble are the peace and happiness, which religion affords, than any earthly possessions and enjoyments? These are transitory and disappointing—cannot afford any real peace to the soul, and will soon be gone forever, and leave us poor and miserable for eternity, if we seek them as our chief good. How great then the folly of making the things of the world our chief concern and pursuit, and thus bartering our immortal souls and the endless joys of heaven for earth's momentary enjoyments? What should we be profited, should we gain the whole world, and lose our own souls? Let us then be persuaded to set our affections on things above, and lay up to ourselves treasures in heaven, that when the things of the world shall fail, we may be received into everlasting habitations.

H. E.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

MESS'RS EDITORS,

AMONG the many valuable articles contained in your useful publication, the Biographical sketches of persons eminent for piety, with accounts of the trial and triumph of their faith in the hour of death, have been, to many, very interesting and profitable.

From a wish to contribute to this department of the Magazine, I send you the following Memoir. Having had particular acquaintance with the subject of it from her childhood, and been much with her in her last sickness; and being permitted by her friends to

have access to some parts of her diary, I have from these and other sources of information to be depended on, penned the following account; which I beg leave, if you think it worthy a place in the Magazine, to present to your readers; and especially to the parents and friends and young acquaintance of the deceased youth, hoping it may revive, and preserve in their minds the interesting scenes of her sickness and death; and render them more lastingly and extensively beneficial. Yours, &c. J. W.

Farmington, Sept. 11, 1803.

Memoir of Miss Julia Cowles.

THE subject of this memoir was the daughter and eldest child of Mr. Zenas and Mrs. Polly Cowles, of Farmington, Connecticut. She was born October 18th, 1785, and died of a consumption, May the 21st, 1803, aged 17 years and 7 months. Her Creator endowed her with bright natural powers. From her earliest years she gave evident tokens of a sprightly and discerning mind. When in mere childhood the effusions of her pen, marked a sprightliness and maturity not common to persons of her years. Her natural disposition was peculiarly mild and amiable, and her manners engaging. She possessed a suavity of temper, a gracefulness of deportment, and an elevation and maturity of thought, which rendered her conversation interesting to persons of every age. She early manifested a *serious* disposition. When but nine or ten years of age, she would listen, for hours, to conversation upon the things of religion; and it was remarked by her, in her last sickness, that she had very serious impressions from her early child-

hood. When she was in the 14th year of her age, there was a time of uncommon attention to religion in the society. Many of the youth and others were seriously impressed, and numbers hopefully brought into the family of Christ. A scene so interesting had no small effect upon her mind; but the opening and delusive prospects of youth and the influence of such as continued unimpressed, led her to a line of conduct which tended to quench the Spirit of God. Still however she was at times greatly pressed by conscience. When in company with the vain and gay, she often felt what she did not express. She often felt and knew from experience, that "even in laughter the heart is sorrowful, and the end of vain mirth is heaviness." She generally attended religious meetings, but procrastinated repentance. Her heart was struggling between Christ and the world. This was evident to her serious acquaintance, and appears from many expressions in her diary at that time. The following are a specimen. Having, in May 1800, been present with a number of Christians, who were conversing upon religion, and mentioned the then hopeful beginning of seriousness in Yale College, she describes the effect it had on her mind, as follows:—"In this conversation I felt cold chills run over me. I felt that I ought to me mindful of religion—that it was a great and important thing—and that I ought to hearken to the loud and repeated calls of conscience to attend to the duty of seeking God, and in Him to find happiness. No words can paint my feelings at that time. I endeavored to shake them off; but was unable—they continued

till the conversation ended."— Similar feelings returned through the summer and fall.

In February 1801, which was her 16th year, she was greatly alarmed and deeply impressed by the death of a very dear and intimate friend, who fell a prey to the consumption, after a very rapid decay, in the 18th year of her age. By this death God came very near to her. He had been striving with her by his Spirit— but she chose to cleave to the world. He now in a very affecting manner, set before her the vanity of her expectations from the world, or from creatures, and her own mortality. The scene was rendered more impressive to her by the remembrance of a very solemn warning she had received from her friend a few days before her decease to this effect—" Oh, put not off repentance to a dying hour. Take warning from my example !"

A few days after the funeral of her friend she writes thus :— " May the untimely death of my friend, be the means of bringing many souls home to Jesus Christ. I was excessively affected at her funeral. I then made a resolution (which I hope I shall abide by) that death should not come an unwelcome messenger—that I would be prepared to follow my dear friend to the grave; and hope I shall find divine assistance."

Having heard a sermon, the next sabbath, adapted to the occasion, after some account of it, she adds—" After meeting I was very much affected with my state, and had a sense of my depravity—but greatly feared lest I was given up to hardness of heart. Still I hoped for mercy since Christ says, " seek and ye shall

find." The words, " be ye also ready," were present to my mind. I hope for divine mercy, and pray that the truths I so often hear, may make an abiding impression on my mind—and that I may not find relief, until I find true peace of conscience and joy in the Holy Ghost."

A few days after, she wrote in the following strain, " O Lord, according to the riches of thy boundless mercy and sovereign grace, forgive mine iniquities, for they are great. Make me sensible, make me realize my undone, helpless state, and that without an interest in the blessed Jesus, I must be miserable for ever. Enable me to say from the heart,

" Had I the world at my command,
And the more boundless sea,
For one blest hour at thy right hand,
I'd give them all away."

I have been walking alone by the light of the moon. It shone unusually bright. Oh, that the light of divine grace shone into my soul, as the moon illuminates the earth, what joy should I have?—joy unspeakable and full of glory!"

About the 1st of April, having attended to a discourse upon the advent and sufferings of Christ, she with her pen, meditated as follows :—" What condescension! What mercy! That the Most High should give his Son to die on the cross for men—for mere worms of the dust! God hath said also, that eye hath not seen nor ear heard neither have entered into the heart of man, the things which he hath prepared for them that love him. We can have no realizing conception of the scenes of the invisible world, the world to which we must all go, and where the whole human race must appear before their

Judge: the righteous to be received to everlasting life, the wicked to be sentenced to endless misery—to a burning hell from whence there is no escape. Let me call to mind how I have improved my opportunities of securing an interest in Christ. Let me notice and reflect upon my opportunities, and how I have neglected the great salvation.—Since my remembrance there have been two different seasons of religious awakening in this town. God has sent the Holy Spirit, and brought his chosen few home to himself. By these, and by the death of friends, acquaintance and relatives, I have been brought to think of my danger. Sermons, also, and funerals, and letters have affected me. Last of all, the death of my dear L— has showed me in a striking manner my own danger, and the necessity of a preparation for death, in youth as well as in old age. She is gone—a youth of seventeen! She has appeared before her Judge! Her doom is fixed,—irrecoverably fixed!—Gracious God, give me a realizing sense of my danger, that I may hasten a preparation for eternity, and join the happy number whose God is the Lord.”

About the beginning of June, at the proposal of her friends, she went to spend two or three months in the city of New-York, with a view to a greater proficiency in music, and other polite accomplishments. On her return, which was about the end of July, she caught a violent cold, the effects of which continued, and were apparently the foundation of the consumption, which issued in her dissolution, as above mentioned. While she was in New-York, the new scenes—dissipation and gaiety of the place, appear to have had

some effect in taking off her attention from divine things, and rendering her more light and vain. After her return she gave less evidence of deep concern, and appeared to be more taken up with the scenes and prospects of the world. In this state she continued for six or eight months—having, as appears from her diary, had frequent returns of anxiety in the mean time, and many serious reflections. I select the following articles, penned during this period, and in the following months up to September 1802.

In January 1802, being in a low state of health, she wrote as follows:—“Let me never hope to get health to such a degree, as to render me forgetful of him who has mercifully bestowed it. I should wish to continue in this state, if a better one would make me forgetful, or cause me to look back with ingratitude on the past. Let me ever look back with gratitude on the *past*, and wonder at the mercies received from a bountiful Creator; and *forward*, with resignation to the disposals of Providence.”

In the month of April, having at a certain time taken tea abroad, she returned and wrote as follows: “— was pleased with Mr. H— as I always am. At the table he asked a blessing upon the food, and gave thanks for the refreshment. How pleasing is it to see a family collect around their table and ask the divine blessing on their food! To a religious mind, how is the bread sweetened, when it is received as from God, and his blessing is implored upon it.”

The following reflection with the extract on religion were written after attending the funeral of a child.—“What consolation would it be to these afflicted par-

she had received, by the word of God and the death of friends—the resolutions she had made, and so greatly failed of accomplishing through the wickedness and treachery of her own heart, and the influence of others who were light and vain, together with her ingratitude to her Christian teachers and friends who had labored with her, and whose kindness, as she said, had been neglected and abused, almost overwhelmed her, at times, with a sense of hardness and guilt; and inclined her to think that there was no mercy for her, and that she should be made a monument of divine wrath by an aggravated destruction.—She found that she had before entertained some hope, though fearful of indulging it. But now she concluded that she had never experienced any saving change, and thought it probable she never should. It did not appear to the writer, from her account, that she had any sensible exercises of opposition to God at that time. For aught that appears the words of Job might have truly expressed her state and feelings, “*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.*”

In her diary at this time she wrote but little. The following is nearly the whole.

Oct. 18, 1802.—The anniversary of her birth. “One year more is past and gone never to be recalled. Seventeen years have passed over this guilty head;—where I shall be at the end of seventeen more, is not for creatures to determine. The command is, *redeem the time because the days are evil.* But instead of redeeming precious time, I have wasted it in idleness and folly. It becomes

me on this anniversary day, to look back and inquire in what situation I stood a year ago. I then had comfortable health.—Now my health is very poor. I have advanced one year more in sin—have to render an account of one year more of wasted time. I have seen, and still see, that the delusive joys of this world, are insufficient to satisfy the desires of an immortal soul. But the world, and its fascinating allurements, have found it in their power to draw this foolish heart to partake of them. But they are fading and unsatisfying. Their joys are the joys of a day or an hour.”

“January 1, 1803.—So passes on the time. We mortals move along in the current, and ere we are aware, *time with us is no longer.* Days, weeks, months and years, move along in fast succession, and we make no account of them. Few indeed there are, who number their days aright, and make provision for that solemn account which all must render at the bar of God. Many, I fear much the greater part, must ere long make the sad lamentation, The harvest is past, the summer is ended, and we are not saved. We sin away our day of grace, and die unsatisfied with *this* world, and awfully unprepared for another.”

“Jan. 2d, Lord’s-day. From the bill of mortality which has been given us this day, it appears that there have been 24 deaths in this Society the year past; in which number were four females between the age of 20 and 24. Shall I who am now 17, live to see that time? Ah! methinks I shall not enter my 20th year, but shall be cut off in the bloom of life.—This is not for man to determine; but thou, O Lord knowest; the

ents, had they the comforts of religion—could they look up and say, Not my will but thine be done!”

How happily religion adapts its influence to every relation and condition in life! How it guards the heart alike from foolish pride and impious discontent, at what bounty has bestowed, or wisdom denied! How it humanizes, dignifies and exalts the soul!—How it enforces, extends and refines the maxims of worldly prudence! How it illustrates, binds, and enlivens the precepts of morality! How it amplifies, expands, regulates and brightens the views of philosophy—referring every thing to God—deriving all from Him—carrying all back to Him again! O man, till thou hast founded thy domestic economy in religion, thou hast not begun to keep house. Let thy possessions be ever so fair—ever so extensive, they want their principal charm, their highest excellence, till the blessing of heaven be asked and obtained.

May.—In declining health.—“Should these threatening symptoms continue, little hope of recovery can be entertained.——

To learn a cheerful acquiescence in the will of God, is the best of lessons. To look with equal joy upon prosperity and adversity—to place our affections on things eternal and soul-satisfying,—to gain that peace which the world cannot give; and has no power to destroy, is the highest happiness of man. When a man meets death with a smile, with a firm and unshaken hope of a blessed immortality—tis then, if ever, he is truly an object of envy. Nothing short of a good conscience, and the approbation of God, can yield consolation and peace to the soul in a dying hour.”

July.—Having visited a sick

person, who was in great distress, she writes:—“Why am not I also languishing on a bed of sickness? Who maketh us to differ? What gratitude do I owe to my Maker for the present encouraging prospect that I may yet live, and have opportunity to be useful to the world. But of gratitude I seem to be destitute—cold and insensible—impenetrable as a rock! 'Tis the power of God only that can subdue this stubborn, proud heart.”

September.—Having been absent for several weeks, on a journey; on her return she writes thus to a friend:—“My dear M—I have hardly found time to write the name, or reflect on the month of August, ere it is past never to return, and September comes to fill its place. I hardly realize that we have had a summer, and that the fall has commenced. Upon reflection I find time has been *mispent*. While ill, my friends contributed greatly to my comfort; but I am almost destitute of gratitude, to them; and to my Maker who has given me every thing I enjoy. I am indeed very unthankful. It has not been the constant desire of my soul to gain heavenly peace—I am still destitute of religion, or any saving knowledge; still, alas! in the gall of bitterness—*The harvest is past, the summer is ended, and I am not saved!*”

After this, for several months, or till about the beginning of February 1803, her anxiety increased, and became very great. From the account she afterwards gave to the writer, it appeared that infinite Wisdom saw fit to give her a deeper sense of the plague of her heart, than she had before experienced. A review of the peculiar privileges she had enjoyed—the invitations and warnings

she had received, by the word of God and the death of friends—the resolutions she had made, and so greatly failed of accomplishing through the wickedness and treachery of her own heart, and the influence of others who were light and vain, together with her ingratitude to her Christian teachers and friends who had labored with her, and whose kindness, as she said, had been neglected and abused, almost overwhelmed her, at times, with a sense of hardness and guilt; and inclined her to think that there was no mercy for her, and that she should be made a monument of divine wrath by an aggravated destruction.—She found that she had before entertained some hope, though fearful of indulging it. But now she concluded that she had never experienced any saving change, and thought it probable she never should. It did not appear to the writer, from her account, that she had any sensible exercises of opposition to God at that time. For aught that appears the words of Job might have truly expressed her state and feelings, “*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.*”

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number of my days are with thee, my bounds are set, that I cannot pass."

"Jan. 6th.—I entreat thee, O thou Maker of heaven and earth, to send forth thy gracious Spirit, and make this sinful heart, sensible of thy favors. Inspire me with gratitude for received blessings—thou, O Lord, canst restore health to an unworthy object; make me the possessor of this invaluable blessing; but above all wilt thou prepare me for whatever awaits me in life, whether health or sickness; and for death whenever it arrives, and an eternity to come. Look down in mercy on this family; recal our wandering steps and cause us to seek the Lord; give us hearts of gratitude, and a spirit of prayer, for Christ's sake."

This closes her diary. After this her pen was wholly laid aside, except in a few instances to write a line to some of her friends. But it appeared from her account afterwards, that she continued in much the same state of mind, till about the beginning of February, which was near four months before her death. At this time she experienced a memorable night. The views and exercises of her mind she considered as peculiar. She saw as she had not before seen, the glory and excellency of Christ and her own absolute need of just such an almighty Saviour; and in a view of him, and of his glorious fulness, she had those feelings and exercises which she afterwards hoped were indeed flying to him for refuge. From this time, she was more and more delighted and comforted by a view of the divine character, and in the thought of being in the hands of God. It pleased God so to shed abroad his love into her heart,

as to prepare her for the trials through which she was to pass; support her under pain and distress, and render her an example of patience and submission, and a witness of the reality and power of experimental religion.

She had *before*, in the course of her sickness suffered much, but from about this time her trials increased; her disorder rapidly progressed. About the time she obtained relief in the manner now mentioned, she began to be confined to the house, and soon after to her room, and her pain of body became very distressing; to all which she submitted without a murmur, and by a peculiar cheerfulness and serenity, manifested a sweet resignation of soul to the will of God. A principal mean by which the Spirit of God gave support and comfort to her mind, was the holy scriptures. In them she read with increasing delight and satisfaction.

There were some particular passages which she meditated upon with peculiar delight; among which were several verses in the 116th Psalm; the latter part of the 2 Cor. iv. and the 12th chap. of Isaiah. When this chapter was pointed out and expounded to her by a friend from a distance, who called to converse and pray with her, it gave her great satisfaction. It seemed to express most happily the feelings of her soul; the holy gratitude of her heart to God for his goodness to her, and for the 'excellent things' he hath done for Zion.

During most of the time of her last confinement, she had a comfortable hope, founded on a sense of the glory of God and a satisfaction in contemplating his perfections as appearing in the great work of redemption. She would

say I "may be deceived, but I am not deceived in *this*, that the view which I have of the divine character, and his holy kingdom, gives satisfaction and joy of soul." Her idea of God was that of a holy, just, and merciful Being, all whose designs and dispensations are dictated and directed by infinite wisdom and sovereign goodness, and all her hope was founded on his free and sovereign grace through Christ. She was frequent in speaking in the most feeling manner of her unworthiness; condemning her past life, and admiring the forbearance and mercy of God to her in the days of her childhood and youth, while her heart was hankering after the vanities of the world. Though in view of the world she had been very decent and moral, and considered by some as rather precise and superstitious, yet a review of the manner in which she had spent her youth, gave her great pain. The levity of conduct, the vain and worldly conversation—the extravagant attention to dress, and the round of amusements into which youth are so inclined to plunge, she most pointedly condemned in herself, as having been inconsistent with a just taste, and a proper attention to the chief end of man. She now viewed the world and its pursuits and possessions; and also the things of eternity and the kingdom of God, in a very different light from what she had formerly done. She became less and less attached to the world, and felt an increasing desire to be present with the Lord. And as it was the intimation of God in his providence that he would soon appear by the messenger of death; so it seemed to be the language of her heart, "Amen even so come Lord Jesus."

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But to show the power of divine grace in thus weaning her from the world, let it be remembered that her prospects in life, were peculiarly flattering; and that she also possessed great sensibility and delicacy of affection, and had many of those tender ties which twine about the human heart.— There are very few who have so fair prospects of felicity in the connections and enjoyments of the world. Nor was she insensible to these things. Yet after enumerating them, and reflecting upon them, she said she could freely give them all up for God; and was willing at his call to leave her friends, and forego the endearing connections and enjoyments of life, which she had once expected, for the more pure and perfect enjoyments of his presence. She was however willing to live, if she might be instrumental of good to others. And though weak and languid in body, and distressed with pain, she endeavored to improve her time to speak for God, and to testify to the importance, power and comfort of religion. She was a preacher of righteousness to all about her. Parents, brothers, sisters, relatives, and the youth of her acquaintance were all tenderly addressed. Grace was poured into her lips, and God was in all her thoughts. With great earnestness, and yet with peculiar modesty, prudence and filial respect, she addressed her parents as she had opportunity, pleading with them to be resigned and perfectly willing that God should take her from them whenever it might be his pleasure. "Oh!" said she, when speaking to the writer on this subject, "Oh! could my parents be wholly resigned to the will of God, respecting me, whether in life or death, it would great-

ly relieve me from anxiety. I want them to be entirely willing to part with me at the call of God." She observed she should be disposed to converse more freely with them, upon the subject of her death, did not the attempt so greatly affect and overcome them.

She had a very tender concern for her young brothers and sisters. When a few days before her death, upon observing their tears, she had called them to her bedside, and began to speak affectionately to them; she was asked whether she did not feel anxious for them, knowing from experience the snares, allurements and dangers of the world. She replied with great emphasis, and a flow of tears, "That is all my concern. When I review the temptations and dangers through which I have past, I tremble lest some of them should be led astray into vicious courses and perish. But I can leave them in the hands of God. He who has so mercifully preserved me, can easily preserve them; and he has infinite wisdom and goodness." She was peculiarly attentive to all who resided in the family, and desirous of their salvation. Whenever prayer was made in her room, as it frequently was after her confinement, she was unwilling that any one should be absent;—she was unwilling that any thing should deprive *them* of an opportunity of hearing prayer. Her care in this respect, was peculiarly observable towards a negro woman. She would insist on her being present at every season of prayer; and often called her to sit and read the scriptures in her hearing, carefully instructing, and tenderly counselling and warning her upon the things of religion. The youth of her acquaintance were much

upon her mind. She desired to be made instrumental of good to them while she lived, and that her death might be a means of bringing them to consideration and repentance. This she desired might be made a special subject of prayer. Her request to those who prayed with her was, that they would pray that her will might be wholly resolved into the divine will: And that whether she lived or died (the latter of which she seemed rather to desire) she might be instrumental of good to the cause of religion, and of promoting the salvation of her friends, and the youth of her acquaintance.* In conformity to this, she studied, as she was able, and had opportunity, to drop some word in their hearing, or to address them in such a manner as might tend to solemnize their minds. As her acquaintance was extensive, numbers called to see and to sympathize with her; and some from towns at a distance: And such was the settled composure and sweet serenity of her mind under her pain and affliction, and in the near views of death; and so pertinent, solemn, and yet cheerful her remarks, that they

* It may be gratifying to the serious reader, and to all who delight in finding evidence for God, as a prayer-hearing God, to be informed, that a statement of the prayer of the deceased youth in this respect, and of the triumph of her faith, which was made in an address at her funeral, was made instrumental of striking deep conviction into the mind of one of the youth then present; who has since hopefully experienced the power of renewing grace. From *this* several others became deeply impressed; and upon professing Christians in one part of the society, and on individuals, in other parts, there appears to be a spirit of prayer poured out, and some promising tokens of an increasing seriousness.

were uniformly impressed with a degree of astonishment; and in many instances went away with a conviction of the reality and importance of experimental religion. When they called, it was to sympathize with her, as being in unhappy circumstances. But they found her not unhappy—not wishing to return into the world, not wishing to exchange circumstances with the most favored, as to prospects of life and health. To one she said, “In the early part of my sickness, when I looked upon my young friends and saw them healthy and gay, I almost envied them. But now I look upon them with very different sensations.” And it was an expression which in substance she often repeated, “In this room, since my confinement by bodily sickness and pain, I have enjoyed more true happiness of mind, than in all my former life. When I look back upon former scenes, all the enjoyment or gratification I ever received from the circumstances of health and friends, and in the pursuits and amusements of youth, bear no comparison with what I have here experienced in a single day. Notwithstanding my present bodily distress, and the prospect of a speedy dissolution, yet I feel happy in the thought that I am in the hands of God, and at his absolute disposal in all things, though I know not how he will dispose of me.”

She was not at all times possessed of equal animation and comfort. She often complained of coldness and stupidity; but so far as is known to the writer, she was not, at any time, during the last 3 or 4 months of her life, in any very distressing darkness or anxiety of mind. A day or two before her death she spoke of hav-

ing had “peculiar freedom and sweetness in prayer.” On the morning of the day of her death, one remarked to her that she appeared better. She replied “No.—I grow weaker; and the time of my departure draws nigh. But I am not pained at the thought—my prospects for futurity brighten.” She then requested that a particular hymn,* which she had lately found, and which gave her much satisfaction, might be read. About noon the writer visited and conversed with her. She was cheerful and patient, as usual, under distress of body—adverted with great apparent delight, to the word of God, and the divine promises—and particularly to the hymn just mentioned and more especially the last verse.

“Since all that I meet shall work for my good,

“The bitter is sweet—The medicine is food;

“Tho’ painful at present, ’Twill cease before long

“And then, Oh, how pleasant The Conqueror’s song!”

She said she still had peace and joy in God, and trusted that death would be but as a messenger to call and introduce her to a heavenly father’s house. The conversation was closed with prayer, in which she was commended to God, to be ready for her departure, which was now supposed to be near. And particular request was made that she might be prepared for, and refreshed by the sabbath which was near, and that her soul might be raised to God, and comforted in the thought of the employment of the church on earth and in heaven upon that day. In the afternoon she slept a little while—then awoke and conversed as usual and at the setting of the

* Olney Hymns. Hymn 37. book 3d, *I will trust and not be afraid.*

fun, she was found, unexpectedly to herself and friends, to be engaged in the struggles of death; and in a few minutes, without being able to speak, but in the full exercise of reason, she closed her eyes in death, and began we believe, a happy sabbath, even the rest which remaineth for the people of God. And though her body now moulders in the grave, and has become food for worms, yet being united to Christ, it shall be preserved, and raised by his Almighty power—the same body—yet spiritual, glorious, and immortal.

“Corruption, earth and worms,
 “Shall but refine her flesh,
 “Till her triumphant spirit comes,
 “To put it on afresh.” WATTS.

An interesting reflection, suggested by the preceding account, is the unrivalled power, and divine efficacy of the religion of Jesus, to give support under affliction, and enable the mind to overcome the world. Well might the apostle make that bold challenge*, “*Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?*” There might be then—and there may be at present, many schemes of religion, or philosophy, which may so form the exterior of men’s character, as to effect good to society. But to enable them truly to “overcome the world,” is the effect only of the religion of the gospel.

To give to the mind a holy abhorrence of the nature of sin; and such a view of invisible realities, as to preserve it unmoved by the flatteries or frowns of the world, and enable the soul to triumph in death, is the effect of a genuine faith in Christ—and this effect of it is a standing evidence

* 1 John v. 5.

of the divine original of christianity. This effect has been witnessed in thousands of ancient saints and primitive Christians. It has been witnessed in every age—was it not witnessed in the subject of the preceding memoir? When the world spread all its charms—when it gave a prospect of the tenderest connection, and in circumstances of affluence—when it promised the attachment of friends, and opened to the view numerous scenes of worldly enjoyment; then we behold her mind, rising, and brightening, and attaching itself to higher objects; and in view of them, bidding a cheerful welcome to the messenger of death, anxious for nothing, except the souls she left behind in a graceless condition! O reader, how great, in such scenes, is the triumph of the religion of Jesus! If you have ever witnessed such a scene, conscience has borne testimony, that *there is* such a thing as experimental religion; and that the gospel is divine; and under a momentary impression of the power of religion—the vanity of the world, and the worth of the soul, you was disposed to exclaim with Balaam, “O that I might die the death of the righteous, and that my last end might be like his.”—Though, perhaps, like Balaam, you may be still pursuing the ways of iniquity, and practically preferring the vanities of the world, to the sublime joy and peace, which the practice of religion is calculated to give. The Lord grant that all such, who read the preceding memoir, may be brought to serious consideration, and turned from the error of their ways to the wisdom of the just; that they may honor the religion of Jesus, and receive its consolations in life and in death.

Religious Intelligence.

Extract of a letter from Rev. Timothy M. Cooley, now on a mission from the Hampshire Missionary Society, to the counties of Montgomery, Oneida, &c. in the state of New-York, to his son in Granville, Mass. dated at Rome, July 28th, 1803.

“ON the third sabbath in June I preached in Champion on the Black river, and administered the sacrament. In the intermission of public worship I was told that there was a child in the room which had hopefully experienced religion. He was nine years old. I called him to me and enquired into the state and exercises of his mind, and we all were astonished at his answers. I asked him if he loved religion? He said he did. I then asked him whether he always loved it? He said no. I then enquired of him how long it was since he loved it? But he was so young that he could not calculate time; and his mother answered for him that it was about eight weeks since he was first exercised about the concerns of his soul. I asked him if he loved God and Christ? He said yes. I then enquired of him why he loved Jesus Christ? His answer was, “Because he is true.” I then asked him if he loved good people? He said yes. If he loved wicked people? He said yes. I asked him why he loved the wicked? he said “Because I want to have ’em good.” I inquired of him whether he prayed to God? He told me he did. I then asked him why he prayed, whether it was because he thought his prayers would save him from hell and bring him to heaven? “No” said he “I love

to pray—I love God—I love to pray.” I inquired of him how he spent the sabbath, whether he did not play on the sabbath day? “No” said he “I had rather pray.” Many similar questions he answered to the astonishment of all who were present. In the afternoon he went to meeting and seated himself as near me as he could; and was very attentive during the whole service. I was informed that there were four other pious children in the same neighborhood with this one, and I appointed to meet them the next day at nine o’clock. On Monday I rode to the solitary neighborhood where these pious children lived. It was in a lonely wood distant from any other inhabitants.

“I came to the house appointed, and found them all together except one who soon came in.— I questioned them all concerning their experiences and gained a pleasing hope that they were truly pious. They appeared serious and modest, and listened to my instructions. About two months before this, these children were awakened by the Spirit of God and hopefully converted.

“In the time of the remarkable snow and frost last May, the mother of the child abovementioned was preparing to go to attend a meeting. The child was urgent to go with her; she discouraged him; but he appeared so anxious that she asked why he wished to go to meeting? He said he wanted to hear the minister. She told him he might have a meeting at home, little thinking that his mind was under any special influences. From this hint, he with several other children met and attended to some religious exercises. The next evening all the children in

the little neighborhood, seven or eight in number met together and appeared to be remarkably impressed. They read, prayed and sung hymns, and appeared to have the special presence of the Spirit. Three of them in some of their meetings have been struck down. One of them lay above twelve hours in this situation, and all the exertions of her parents could not bring her to her senses. She breathed,—her pulse beat and there was a glow in her face. She at last gradually came to herself and began to whisper, “*Glory to God!*” As her strength increased, her voice became louder and she broke out into an exhortation which astonished all who heard her. The others lay but an hour or two in this situation.

“I then made enquiries of the children what their feelings were, and as children will not be hypocrites, I conclude they gave me an honest account of their exercises. They told me they could not help falling down. That they were not in great distress nor in great joy previous to this, but “*felt happy.*” That the impulse was sudden without any warning; that they knew nothing which took place while they were in this situation. And that after they revived they felt more joyful than before. I told these children that these bodily exercises were no signs that they had felt religion; that true religion consisted in a love to God and duty. I found their meetings had been irregular; sometimes all prayed vocally together,—I advised them to pray one by one and conduct with regularity. I exhorted them to press on in the ways of religion and spend all their strength for God. It is remarkable that the Spirit of God

should visit this little solitary neighborhood where they have seldom heard a sermon. It is also remarkable that the work should begin with the children. This shews that they did not attend to these duties in imitation of others, but were moved by the special operations of the Holy Spirit. God is able to perfect praise out of the mouths of babes and sucklings.”

Extracts from a letter, to one of the trustees of the Hampshire Missionary Society, from one of its missionaries.

REV. SIR,

“In compliance with your request I shall lay before you a brief account of my missionary labors. The first part of my mission, I spent on Black river. I passed through all the settlements down to lake Ontario, and preached in them all, except one which was supplied with preaching.

“— The field for Missionary labors is extensive and the demand pressing. There is a sprinkling of pious people scattered throughout this country, who rejoice to see a missionary. The present labors of missionaries are great encouragements to the people of God; and they are often effectual in calling up the attention of the stupid and thoughtless to the concerns of futurity. People very fervently express their thanks for the exertions of missionary societies in sending the gospel to them. They often express their feelings with tears, wishing that God’s presence may attend his ministers. You can scarcely form an idea of the feelings of these kind people, without witnessing it with your own eyes.

There is, in this country, a gen-

eral attention to the truths of religion. On week days, as well as on the sabbath, an encouraging number attend lectures, and appear very attentive and sometimes affected with gospel truths. 'Tis not uncommon for people to ride five or six miles to attend an afternoon lecture, and ten or twelve miles on the sabbath. These things I mention to encourage you in the unwearied pains you are taking to promote the great objects of our society. Our labor, we hope, is not in vain in the Lord. Infidels in some instances are inquiring, Whether *that* book, they have so long despised and ridiculed, will not prove true at last? God is King in Zion, and he will support his own cause. The missionary business is very pleasing to me. The serious attention of the people, and their friendly hospitality very far exceed my expectations. I have not in a single instance been treated with unkindness. —

“ I have preached nearly as often as once a day since I have been on missionary ground. There is no difficulty in obtaining hearers, even in the most busy season. —

“ I have visited and catechised schools wherever I found them, and encouraged them in learning the catechism. They are generally very ignorant in this respect. As far as time would permit, I have visited from house to house and conversed with families on the concerns of another world. I have much unfaithfulness to lament, but 'tis my prevailing desire to answer in some measure the great objects of the Society, to acquit myself to my own conscience, and to God the Judge of all. The station is most important; and I feel sensibly the exclamation of

the apostle, Who is sufficient for these things?

“ The distribution of the Society's books has, I hope, produced a happy effect. In one neighborhood I found three families who had took up the duty of family prayer, in consequence of conviction derived from Doddridge's Address, which was left with them by one of our missionaries the last year. —

“ I must with sentiments of esteem and affection, subscribe myself yours in the gospel,

TIM. M. COOLEY.”

Utica, August 10, 1803.

POETRY.

COMMUNICATED AS ORIGINAL.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Earth and Heaven.

WHAT troubles meet me ev'ry
step I take!

What sorrows still pursue my weary
way!

Sickness, and pain, and pressing want,
and care,

Unjust reproach from smiling, cruel
man,

Haughty disdain, and selfish, cold neg-
lect;

Nor these alone; for mischiefs worse
than these

Beset my path and oft annoy my peace.
How often doth temptation, gayly

deck'd
In charms deceitful, gain upon my
will;

And lure my sliding footsteps into sin?
In an unguarded hour, what passions

rife;

Baffle the settled purpose of my soul,
And bind my heart to earth's delusive

toys?
To quench desires which conscience
reprehends

How ineffectual oft my struggles prove?

When will this war be over? When
shall sin
And guilt, defeated, vex my peace no
more?
When shall my God alone have all my
heart,
And no rude rival ever dare intrude?
O day of joy! And will it come in-
deed?
Yes, it will come; this conflict soon
shall end.
The day of my redemption hastens on,
Jehovah reigns, and will subdue my
foes:
Jesus my Lord will guard me safely
home,
That where he is, his meanest child may
dwell.
Hail blest abode of rest and pure de-
light!
The purchase of a dying Saviour's
love;
Where pain, and sighs, and tears, so
frequent here,
Obtain no place, where sin shall be un-
known,
Where ev'ry thought shall centre in
my God,
And love divine forever fill my breast.

Reflections in a season of prevailing sickness.

1. **G**REAT God when men thy laws
transgress,
Thy wrath provoke and spurn thy
grace,
Thou bidd'st, and at thy dread com-
mand,
Disease invades a guilty land.
2. All things stand ready to fulfil
On sinners thy chastising will;
Infected, ev'n our vital breath
Becomes the instrument of death,
3. Thy patience long have we abus'd,
And all thy offer'd love refus'd,
Ourselves more fit for vengeance made,
Because thy vengeance long delay'd.
4. And now thy hand assumes the rod
And scatters pain and death abroad;
We sink and feel we are but dust,
Yet own the dire correction just.
5. Thou, righteous God, hast brought
us low,
Subdue our stubborn spirits too;

Make us perceive how vile we've been,
And break the slavish chains of sin.

6. Make us in this distressing hour,
To know thy gospel's gracious pow'r:
So shall thy judgments mercies prove;
And we shall sing thy pard'ning love.
ASPASIO.

Hymn.

HOW long, O God of hosts shall
Zion mourn,
The warrior's rage and garments roll'd
in blood?
The faithless Jews their dear Redeem-
er scorn,
And slight the gracious offers of their
God?
How long shall scoffers laugh? and im-
pious hands
Thy holy temples and thy name pre-
fane?
Presumptuous souls thy righteous laws
withstand,
And sin and sorrow o'er the nations
reign?
Oh! come the bless'd—the promis'd
glorious day
When ev'ry knee before thy name shall
bow,
And ev'ry heart in faith and fervor pay
The morning incense and the evening
vow.
When with the wolf the gentle lamb
shall feed,
The lion with the ox divide the grain;
The tame and fierce together graze the
mead,
And infants harmless play where ser-
pents reign.
Teach barbarous lands to fear thy glo-
rious name,
Crush their vain idols and restore thy
foes,
Send down thy grace our sinful world
reclaim,
And bid the desert blossom as the rose
So shall the wilderness lift up her voice,
The lofty cities of thy love shall sing;
The spreading isles in sov'reign grace
rejoice,
And shout hosannas to our heav'nly
King.

Donations to the Missionary Society of Connecticut.

<i>August</i> 26. Tim. Stone, 2d, Guilford, for Indian Missions,	D. C.
	200
<i>Septem.</i> 6. A Friend of Missions of Franklin,	80
13. A young Friend of Missions,	100

T H E

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. IV.]

NOVEMBER, 1803.

[No. 5.]

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Attempts to Christianize the Indians in New-England, &c.

[Continued from p. 89.]

CHAPTER II.

NUMBER XI.

Religious exercises in the Indian Congregations—a specimen of the exhortations, or sermons of two of their teachers, comprehended within a narrow compass—State of the Indian Churches and Congregations in the year 1687, extracted from a letter of Dr. Increase Mather to Professor Leusden.

IT may be proper to premise, that some of the gospelized Indians quickly built for themselves good and large meeting houses, after the English mode, in which also, after the English manner, they attended the things of the kingdom of heaven. And some of the English kindly assisted them in such works—among whom ought particularly to be mentioned the Hon. Samuel Sew-

all, Esq. of Boston, who, at his own charge, built a meeting house for one of the Indian congregations.*

As the Indians in New-England were taught Christianity by ministers of the congregational denomination, so their public religious exercises bore a resemblance to those performed in the congregational churches of the English. They prayed in their assemblies without any pre-composed form: And it was observed by those who understood their language, and occasionally attended their meetings, that many of those, who led in their devotions, prayed with much pertinence and enlargement.

Psalmody constituted part of their public worship. Some of them performed this in a very melodious manner. Mr. Eliot prepared a version of the Psalms in their language in metre.

In respect to their preaching—In early times, till they had gained more knowledge, and had more experience, the public discourses of the Indian teachers

* Magnalia, B. III. p. 201.

W

were rather in the form of a serious, scriptural exhortation : But they gradually imitated, in some measure, the manner of preaching, customary at that day among the New-English divines.

Mr. Eliot visited the Indians, and preached lectures as often as he could, on week days ; but as his field of service was extensive—as so many Indian congregations were under his superintendance, he found it necessary to employ some of the most serious, best instructed, and judicious men among them to give a word of exhortation to their brethren on Lord's days, and on other days on special occasions. After some years, teachers of their own nation were generally fixed among them. At the same time, some neighboring English ministers stately visited the Indian societies, preached lectures to them, and gave necessary assistance to their staid teachers.

In the specimen I shall now give of some public discourses of their teachers, the Christian reader will be pleased with the air of seriousness in which they appear ; and with many pertinent and solemn thoughts which they suggest, as arising from the subject : The plain garb in which their thoughts are dressed, will not disgust any candid Christian : Their apparent sincerity, and zeal to promote practical religion will more than compensate the want of external ornaments.

Serious readers will doubtless be gratified with the following exhortations. The first was delivered on a fast day, when sickness was prevalent among them—the other on a day of fasting and prayer on account of excessive rains, in the year 1658, when

great damage had been done to the fruits of their fields.

The exhortation of Waban, an Indian, from Matthew ix. 12, 13.

“ But when Jesus heard that he said unto them, They that be whole need not a physician, but they that are sick.”

“ But go ye, and learn what that meaneth, I will have mercy, and not sacrifice ; for I am not come to call the righteous, but sinners to repentance.”

“ I am a poor weak man, and know but little, and therefore I shall say but little.”

“ These words are a similitude, that as some be sick, and some well ; and we see in experience, that when we be sick we need a physician, and go to him, and make use of his physic ; but they that be well do not so ; they need it not, and care not for it : So it is with *Soul-Sickness* ; and we are all sick with that sickness in our souls ; but we know it not. We have many, at this time, sick in *body*, for which cause we do fast and pray this day, and cry to God ; but more are sick in their *souls*. We have a great many diseases, and sicknesses in our souls, as idleness, neglect of the sabbath, passion, &c. Therefore, what should we do this day, but go to Christ the physician ; for Christ is the physician of souls : He healed mens' *bodies*, and he can heal *souls* also : He is a great physician ; therefore let all sinners go to him : Therefore this day, know what need we have of Christ ; and let us go to Christ to heal us of our sins ; and he can heal us both soul, and body.”

“ Again, what is that lesson, which Christ would have us to learn, that he “ came not to call the righteous, but sinners to repentance ? What ! Does not God

love them that are righteous? Does he not call them to him? Does not God love righteousness? Is not God righteous? Answer, The righteous here are not meant those that are truly righteous; but those, that are hypocrites—that seem righteous, and are not, that think themselves righteous, but are not so indeed: Such God calls not, nor does he care for them: But such as see their sins, and are sick of sin, them Christ calls to repentance, and to believe in Christ. Therefore let us see our need of Christ to heal all our diseases of soul, and body.”*

The exhortation of Nishokon from Genesis viii. 20, 21.

“And Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.”

“And the Lord smelled a sweet favor; and the Lord said in his heart, I will not again curse the ground.”

“A little I shall say according to that little I know.”†

“In that Noah sacrificed he showed himself *thankful*: In that Noah worshipped he showed himself *godly*. In that he offered *clean beasts*, he showed, that God is an *holy* God: And all that

* Mr. Eliot's letter to the Corporation, Lond. 1659, quoted by Mr. Neal, Vol. I. p. 259.

† It would be well, if some modern, extemporaneous teachers, within these states, whose education has been poor, and whose knowledge in theology is but small, would imitate these honest, and humble Indian teachers—would contract their discourses, by keeping to that point which, at the beginning, they proposed as their subject. This would be more profitable than a long discourse, in which they quickly lose sight of their text, and introduce a multitude of points in divinity without any order, or connexion.

come to God must be *pure*, and *clean*. Know, that we must, by repentance, purge ourselves, which is the work we are to do this day.”

“Noah sacrificed, and so worshipped. This was the manner of old time. But what sacrifices have we now to offer? “I shall answer by that in Psalm iv. 5. Offer to God the sacrifice of righteousness, and put your trust in the Lord. These are the true, spiritual sacrifices, which he requireth at our hands, the sacrifices of righteousness; that is we must look to our hearts and ways, that they be righteous; and then we shall be acceptable to God, when we worship him. But if we be unholy, unrighteous, ungodly, we shall not be accepted; our sacrifices will be stark naught. Again, we are to *put our trust in the Lord*: Who else is there to trust in? We must believe in the word of God: If we doubt of God, or doubt of his word, our sacrifices are little worth; but if we trust steadfastly in God, our sacrifices will be good.”

“Once more, What sacrifices must we offer? My answer is, we much offer such as Abraham offered: And what a sacrifice was that? We are told in Gen. xxii. 12. *Now I know that thou fearest me, seeing thou hast not withheld thy son, thy only son from me*. It seems he had but one dearly beloved son, and he offered that son to God, and so God said, *I know thou fearest me*. Behold a sacrifice in deed, and in truth! Such an one must we offer: Only, God requires not us to sacrifice our *sons*, but our *sins*, our dearest *sins*. God calls us this day to part with all our sins, tho' ever so beloved; and we must not withhold any of them from him. If we will not part with all, the *sacrifice* is not right. Let us part with such *sins*

as we love best, and it will be a good sacrifice."

"God smelt a sweet savor in Noah's sacrifice; and so will God receive our sacrifices, when we worship him aright. But how did God manifest his acceptance of Noah's offering? It was by promising to *drown* the world no more, but give us *fruitful seasons*. God has chastised us of late, as if he would utterly *drown* us. And he has *drowned*, and spoiled, and ruined a great deal of our hay, and threatens to kill our cattle. 'Tis for this, that we fast and pray this day. Let us then offer a clean and pure sacrifice, as Noah did: So God will smell a sweet savor of rest; and he will withhold the rain, and bless us with such fruitful seasons as we are desiring of him."

Mr. Eliot taught the Indians to set apart days both for fasting and prayer, and for thanksgiving and prayer, when the providence of God seemed to point out special occasions for them: And they performed the duties of those days with great apparent devotion. One party of the Indians, in early times, of their own accord, kept a day of supplication together, at which time one of them discoursed upon Psalm lvi. 7. *He rules by his power forever: His eyes behold the Nations; let not the rebellious exalt themselves.* And when one asked them afterwards, what was the reason of their keeping such a day! They replied, "It was to obtain five mercies of God: First, That God would slay the rebellion of their hearts. Next, That they might love God and one another. Thirdly, That they might withstand the temptations of wicked men, so that they might not be drawn back from God. Fourthly, That they

might be obedient to the counsels and commands of their rulers. Fifthly, That they might have their sins done away by the redemption of Jesus Christ; and might walk in the good ways of the Lord."*

To observe such things among the Indians, together with a correspondent practice, must have given great pleasure to pious persons at that day.

A brief account has been given in the preceding number of the state of the Indian churches, and many of the congregations in 1670. A general account of them in 1687, will now be exhibited from a letter written by Rev. Dr. Increase Mather of Boston, Rector of Harvard College, in Cambridge, to Dr. John Leusden, Hebrew Professor in the University of Utrecht. The letter was written in latin; but long since translated into English. The contents of it were extremely pleasing to many good people in Europe: It was translated into different languages there.† Tho' some passages of the letter are only a recapitulation of some parts of the preceding history; yet, for particular reasons it may be proper to publish the whole, as far as it relates to the concerns of the Indians.

"Worthy and much honored Sir,"

"Your letters were very grateful to me, by which I understand, that you and others in your famous university of Utrecht, desire to be informed concerning the converted Indians in America. Take therefore a true account of them in a few words.

"It is above 40 years since

* Magnalia, b. iii. p. 202.

† Magnalia, b. iii. p. 193, &c.

that truly godly man, Mr. John Eliot, pastor of the church at Roxbury (about a mile from Boston, in New-England) being warmed with a holy zeal of converting the Indians, set himself to learn the Indian tongue, that he might more easily and successfully open to them the mysteries of the gospel; upon account of which he has been, (and not undeservedly) called the apostle of the American Indians. This Reverend person, not without very great labor, translated the whole bible into the Indian tongue: He translated also several English treatises of practical divinity, and catechisms into their language. Above 26 years ago he gathered a church of converted Indians in a town called Natick: These Indians confessed their sins with tears, and professed their faith in Christ, and afterwards they and their children were baptized, and they were solemnly joined together in a church covenant: Mr. Eliot was the first that administered the Lord's supper to them. The pastor of that church now is an Indian, his name is Daniel. Besides the church at Natick, among our inhabitants in the Massachusetts colony, there are four Indian assemblies, where the name of the true God and Jesus Christ is solemnly called upon. These assemblies have some American preachers. Mr. Eliot formerly used to preach to them once every fortnight; but now he is weakened with labors and old age, being in the 84th year of his age, and preaches not to the Indians oftener than once in two months.

“There is another church, consisting only of converted Indians, about 50 miles from hence in an Indian town called Mashippaug. The first pastor of that church

was an Englishman [Mr. Richard Bourne] who being skilful in the American language, preached the gospel to them in their own tongue. The English pastor is dead, and instead of him, that church has an Indian preacher.”—

“There are besides that, five assemblies of Indians, professing the name of Christ, not far distant from Mashippaug, which have Indian preachers: John Cotton, pastor of the church at Plimouth, (son of my venerable father-in-law, John Cotton formerly the famous teacher of the church at Boston,) both made very great progress in learning the Indian tongue, and is very skilful in it. He preaches in their own language to the last mentioned five congregations, every week. Moreover of the inhabitants of Saconet, in Plimouth colony, there is a great congregation of those, who for distinction sake, are called praying Indians, because they pray to God, in Christ.”

“Not far from a promontory called *Cape Cod* there are six assemblies, who are to be reckoned as catechumens, among whom there are six Indian preachers. Samuel Treat, pastor of a church at Eastham preaches to those congregations in their own language.”

“There are likewise among the Islanders of Nantucket, a church with a pastor, who was lately a heathen; and several meetings of catechumens, who are instructed by the converted Indians.”

“There is also another island about seven leagues long, called Martha's Vineyard, where are two American churches planted, which are more famous than the rest; over one of which there presides an ancient Indian, as pastor, called Hiacoomes: John Hiacoomes son of the Indian pastor, also

preaches the gospel to his countrymen. In another church in that place converted Indian teachers. In these churches ruling elders of the Indians are joined to the pastors. The pastors were chosen by the people, and when they had fasted and prayed, Mr. Eliot, and Mr. Cotton laid their hands on them, so that they were solemnly ordained. All the congregations of the converted Indians, both the catechumens, and those in church order, every Lord's day meet together. The pastor or preacher always begins with prayer, and without a form—: When the ruler of the assembly has ended prayer, the whole congregation of Indians praise God with singing; some of them are excellent singers. After the psalm, he that preaches reads a place of scripture, one, or more verses, as he will, and expounds it—gathers doctrines from it—proves them by scriptures and reasons, and infers uses from them, after the manner of the English, of whom they have been taught; then another prayer to God, in the name of Christ concludes the whole service. Thus do they meet together twice every Lord's day. They observe no holy days, but the Lord's day, except upon some extraordinary occasion; and then they solemnly set apart whole days, either in giving thanks, or fasting and praying with great fervor of mind.

“ Before the English came into these coasts, these barbarous nations were altogether ignorant of the true God; hence it is, that in their prayers and sermons they use English words, and terms; he that calls upon the most holy name of God, says Jehovah, or God, or Lord; and also, they have learned and bor-

rowed many other theological phrases from us.”

“ In short, “ There are six churches of baptized Indians in New-England, and eighteen assemblies of catechumens, professing the name of Christ. Of the Indians there are four and twenty, who are preachers of the word of God: and besides these, there are four English ministers, who preach the gospel in the Indian tongue.”— “ One thing I must add, (which I had almost forgot) that there are many of the Indian children, who have learned by heart the catechism, either of that famous divine, William Perkins, or that put forth by the assembly of divines at Westminster; and in their own mother tongue can answer to all the questions in it.”

“ But I must end. I salute the famous Professors in your University, to whom I desire you to communicate this letter, as written to them also.”

Farewell, worthy Sir. The Lord preserve your health for the benefit of your country, his church, and of learning.

Yours ever,

INCREASE MATHER.

Boston, in New-England,

July 12, 1687. . . .

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

Reverend Sirs,

I BEG leave to inform you, that I have been solicited by particular friends, (whose requests it is hard to deny) to explain the prophecy of Daniel for the perusal of your readers. In contemplating a work so arduous and difficult, from a consciousness of

Incompetency, my mind sensibly recoils; yet encouraged to hope that it would tend to illustrate the divine authority of the holy scriptures, and render the perusal of them more entertaining to those who consult them, I have concluded to engage in it, and submit the first number to your inspection. If the design meets with your approbation, I shall pursue it as circumstances permit, until it shall be completed.

I am, very respectfully,

Reverend Sirs,

Yours, &c.

PEREGRINUS.

An explanation of the prophecy of Daniel.

NUMBER I.

INTRODUCTORY to the proposed explanation, permit the following general remark respecting the prophet Daniel, that among them who spoke as they were moved by the holy ghost, the prophet Daniel appears to occupy a pre-eminent place.

1. When a youth, for the extraordinary wisdom which appeared in him, he was elevated to very honorable offices in the court of Nebuchadnezzar, (chap. ii. 48) which he continued to exercise through the reigns of his successors, (chap. viii. 27) until the empire of Babylon was subdued by the Medes and Persians, and then, instead of experiencing the terrible fate of his king and the court by the Persian sword, he was preferred to the highest office under the king Darius, (chap. vi. 2, 3,) which he probably continued to exercise till his death. These eminent offices were conferred upon him, not in his native

country, but in a strange land; not by his friends and connections, but by those who carried him away captive, by heathen, the avowed enemies of his religion. Ought not a providential dispensation so very extraordinary to be seriously regarded by us? But for this was there not a very important reason? Never before had God's people been the captives of those who hated them. Never in so unprotected and defenceless state. Never before had they stood in such aid of powerful friends to advocate their cause.* And God in his tender care and pity provided for them Daniel, and endowed him with those rare accomplishments which procured him favor in the sight of kings and princes, and a seat in councils, to advocate the cause of his people in their defenceless state. How great the benefits they derived from his influence, it is difficult for us to conceive.† What

* However great the resemblance between the elevation of Joseph from the dungeon to the court of Pharaoh, to that of Daniel in the court of Nebuchadnezzar—and between the oppression of the Israelites in Egypt, and the distress of the Jews in Babylon, a minute examination of the difference in circumstances it is presumed will exempt the above expressions from particular censure.

† Daniel it is reasonable to conclude, was not only eminently useful to the Jews in Babylon, but the great instrument of procuring their restoration to their own land. When Cyrus and his generals took the city of Babylon, and slew Belshazzar and his princes, they must have found Daniel, probably in the palace, a venerable old man (for he must now have been ninety years of age) wearing the tokens of great respectability and authority, a scarlet robe, and a chain of gold about his neck, they must naturally have enquired, *Who is this?* And on being informed that it was DANIEL, the same of his

an evidence this of God's pity and tender care of his people? What an occasion of gratitude and joy? And what an argument for cheerful trust and confidence in him in times of darkness and distress?

2. No one of all the other prophets appears to have had such august and awful views of divine objects as the prophet Daniel. Other prophets realized them, as Isaiah, &c. but in them they do not appear to have been so solemn and affecting. In Daniel they were so profound and impressive that he not only fainted under them, but for a season, they disqualified him for the duties of his office, (chapters 8, 9, 10.) Neither was any other prophet so affectionately and repeatedly addressed with, O man greatly beloved. Nor did any experience such divine refreshments and consolations. But it is perhaps more directly to the present purpose to observe,

wisdom and the gravity of his appearance, must have inspired them with a high veneration for his person, with confidence in his ability and fidelity, and introduced him to their councils. In his interviews with the king, Daniel, from his affection for the house of God, and the prosperity of his people, would shew him the prophecy of Isaiah, chapters 44, 5, in which he is expressly named as the Lord's anointed, to set his people at liberty, execute his purpose and fulfil his pleasure in rebuilding his city, and restoring his worship. Cyrus made acquainted with this, would feel under a divine obligation, to say to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid. This suggests a direct reason for the peculiar terms of his celebrated proclamation. Thus saith Cyrus, all the kingdoms of the earth hath the Lord God of heaven given unto me, and commanded me to build him an house in Jerusalem, who is there among you, &c. Ez. 1.

3. That no one of all the other prophets realized such connected and extensive prophetic views and visions. The other prophets indeed, prophesied of the same general subjects, yet they delivered their prophecies as so many distinct and disconnected predictions; but the prophecies of Daniel are predictions of a connected series of events, and constitute an extensive and universal system, comprehending all the great events to be effected in divine providence, from his own time to the end of the world. Add to this, Daniel prescribed particular periods, in some instances, at least, from which correct calculations might be made, and the time when the events should be accomplished previously known. With these introductory observations let us proceed to the great subjects of his prophecy.

I. Nebuchadnezzar's dream, chapter ii.

The mind of king Nebuchadnezzar, in his slumbering moments, was divinely impressed with the view of an extraordinary image, which so troubled his spirit, that it awoke him from sleep. Tho, in his wakeful hour, he retained the recollection of a wonderful dream, yet *the thing was gone* from him. Anxious to recover the dream, and obtain an explanation of it, he summoned all the wise men of Babylon, communicated to them the subject, and demanded of them the dream and the interpretation, annexing a severe threatening if they did not fulfil his demand. They remonstrating against the unreasonableness and severity of this requisition, the king in the fire of resentment commanded all the wise men to be

lain. This decree involved in it Daniel and his friends. Being made acquainted with it, they requested a suspension of the execution, promising to fulfil the demand of the king. A suspension being granted, they fervently supplicated the God of heaven to reveal the secret, and God granted their request. Consequent upon this Daniel being introduced to the king, related the dream in the following terms: Thou O king sawest and beheld a great image. This image's head was of fine gold, his breast and arms were of silver, his belly and thighs of brass, his legs of iron, his feet and toes part of iron and part of clay. Thou sawest till that a stone was cut out without hands which smote the image in his feet that were of iron and clay, and broke them to pieces. Then was the iron, the clay, the brass, the silver and gold broken to pieces together—and the stone that smote the image became a great mountain, and filled the whole earth. Upon this permit the following remarks,

1. It is very extraordinary and wonderful that Nebuchadnezzar, a proud and idolatrous heathen, should be a subject of this divine impression. Is it not without a parallel? Pharaoh, indeed, an idolatrous king of Egypt dreamed dreams by a supernatural influence. They were ominous of events to be accomplished in divine providence. These however related only to the seven years of plenty and of famine, and were fulfilled in the short period of fourteen years, and immediately extended only to the land of Egypt. But the dream of Nebuchadnezzar was of very extensive and universal import. It related not only to the empire of

Babylon, but also to all the ruling empires which should succeed it until the end of all things shall come. It related not only to earthly kingdoms, but to Christ's universal and holy kingdom in the world. That the most holy God should make known to a haughty and idolatrous king what should be in the latter days, is it not very wonderful? But for this, may we not conclude, there was a very important reason. Had the mind of Daniel, (or any other pious Jew) been divinely impressed with this vision, he might have kept the matter in his heart, as he did, chap. vii. 28, the vision of the four beasts. He might have related it to his particular friends, to his Jewish brethren, and to his Babylonish connections. It might have exercised their minds intensely; but can we suppose it would ever have been related to the king? Or if it had, would it not have excited the smile of ridicule, or the sneer of contempt, as the peculiar fancy of the worshippers of a strange God, or the wild reverie of an enthusiastic brain? But God had important ends to accomplish, and he adopted an effectual method to attain them. He impressed the mind of the king himself, and so that the dream troubled his spirit: And the distress of the king agitated the palace, the city, and filled the minds of all conditions with great and anxious expectation. Add to this,

2. It is very wonderful that the dream should go from him.

A dream so singular and which so troubled his spirit, it should naturally seem, would have so powerfully impressed his mind, that he would retain a perfect remembrance of it. But he forgot it; and he could not regain it by the

most vigorous exertions. And may we not believe that this was from the same cause which produced it? Had the king retained his dream and related it to the magicians and astrologers, is it not very probable, that they would have framed an interpretation which would have pacified his mind, and the great ends in the divine view would have been prevented? As the king could not retain the dream, so neither were the wise men permitted, when he required them to make it known, to imagine any thing which they might impose upon him for it. For the same reason, also, should not the king be satisfied with their very pertinent and reasonable remonstrance against his unjust demand, but be so incensed by it as to issue the very cruel decree, that all the wise men of Babylon should be slain, and Daniel and his friends must be sought for execution among the rest: and they must intercede for a suspension of the decree, implore the God of heaven to reveal the king's matter, that he might answer them according to the desires of their hearts, and reveal the secret to Daniel, that he might relate it to the king. But for what purposes may we conclude the most high proceeded to this very extraordinary dispensation? For what indeed, but to furnish an occasion of revealing himself to Nebuchadnezzar his princes and subjects, and convince them of his infinite superiority to *Be!* their God, and extort from Nebuchadnezzar that devout acknowledgment, v. 47. Of a truth it is that your God is a God of Gods and a Lord of kings and a revealer of secrets, and at the same time provide a powerful patron for his people by inducing the king to elevate Daniel to offices of author-

ity and influence, by which he might protect his people in their abject state.

3. This dream summarily comprised a representation of the succession of empires from that period to the end of the world. This is fully implied or clearly expressed in the interpretation of it by the prophet himself. Thou, O king, art a king of kings—*Thou art this head of gold.* And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass which shall bear rule over all the earth, and the fourth kingdom shall be strong as iron—and as iron that breaketh all these shall it break in pieces and shall bruise. And whereas thou sawest the feet and toes part of potters clay, the kingdom shall be divided, but there shall be in it the strength of the iron. In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and it shall not be left to another people, and it shall break in pieces and consume all these kingdoms, and it shall stand forever. This interpretation sufficiently informs us, that the four different materials which composed this image, signified four different successive kingdoms or empires, which should subsist in the world. These by expositors have been generally understood to consist of the Babylonian, the Medo-Perian, the Macedonian, or the kingdom of the Greeks and the Roman empires, and these were again to be succeeded by the kingdom of Christ as a fifth universal empire, which for extent and permanency should far exceed any of the other, filling the whole earth and standing for ever.

To describe these kingdoms, or give a summary view of the

events represented by this image, would be, in effect, to explain all the visions of this prophecy. They being only different views of the same general system, or particular representations, of detached parts of it; but this with divine permission will be the work of future numbers.

The Serpent's subtilty detected; being some thoughts suggested by reading Genesis iii. 1—5.

“Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die:”

UPON this passage we observe; 1. Satan was subtil in making use of another creature, as his organ to tempt Eve, that he might keep himself out of sight. It would not have answered his purpose so well, to have come to our first parents, who still remained attached to the divine government, and said, I am the devil, I am a fallen angel, I have commenced a rebellion against God, for which I am turned out of heaven, and I have now come to get you to join me in opposing his righteous government. No, this could not have done; it would immediately have put them upon their guard against every thing else which he should say. He therefore made use of the *serpent*, which, tho' a creature distinguished for his sagacity, was not hitherto sus-

pected of being unfriendly to man.

2. Satan begins his temptation by inquiring whether they were not abridged of some privilege, which they might enjoy; Yea, hath God said, Ye shall not eat of every tree of the garden? He did not say, hath God given you liberty to eat of every tree of the garden except one? Here it is worthy of notice, that the woman still remaining upright as she was created, instantly repelled the base insinuation of the tempter; “We may eat of the fruit of the trees of the garden”—we have our full liberty to eat, God has been very kind to us: “But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.” Here observe, God had made the matter plain to Adam and Eve, what a condition they stood in. They knew what trees they might eat of, and which the tree was, that they might not touch. They also knew that God had said, if they did eat, they should surely die.

3. Satan advanced in his temptation, by denying the connection between sin and misery; between disobedience and punishment. “And the serpent said unto the woman, Ye shall not surely die.” God had said, In the day thou eatest thereof, thou shalt surely die.—The serpent said, Ye shall not surely die. There could not be a more flat contradiction. From this, we may clearly see, that the devil is not afraid to contradict the God of truth, and we may rest assured that he will do it, whenever it will answer his unholy purposes. The purpose which he designed to answer by it here, is very evident. He wished to bring about the fall of our first parents. Their

falling, or not falling, depended upon eating, or not eating of the forbidden fruit. The pains of endless death were placed by the great Lawgiver, as a hedge around the forbidden tree, to keep them from touching it. Satan knew that he could not get them to approach it, unless he could make them think that this dreadful hedge was pulled up. He therefore endeavored to persuade them, that there was really no such hedge about the tree; but that, what they saw and feared was a mere frightful chimera; something put there, by the Creator, who wished to monopolize all knowledge and happiness to himself, to terrify them from what was their just right, and what would advance their greatness and blessedness beyond conception; "For God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as God's, knowing good and evil."

4. It is worthy of particular observation, that in all Satan's temptation, he appeared to be the friend of our first parents. He seemed to have a tender regard for their happiness, as if he could not bear to have them abridged of any privilege, which they were capable of enjoying. He loved them so well, he could not bear to have their *heart withheld from any joy*—he could not think of having one tree in the garden kept back from them, especially a tree, which would do so much towards raising them in the scale of intelligence. When it was suggested by the woman, that they must die, i. e. lose all their happiness, if they did this thing; he says, you may rest assured, it is not so. Think I would persuade you to any thing which would be your ruin, when I love you so? No, if

I thought God ever meant to inflict the punishment, which he has threatened, I would, by no means, advise you as I do; for I am seeking nothing but your happiness. Every tempter, let it be remembered, is, in pretence, our friend.

The success of Satan's subtil temptation is but too well known. Our first parents, by hearkening unto him more than to God, were induced to eat of

"That forbidden tree,
"Whose mortal taste brought death into the world
"With all its woos"—

They incurred the displeasure of the Almighty, fell under the curse of his holy law, and became exposed, with all their posterity, to endless death. Thus satan proved to be a liar, while Jehovah was found to be a God of truth.

From satan's subtilty in bringing about the fall of man, several useful lessons of instruction may be learned:

I. From the attempts which the devil made to ruin man, while under the first covenant, we should naturally conclude, that he would make some attempt, if permitted, to prevent him from partaking of the benefits of the second, which is a covenant of grace. Certainly his enmity against God has grown no less. It has had thousands of years in which to strengthen. He, no doubt, envies man a place in the heavenly paradise more than he did a place in the earthly paradise. It is altogether likely, that this enemy of God's glory and our happiness is vastly more subtil than when he beguiled Eve. That he is still a subtil and dangerous foe is evident from 2 Cor. xi. 3. But I fear left by any means, that as the serpent beguiled Eve thro' his subtilty, so your

minds should be corrupted from the simplicity that is in Christ.

Under the covenant of works, man had a *probation*, or time of trial, during which he was exposed to Satan's wiles: And now, in view of the covenant of grace, we have a time of probation; during which mercy waits—God is waiting to be gracious. The first trial was this, whether holy, upright man would continue so, during an appointed term of probation—the second trial is, whether sinful men, during the period of mortal life, will forsake sin and return unto God, from whom they have deeply revolted. Then it was, if you transgress, you shall die—Now it is, if you do not cast away from you your transgression, and make you a new heart and a new spirit, you shall die.* Then it was, *sin and die*—Now it is, except you repent of your sin, you shall all perish.† Then it was, if you eat of a particular tree, you shall be damned—Now it is, if you do not believe on the Son of God, you shall be damned.‡ Adam, during his probation, could lose the favor of God, and we during our probation can fail of the grace of God; § we can fail of obtaining his favor, which is life, and his smiles, which are better than life. From this statement, which, I think, is agreeable to the lively oracles, it is evident, that there is yet room for Satan to exercise his malice and subtilty, to our disadvantage, if he should be disposed and permitted; and that he is both disposed and permitted, is also clear from the scriptures.

II. It would be natural to conclude, since Satan had so much

success in telling our first parents, "they should not die," that he would try *this very project* again; that he would again try to discredit divine threatenings, and disconnect sin and punishment. Satan knows that we love sin and hate suffering; therefore it would be natural to suppose, that he would try to persuade us, that sin and suffering were not so connected as we thought for. Christ said, that those who did not repent should perish; that those, who did not believe should be damned; that they who blasphemed the Holy Ghost should never have forgiveness, and that those, who do not love, are not kind to his people on earth, shall go away into everlasting punishment.* He also declared, that the slothful servant, who would not work *for God*, should be bound hand and foot, and be cast into outer darkness, where there shall be weeping and gnashing of teeth. These are awful threatenings. They give pain to those men who still go on frowardly;—whose characters are denounced. When they read or hear these threatenings, it makes them afraid to go on in sin and unbelief. They say, we must attend to religion, or we shall lose our souls.

If the threatenings produce such an effect upon the consciences of the ungodly, we can see that it must be for the interest of the adversary of souls, to destroy the force of the threatenings. But what way shall he take? It will not do for him to say plainly, that *Christ* spake false. Satan knows that *he* was found to be a liar before. He now uses much more subtilty than at first. He now professes to be *God's friend*, as

* Ezek. xviii. 31.

† Luke xiii. 3.

‡ Mark xvi. 16.

§ Heb. xii. 15.

* Matthew xxv.

well as the friend of man. Here, let it be understood, that in order to propagate his delusion, he makes use of instruments, so that he may keep himself out of sight. He does not come in his own shape, and say, I am the devil, who brought about the fall of man, and who is now going about like a roaring lion seeking to devour souls. In the first temptation, it has been observed, that he kept himself hid. He then made use of the serpent. There was then none of the human race, that he could make an instrument of. Now there are enough. Ezekiel represents the false prophets as being in Satan's, and not God's service, who cried peace, peace, to the ungodly Jews: Yet these false prophets professed to be sent of God. They have seen vanity and a lying divination, saying, The Lord saith; and the Lord hath not sent them: And they have made others to hope, that they would confirm the word." Ezek. xiii. 6. These were properly Satan's prophets; yet, to give better circulation to their falsehood, they made use of the Lord's name. It is now Satan's choice, that his own ministers should charge him with telling a dreadful lie to Eve; and warn people against giving heed to him any more; and then he would have them proceed to show, or attempt to show, with all the appearance of a sacred regard to the divine word, that it is God himself, who tells impenitent sinners, they shall not surely die. In the first temptation, Satan did not pretend but that God had threatened death, if they ate forbidden fruit. He flatly contradicted the Most High. But now he is full of piety towards God, as well as benevolence towards man. Now he

undertakes to prove, that when Christ said, He that believeth not shall be damned, he meant the same as to say, he shall be saved; and that any body, who thinks he meant any thing else by *being damned*, only *being saved* greatly injures the benevolent, sweet, lovely Jesus. And if a tear of pity is needed now to grace it, Satan commonly has one to shed, thro' the eyes of his organ.

III. From an examination of the subtil device, by which the fall of man was effected, we learn, that it is no evidence, that a system of religion is not pleasing to Satan, because it contains *some truth*. In tempting our first mother, the devil did not deny all truth. He allowed there was a God; that he had knowledge, and that he was superior to man. He denied his moral perfection; his veracity and goodness. It is now Satan's policy to own some leading truths, and from these to draw wrong inferences.* Tho'

* Every erroneous scheme of religion is more or less pleasing to the devil. That, which is the most erroneous, is probably the most pleasing to him: But as he cannot get all to embrace one error, it suits his selfish purpose best, to have a good many false schemes. Atheism and deism are, no doubt, both from beneath. The devil would be glad to have all men disbelieve the existence of God; but if this cannot be, then let those be deists who cannot be atheists. But some men will believe the bible—well then, let them be universalists, if they cannot believe with Dr. H—n, that there is no future punishment at all, then let them believe with Dr. Chauncy and Mr. Winchester. But some cannot be universalists at all; for they will think that *everlasting punishment* means punishment without end, as much as *everlasting life* means blessedness without end.—Well, if there are some, who cannot be universalists of any kind, then let them be

he denied it to Eve, he will now grant, that God is benevolent; and from this will infer that none of his creatures will be miserable, at least, forever. He will grant, that there is a Saviour, and from thence would have it inferred, that all men will be saved. To prove this, he will, by his subtilty, assist his friends to quote a multitude of texts, which were designed to prove no such thing. All those precious passages, which speak of the latter day glory of the church, have been quoted to prove, that all men, in every age of the world, will be saved. Nothing can be more unfair than this: Yet this has the appearance of bringing scripture proof for an universal salvation.

The texts, which speak of the infinite fulness of the atonement, its sufficiency for the whole world, and in that sense, made for all, are brought as so many proofs, that all will actually partake of this fulness. According to this mode of reasoning, the fulness of the table in the parable, Luke 14. made it certain, that all who were invited would actually come and be filled. But though there was enough for them, which was prov-

Arminians, Socinians, or something else which falls short of the truth as it is in Jesus. It is just the character of the devil, to be a professed believer in all these different and opposite schemes: And his friends on earth often bear a great resemblance to him in this respect. Some have gone from an orthodox, or scriptural belief, down through all these grades of error, till they have landed in down right atheism. Let us be careful to receive *the love of the truth*, else God may, in judgment, send us strong delusion, that we should even believe a lie, which will be so fatal as to be the cause of our being damned. 2 Thess. ii. 20, 21, 22.

ed by their being invited; yet concerning some of them it was said, they should not taste of the supper.

IV. As Satan's wife took with Eve, so as to induce her to eat the forbidden fruit; so it might naturally be expected, that "Ye shall not surely die" would still embolden her children to follow her example and eat forbidden fruit. This is most manifestly the case: For with the same wile, he not only practices, but prospers. "Because with *lies* ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life," Ezekiel xiii. 22. The reading of these sentiments, or hearing them preached does not, like the sermon of Peter, make men cry out, What shall we do? It produces nothing like a religious awakening and reformation. On the contrary, it most evidently lulls to sleep the guilty conscience. "Such preaching," said one, "is like a fiddle to the soul." And true it is; for it is rather designed to help us to dance and be merry, than to assist us to get a new heart, and to lead a holy and prayerful life. The hosts of hell are, no doubt, wickedly gratified, to see how their *old wile* prospers among gospel sinners. How can any one view universalism as a harmless doctrine? This doctrine, when preached in the garden of Eden, did not prove harmless; for it was the evident means of man's apostacy from God. And it is not less evident, that the same doctrine is now the means of strengthening the hands of many of the wicked, so as to keep them from turning from their wicked way, that they might live. Where is there a single sin-

ner who believes this doctrine, who thinks of trying to get a new heart? He must first be unsettled from this belief, or at least, in some degree shaken, before he will seriously resolve to seek to be acquainted with heart religion.

V. An attention to the manner in which our apostacy was effected should serve, as a solemn admonition to us, to be on our guard against the wiles of the tempter. It might be expected, that he would make a more vigorous assault to destroy Christ's kingdom, than to bring about man's fall from primitive uprightness. And since the devil has grown old in craft, it might be expected, that our heavenly Father would give us more warning to be on our watch. And has he not done it abundantly in his word? There we find such warnings as these, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."* "Lest satan get an advantage of us, for we are not ignorant of his devices."† "Be vigilant," i. e. on your watch—but why? "Because your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour."‡ Tho' he is ravenous and dangerous to our souls, like a roaring lion, yet we are informed, that we must not always expect to be advertised of his approach, by hearing his hellish roar: "For satan himself is transformed into an angel of light."§ "Satan shall be loosed out of his prison, and shall go out to deceive the nations—and the devil that deceived them, &c."|| Christ compares satan, on account

of his vigilant care to prevent immortal souls from being taken out of his hands, to a strong man armed, keeping his goods in safety.¶

We are also cautioned against false teachers, who are Satan's instruments. We are told they will bring in damnable heresies.*—That they will seduce, if it were possible, the very elect.† The apostle Paul gives us this solemn charge, Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience; Eph. 5. 6.

Thus faithfully are we warned. If we perish, with a lie in our right hand, our blood will be on our own heads. If the sinner, who has no evidence that he exercises repentance towards God, or faith in the Lord Jesus Christ, should at the last day say to his Judge, I expected to be saved; the Judge might reply, "Who taught you to expect it? Did not I tell you in my word, in language as plain as could be spoken, that except you repented of your sins, you should inevitably perish; and that if you did not believe on the Son, you should not see life, but that the wrath of God should abide on you? As well might Adam and Eve have said, We did not expect we should die, if we did eat the forbidden fruit. But who told them, they should not die? This was not their Creator, but their tempter. If we are beguiled and lose our souls, we shall be more inexcusable than our first parents; for we have their fall to warn us. And much more pains is taken with us than with them, to put us on our guard against the subtil devices of the devil, the ad-

* Eph. vi. 11. † 2 Cor. ii. 11.
‡ 1 Pet. v. 8. § 2. Cor. xi. 14. || Rev.
vel. xx. 8, 10.

¶ Luke xi. 21, 22.

* 2 Pet. ii. 1. † Mark xiii. 22.

versary of our souls. Be wise, ye children of Adam! do not suffer Satan to undo you a second time. Believe Christ rather than him, who is a liar from the beginning. Fly the bait which is laid for your souls. Resist the devil and he will flee from you. Your hearts are full of sin; they must be renewed: You are under the curse of the law; you must be united to Christ by a *holy faith*: You must become true friends to God, *while on earth*—you must lead a life of prayer, and active, willing obedience, or never see your Judge in peace.

The destruction of the Jewish State and Temple, an act of divine benevolence to the church and to the world of mankind; and affords strong evidence of the truth of the gospel revelation.

THE light that has been communicated to the world has been by the medium of the church. In the period succeeding the flood to the advent, sufferings and death of the Messiah, God chose the family of Abraham and the Jewish nation to be his peculiar people and church, and through them to communicate spiritual light to the world of mankind; and placed them in an advantageous situation that all might have opportunity to see and embrace the truth.

In the deliverance of that people from Egyptian bondage, by a series of wonders, the true God was manifested, both to them and to surrounding nations. They were long held in a barren wilderness, where such a vast army could have no support, but by the immediate agency of divine power, and the manner of their subsistence must be known by the nations around them.

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When they were settled in the land of Canaan, the stated worship of God, with all its rites, sacrifices and ceremonies, which was enjoined upon them by divine command, was the only true worship, and designed to give light both to them and to the rest of mankind, in the great affair of man's redemption and salvation from sin.

But the ceremonial law, with all its rites and sacrifices, was but a shadow of good things to come, and pointed to the Messiah the great antitype:

From the prophecies concerning the Messiah the Jews expected his appearance, but were ignorant of the nature of his mission and the work he was to accomplish when he actually came. They did not comprehend that he was the substance to which all their typical and shadowy worship pointed: And that he was the great sacrifice, who by once offering himself, should forever make expiation for iniquity and procure eternal salvation for all his true followers, of which their sacrifices were only the shadow. When he actually came, he proved his mission by miracles, which none but the author of nature could perform, and in a higher manner than Moses the Jewish lawgiver had proved his, yet his appearance was so different from all their pre-conceived opinions of his worldly greatness, that as a nation they rejected him, and comparatively few believed in him.

But as the Jewish nation then contained the true church of God, he was merciful to them; and the Messiah himself, in his public ministrations and preaching was sent to the lost sheep of the house of Israel. And when he sent out the twelve and the seventy to preach and work miracles in his name, they were

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not sent to the Gentiles but to the house of Israel. The highest and most convincing light was set before them. The strongest means were used to excite their belief in him; but all was to little purpose; as a nation they rejected him, which caused him, when he saw the evil that must come upon them, to weep over Jerusalem saying, "O Jerusalem, Jerusalem thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together even as an hen gathereth her brood under her wings and ye would not."

When the divine Redeemer had finished his work, arisen from the dead and ascended to heaven;—When the holy spirit was sent on the day of pentecost, in such a miraculous manner, and the apostles endowed with power from on high to work miracles in the name of Jesus, and had gone through the land of Israel preaching the gospel and that people still continued to reject it;—When all the designs of that typical dispensation and temple worship were answered, the antitype or substance to which they pointed having come, it became improper, in the nature of the case, they should be continued longer under the divine protection and approbation.

The Messiah having come and plainly taught the way of truth and life, a new and glorious light arose and shone in full splendor on the church, before which all the shadows of the Jewish state and temple worship must of course pass away. But the Jews, continuing in unbelief and endeavoring still to support the temple service, what could even human reason expect from the head of the church in such a case?

Should he own and support them by his providence in this ceremonial worship; it would be in effect to deny himself as the true Messiah, as the great antitype to which all that shadowy dispensation pointed.

Could divine benevolence to the church and to the world of mankind say, that the temple and Jewish state should continue longer than such a space as infinite wisdom saw best, to give them opportunity to repent and believe?

Would it not be preferring a less to a greater good, the shadows and darkness of that dispensation, to the clear light of the gospel, bring much darkness on the church and thus greatly injure the world of mankind in the all important concerns of salvation?

Doth it not then appear, that what has been done in the destruction of that nation and temple, though in itself dreadful, was a work of great benevolence to the church and to the world of mankind; and necessary to be done to give a clear and full demonstration that the Messiah has actually come; that he reigns king in Zion and in the midst of his enemies having all power in heaven and earth?

There arises likewise from these events a very strong evidence that the Jewish and Christian scriptures are true; and this evidence has been a growing one from the destruction of the temple to the present day.

We are likewise taught, how dreadful are the consequences of rejecting the light and evidence of divine truth, which so clearly shine in the gospel dispensation; either from the prejudices of our own hearts, or from any pre-conceived opinions.

Our light is greater, in many

respects than the Jews could have, and yet how dreadful, and how long have divine judgments been upon that nation for rejecting the light they had !

Through the family of Abraham God has instructed mankind from the early ages of the world, to the present day. He has made visible and temporal things, as they respected that nation and church, typically instruct the world in events to come, and in the great concerns of eternity. He gave them laws with dreadful penalties which should take place even in this world if they broke them. They have broken them, and the awful fulfilment of divine threatenings to that people, stands as a certain pledge and earnest before our eyes, that God is unalterably true to his word, and will, from the perfection of his nature, fulfil all his threatenings on the finally impenitent through eternity.

ZETA.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

TO hear of the sovereign grace of God, displayed in causing the numerous revivals of religion in our land and in other parts of the world, affords joy to every benevolent heart. It is a pleasing consideration that there is such a monthly publication as the Evangelical Magazine, in which narratives of religious revivals, as well as other useful matter, may be recorded for the benefit of present and future generations. I now present you the following narrative of a late work of God in this place, and if you should think proper to publish it, may God grant that none may read it in vain.

ABOUT the year 1785, as I am informed, there was some special attention to religion among this people, and about ten or twelve persons, in consequence of it were received into the church. I do not learn that there has been any other season of special attention, till of late, in this place since its settlement. In the year 1795 I became connected with this people. The church was then small, and after that time it decreased in numbers by reason of deaths and other removals. Sometimes an instance of hopeful conversion took place, but in general, a very great degree of carelessness, as to eternity, prevailed among the people. Very few were found disposed to appear professedly on the Lord's side. The riches, honors and pleasures of the world seemed to be the great objects of pursuit, while the concerns of the soul were very much forgotten. Errors and immorality gained ground. To many who professed to believe the scriptures to be the word of God, the fundamental doctrines of religion were disgustful. Family prayer was very unfashionable. The house of God was much forsaken on the sabbath, especially if the weather was unpleasant, and when a lecture was preached on another day the preacher saw little else but empty pews and the walls of the house. The youth spent much precious time at balls, which were encouraged by many of the old. The members of the church, altho' they, in general, appeared to be lovers of Christ's cause, yet became too remiss as to church discipline and watchfulness over each other.

In the year 1799 revivals of religion took place in some neighboring towns, of which we often

heard and concerning which, mention was sometimes made in public. But every thing solemn and important seemed to have no lasting effect. At this time, the minds of a great part of the people were much agitated with the fear of losing the title of their lands, they being claimed by certain patentees. Their property appeared to engross the attention, and many seemed to fear the loss of a little earth, more than the loss of eternal glory. Religious conferences were appointed, and it was hoped by the friends of Zion, that the cloud of divine influence would spread from neighboring towns over us, and that we might share in the blessings of the spirit. But all means were found to be ineffectual and God's children were left in mourning, and surrounded with discouragements. They realized the truth of these words in the prophecy of Amos, "I caused it to rain upon one city and caused it not to rain upon another city: one piece was rained upon and the piece whereupon it rained not withered." At length, the controversy respecting the lands was brought to a termination, but not so favorably as the people hoped. They felt the stroke; but, it is to be feared, viewed not the hand of providence. Still temporal things were the principal subjects of conversation, and nothing special, of a religious nature, appeared. The church continued to decrease in numbers, so that in September 1801, but eleven male members remained. Our prospect was exceedingly dark. It seemed, that unless God should interpose by his Spirit, the love of the blessed Jesus would, very soon, cease to be publicly commemorated, and that the enemies of God would soon rejoice in the

extirpation of even the form of religion. Christians were sensible that it was with us a time of extremity, and doubtless were often telling Jesus of their sorrows. And glory be to the riches of sovereign grace, the Lord appeared for us in a time of great need. The revival, evidently began among Christians. They were anxious concerning the state of religion and doubtless were endowed with an uncommon spirit of fervent prayer for the advancement of Christ's cause. On the first sabbath in October, two discourses were preached on the miseries of hell, and by what has since transpired, it appears that the minds of several persons were on that day much impressed. I appointed a conference to be at my house in the evening, in hopes people might be disposed to attend; and to the great joy of God's friends, a much larger number appeared than was expected. This was a solemn meeting, and gave some encouragement to hope that God was about to cause a shaking among the dry bones of this valley. Christians were animated with the thought; but they said little concerning their expectations. Another conference was appointed: At this the numbers were still greater, and the appearance of many gave evidence of something uncommon upon their minds. Conferences were continued, and the numbers and solemnity gradually increased, until the solemnity became general and until the awakening arose to a great height. There was no uncommon providence, nor any new means made use of in the beginning of the revival; but the same kind of providences with which the people were before visited, and the same truths which they before heard

made a very different impression. None can, therefore, rationally attribute the awakening to any thing short of the power of him who worketh all things according to the counsel of his own will. At a crowded conference, January 28th 1802, one who is a head of a family, voluntarily arose and acknowledged, that although he had formerly obtained a hope that he had religion, he had been very unfaithful in regard to family prayer, instructing and warning his family and other duties. He said he had tried to quiet conscience by excuses; but still something within would often tell him these excuses would not answer his purpose, and he could not remain at ease. He said he was convinced that it was in vain to plead any excuse, that he felt condemned, and that he had wounded his own soul; but that he begged God's forgiveness, and was determined to go forward in the strength of the Lord, and to endeavor to live devoted to the service of God. He warned others not to follow his sinful example if they regarded their own peace, or the honor of Christ's cause. He was followed by several others to the like import. Some of these persons were leading characters in the town, who have since made a public profession of religion and continue engaged in the cause of God. At the conference last mentioned, every person appeared solemnized, and many were exceedingly affected. From that time, the work increased. Conferences were more crowded, although there were several in a week, and in different parts of the society. In February, two of our schools were greatly solemnized. It was very affecting to see children almost ready to sink under a sense of their

great and manifold sins, and to think at the same time that thousands live to old age in sin, as stupid almost as beasts. Although not many who were members of these schools, have made a public profession as yet, still it is to be hoped that numbers of them have been made the adopted children of God. The manner in which the awakening was introduced into one of the schools, was very remarkable. A female, between eleven and twelve years of age, when she was on the road, became suddenly possessed of the thought that she must die, and then was led to reflect on her sins. She was in great distress of mind, and continued so for some weeks. The rest of the school witnessed it and became solemnized. Great service was rendered these schools by the religious instructions of their teachers, who were much engaged to promote the spiritual welfare of their pupils. One of these teachers hoped he had formerly embraced religion; the other obtained a hope after he took the school. The month of February was a remarkable month. Religion appeared indeed to be the principal business to which people attended, and it was almost the only subject of conversation. Almost every day, new instances of conviction and hopeful conversion took place. The Lord then made a short work of it. It was then more common that conviction was sudden, distress extreme, and relief soon given. Such numbers came to our religious conferences, that when we met near the center of the society, the people could not be accommodated in any dwelling house or school house. We therefore were obliged to meet in the meeting house in cold evenings, for a considera-

ble time : In one instance we adjourned thither after we had begun exercises in a dwelling house, finding it impossible for the people to be accommodated. It was supposed that five hundred persons assembled at some evening meetings. At a dwelling house nearly two miles from the meeting-house, where we often met, it was supposed that between four and five hundred sometimes assembled in the evening. On sabbath days our house of worship was filled, and there was such solemnity and such fixed and universal attention, as cannot be described ; and such as perhaps, never was conceived by any who have not witnessed like scenes. About this time, sundry remarkable instances of hopeful conversion took place, which not only rejoiced the hearts of Zion's friends, but astonished opposers.

Two or three of which I will now relate. A man about fifty four years of age, who, not only had lived a very careless life, but was openly much opposed to the gospel plan of salvation, and to the work of God in the revival, was brought under deep conviction in a sudden manner. There came into his house a traveller with a burden upon his back : the family were about to set down at the table : the stranger was invited to eat : when they arose from table and were withdrawing, the stranger said, " don't let us forget to give God thanks : " he then gave thanks and departed. The man of the house felt reproved and confounded. The words of the stranger were fastened upon his mind by the power of God. He was led to reflect on his wickedness in being unmindful of God, in neglecting prayer and thanksgiving. He was also led to re-

fect on his manifold sins, until his sins appeared to him a burden infinitely greater than that of the traveller. He found no relief until, as he hopes, his heart was changed by the irresistible influence of the holy spirit. His wife also, about the same time, became convicted and hopefully converted. To hear these persons converse was peculiarly affecting. Another man who was not only very careless about religion, but had declared he would never enter our house of public worship, and had kept his word as to this for many years, was struck under sudden conviction. His wife having before obtained a hope, proposed joining the church. He was then led to reflect on his own state and situation. The idea of being left to go down to hell, while numbers of his neighbors and even his wife had set out for heaven, caused him to tremble. His sins arose before him like mountains, and his distress of mind was very great. At length he obtained a humble hope in the mercy of a sovereign God. Since that time one of his children has been a subject of the work.

Another person was much opposed to the sovereignty of God and other doctrines connected with it. He did not believe them, but in case they were true, he believed they were very cruel and unreasonable. He determined never to bow to them, and thought that if he should ever become a Christian, he could never join a church that believed them. He was however brought under conviction. He then saw those doctrines to be true, but hated them. He observes, that he often wished himself annihilated, and that he had such opposition of heart to the sovereignty of God, that

sometimes he had to exert himself in order to keep his lips closed, lest he should blaspheme God and seal his own damnation. At length his heart became hopefully changed, and then he realized those doctrines which he had opposed, to be not only reasonable, but inexpressibly amiable and precious. He now is convinced that if they were not true no man could have any prospect of being saved.

Another who was openly opposed to the doctrines of grace, would sometimes absent himself from public worship in the afternoon, because they were dwelt on in the forenoon. Still, as he since acknowledges, he knew they were contained in the bible, and when he found them there, his heart would rise against them, and he would turn to another place in order to find some thing more agreeable. At length, he also became hopefully reconciled to God; and those doctrines which he hated, are exceedingly delightful.

I mention these instances, not with an idea that the exercises of their hearts were essentially different from the exercises of the other subjects of the work, but because they were among those, which were rather more striking on account of some external circumstances, and which seemed to have a convincing effect on the minds of many.

On the first of March, an instance of mortality took place, the circumstances of which were as follow. The person was a female of about middle age. Her sickness was short and violent. She had formerly a hope that she possessed religion, but in her sickness she gave up her hope, and was filled with great horror of mind. She expressed herself in the fol-

lowing manner. "O! wretched sinner that I am! I have lived in sin all my life. I have resisted the holy spirit and crucified the Lord Jesus Christ by my sins. Christ has called me, but I have refused: he has stretched out his hand, but I have disregarded, and now too late, I see my error: my probationary state is ended: the door of heaven is shut against me: I know it is just in God to sentence me to eternal misery; but Oh! how I tremble to think of seeing an angry God: I feel hell already begun in my soul." She was told that although she was a great sinner, and it was necessary for her to realize it, yet Christ is able to save great sinners, and whosoever cometh to him he will in no wise cast out. She replied, "It is true Christ is able to save great sinners; but he will save none but those who accept him on his own terms: and I have never accepted him, I have despised him and now must be damned." It was proposed to join in prayer. She consented; but in time of prayer, she broke out in agony, saying, "I am dying and there is no mercy for me. I am now going and have no God to go to." In the utmost distress of mind she would cry out, "Lord have mercy, Jesus have mercy, thousands of worlds would I give, could I have one smile from Jesus; I ask not for life but only for one smile from Jesus; but I must die and go directly to hell." She warned those around her of the danger of living without God in the world, and intreated them to escape for their lives to Jesus before it should be too late. She doubtless was in great pain of body, but her distress of mind was so great that her bodily pains seemed to be nothing in comparison. She

continued crying for mercy till her voice failed. Her last words, which she uttered in a whisper, were, as nearly as could be understood, "Come Lord Jesus, come sweet Jesus, come quickly," and then she instantly expired. In what state she found herself is not for us to determine. Through the whole of her sickness she knew those who came in, and appeared to have the regular use of her reason. This providence seemed to be ordered for good purposes. Many were witnesses of her distress, and all appeared to be deeply impressed with the idea of death and the importance of being ready. Numbers who were not Christians were much alarmed, and those who had hopes, were led to self-examination, and to serious meditation on changing worlds. The funeral was attended by a large concourse of people, and a sermon was delivered from Job xiv. 10. It was a time of the utmost solemnity. In the evening a conference was attended. Numbers seemed to be under deep conviction, and the assembly in general, appeared as if they were looking into the eternal world.

The next sabbath was communion day, and doubtless will be forever remembered by many, with joy and gratitude. On that day nineteen were received into the church. The assembly was much crowded, and it was supposed by some that half of the assembly were in tears. The Lord seemed to be indeed among us: it looked as if every soul felt the weight of eternal things. At evening we had a full conference. On Tuesday evening after, a meeting having been previously appointed for some to converse on the subject of joining the church, and people

supposing it to be a public meeting, a room was filled in the afternoon, and in the evening the house became so crowded that many with difficulty escaped fainting. On Wednesday, about two hours before sun set, a candidate came into the place, he was interrogated on the road and accompanied by several to my house. I was not at home, but as the news had spread abroad that there would probably be preaching in the evening, I found as I was returning about sun set, the people collecting, and as soon as I could wait upon the preacher, a crowded assembly were together. On the two next evenings we had full meetings, as there were conferences previously appointed. I mention the transactions of this week, as a specimen of the engagedness which prevailed among the people. It appeared that if religious meetings had been appointed every day, the frequency of them would not have been the occasion of diminishing the numbers of the assemblies. Unfavorable weather and extreme bad travelling were not pleaded as excuses for absence, nor did they operate as inducements sufficient to detain people from meeting. How evident is it, therefore, that all the common excuses which secure sinners make for their absence from public worship, may all be resolved into a want of inclination: For when once people are inclined, we see that all common excuses vanish, and many obstacles are surmounted. In addition to public meetings, people under religious impressions, resorted to my house, and some times from morning till evening, in order to converse on religious concerns. As the awakening increased, professors in general increased in animation. Some

of them spent much time in visiting, in order to converse on religious subjects. People in general were ready to hear at all times, and it was remarkably easy to introduce religious conversation. Indeed it would have been very difficult not to have conversed about religion, had a person been disposed. Even at several houses of public entertainment, serious conversation was more common than any other.

About the middle of March there was a decline of the work, which continued about a month. Perhaps it is my duty to observe that, at this time, a sectarian controversy became a subject of more general attention and conversation than before. This however, in some measure subsided in a few weeks, and the attention was again turned more to experimental religion and eternity. About the middle of April a second revival took place, which arose to as great and perhaps greater height than the first. Christians had a new glow of animation. Many new instances of conviction and hopeful conversion took place, and the Lord triumphed gloriously. Open opposition then much ceased for a time. Those who had opposed the work, were either subdued by the irresistible grace of God, or were influenced to be more private in their aspersions. As a specimen of the engagedness of this time, it may be observed that on the week including the 28th of April, there were three conferences and one lecture appointed; yet these did not suffice the minds of people. Not a day passed this week except Saturday, without a meeting either in the day time or evening. The work continued at its height until about the middle of May. Till that time our meet-

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ings were as full as ever, and new conversions appeared to take place. After that time, the numbers at conferences were rather less, and continued gradually to decrease. The business of this season necessarily called for more attention. But still our house of worship was full on the sabbath, and some instances of hopeful conversion occasionally took place through the course of the summer, and also in the autumn and winter succeeding. There are now numbers who do not suppose they have religion, who are solemn and enquiring. Religious conferences are still continued. We hope the spirit has not wholly departed, but we fear the shower of divine influence, in regard to converting sinners, is almost or quite past.

One hundred and ten have been added to the church, about thirty more, we hope, have passed from death to life, and seventy-three have been baptized, in the course of the revival. Ninety-nine were received into the church in the compass of one year, sixty-four of which were received in the compass of about two months.

It is visible that God hath acted as a sovereign, having mercy on whom he would have mercy. Some of almost all classes and situations have been taken, while others as likely to human appearance to have been wrought upon, have been left. The greater part of the subjects of the work are between fifteen and forty years of age. The oldest person, who has made a profession, with a hope dated since the revival begun, is now about fifty-five years of age. It is hoped that some down to eleven years of age, have been born again. The awakening has not prevailed equally in all parts of

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the society. Those families who were accustomed to attend public worship, have been more generally than others, sharers in the special influences of the spirit. A few, however, have been found of the spirit, who were not much accustomed to attend public worship. In sundry instances it has been the case, that when the spirit entered a family, almost the whole of the family became hopefully converted. From one family five, including parents and children; from another six, including parents and children, reckoning a daughter in law, have joined the people of God. But the most remarkable instance of this kind is this: The parents of a family, who have been professors for some years, have had the satisfaction to see ten children, including children in law, publicly profess the religion of Christ, all of whom obtained hopes in the course of this revival.

As to the means made use of by the Lord to impress the minds of sinners, they have been various. Some refer to some sermons which left an abiding impression on their minds. Some, to a particular sentence in a sermon, such as this, "Eternity is near at hand," or this, "The business of religion requires haste," which they could not banish from their minds. Others quote some text of scripture which struck their minds forcibly; or mention some particular occurrence of providence which alarmed them, and others seemed to be awakened in a very sudden manner without any visible means at the time.

When persons have had their attention called up, their minds have generally dwelt first upon externals. They found that they had left undone many things which they ought to have done,

and done many things which they ought not to have done. They then thought of reforming their lives. But on trial they found they were still growing worse; for, finding God looks at the heart, they were next brought to see its wickedness. As their convictions increased they found that their hearts were not only destitute of all right exercises, but that they were really opposed to God. They then knew by experience what many disbelieve, viz. that they were totally depraved in heart, and that the carnal mind is enmity against God. They knew that they not only had done nothing acceptable to God, but that they had rejected the Lord Jesus Christ, and misimproved all the favors of heaven. They saw that they were already condemned, that the wrath of God abode on them, and that they should certainly be lost, unless that God whom they hated, should in sovereign mercy, pluck them as brands from the burning. They saw that there was no promise of mercy to them in particular, and that they should have no reason to complain if God should instantly cast them into hell. It does not however appear that all are conscious of their convictions progressing in the manner above described. Some have been more directly convicted of the wickedness of their hearts and then of their lives. As to the manner and progress of conviction there has been a diversity. In general great distress of mind, through fear of hell, has accompanied conviction, and some by their distress, have been so long kept from taking any considerable food and rest in sleep, as made it evident they could subsist but a short time without relief. In some cases there

has been conviction without any great apparent distress through fear of misery. All the subjects of the work, however, have manifested a great sense of the evil of sin, of their own aggravated criminality, of their danger, and of the justice of God in their damnation.

After the subjects of this work have been convinced of their own vileness, and finding no hope from any thing in themselves, finding themselves in the hands of a sovereign God at whose option it is to save them or not, they have been brought, as we trust, by the renewing influence of the spirit, to submit themselves to God, to be disposed of by him as he pleases for time and eternity. They then are freed from their distressing fears of hell and possess serenity and peace. They discover such glory in God that they are willing to trust themselves in his hands. Realizing the glory of God to be more important than all things else, they profess to have a greater desire for the promotion of his glory than for their own private happiness, and a choice to be at the disposal of God for time and eternity, in preference to being at their own disposal. They profess to love God because he is holy, because he hates all sin, because he is just as well as merciful. They have joy, not because they are safe; for at first they do not have the idea that they are safe, or that they are regenerated; but they rejoice that God is a sovereign—that he reigns—that he has a plan of operation—that he will fulfil all his purposes—that he will display his mercy in the salvation of as many as he sees proper—and that he will cause all things to advance his own glory.—They experience a change of mind not only in regard to the

character of God; but also in regard to his law. They profess to love the law because it is holy, just and good, and because its penalty is just. They appear to have a nearness—a great attachment to Christians, of which they formerly knew nothing. They have ardent desires for the good of sinners. They wish the grace of God forever to be glorified in the salvation of others whether they themselves are saved or lost. They profess to desire the welfare of their greatest enemies. They profess to hate sin because it is wrong and against God, and think they should equally hate it if there were no hell. If it were left to their choice to live to old age in sin and then be saved, or to live a godly life, they think they should not hesitate in choosing a godly life. As soon as their minds are brought to dwell on Christ, they realize him to be the one altogether lovely, and a Saviour exactly suited to the exigencies of sinners. They see an infinite fulness in Christ, and realize not only that he is the only way to the Father, but that he is the best possible way, the most glorious way, and the only desirable way. They think they approve of Christ as their teacher and king, and acknowledge that if they be ever saved it must be on the ground of his atonement. They profess to have a desire to comply with all the requirements of Christ and esteem all his ordinances not only as duties, but as inexpressible privileges. They find, in themselves, a very great alteration as to their taste relative to all moral subjects. They are sensible that they love what they once hated, and hate what they once loved. They are sensible of new views, new aims, new aversions, and new delights.

A new beauty appears in gospel truths in general, and it seems to them that ministers preach much better than they formerly did. Some have expressed themselves, that they never heard a sermon before, that they have just awaked out of sleep, and that they wonder how it was possible that they should not have attended more to religious concerns before. Even that timidity as to being alone, which was natural to some, is now much departed, on account of a new confidence in God. Numbers have said they have experienced that happiness in one hour which is worth more than all the enjoyments of their former life. One said, her satisfaction in one minute, was worth more than all her former pleasures. But notwithstanding the change of which the subjects of this work are sensible, they have such a sense of their own vileness, and feel so different in some respects, from what they formerly supposed Christians felt, that for a while, they in general are not ready to think they are really regenerated. On further examination however, of their exercises and the real marks of religion as recorded in the scriptures, they are led to entertain a humble hope that they have been born again. They are ready to allow that if they be converted, it was done by the agency of God, that it was not for any of their own performances, and that it was wholly owing to God's having mercy on whom he would have mercy. Numbers who were not only inveterate, but open opposers of the doctrine of election, now not only acknowledge its truth, but say if it were not true, they should not have the least hope of heaven. And I know of none who have obtained hopes in this

awakening, who have not embraced the Calvinistic system of doctrines. Although the new converts appear to have desires to comply with all known duty, yet in general, they have great diffidence about joining the church for fear of deceiving themselves and others, and for fear of dishonoring the cause of Christ. They have such a sense of their own unworthiness and guilt, that they are, for the most part, far more doubtful concerning their own good estate, than others are concerning them.

Perhaps some, when reading the foregoing narrative, may suppose there was much enthusiasm among the people. But this is a wrong supposition; for instead of noise and enthusiasm, even when there was the greatest engagedness, there were remarkable regularity and order. I have never heard any outcries in any public meeting, and the appearance of people was more like rational creatures, who realized they were very soon to enter the eternal world, than like boisterous enthusiasts.

The good effects of this work are very visible, which show it to be the work of God. Public worship on the sabbath and on other days is attended by greater numbers and with more constancy. A very great alteration has taken place in the society, as to family prayer. The scriptures are more generally read, and all divine ordinances are apparently much more revered. Church discipline is reviving and the sabbath is visibly kept in a more suitable manner. There appears to be a remarkable friendship among the subjects of this work. This is more observable on account of the former disagreements arising from political

opinions. It was pleasing to see those who had been at variance in political matters, unite in joining the church, in love and harmony. Although there be still perhaps the same difference in political opinions, yet disagreeable animosities are much laid aside, as far as respects the subjects of this work. There is a pleasing alteration among the youth as to vain amusements. I have not known of a ball being attended in the society, since the beginning of the revival. In the first part of it there was one attempted, but it failed for want of numbers to attend. One evening in each week is set apart in particular, for young people to meet and attend to religious concerns; on which occasions they choose to meet, in preference to attending to the sound of the viol and spending their time in mirth. It is peculiarly pleasing to see so many youth draw around the table of the Lord, on communion days. Almost the whole of those who sing in public worship, are professors of religion. Those new converts who have made a profession of religion, appear as yet to bring forth the good fruit of a regular life and conversation. But, after all, it may be that some of them have deceived themselves, and others are still in the gall of bitterness. They ought to be exceedingly critical in self-examination, and constant in watchfulness and prayer, considering they are to be judged by the heart searching God, and that it will be unspeakably awful to fall from a visible standing in the church into the horrors of hell. Some who were alarmed to a considerable degree in the time of the awakening, have relapsed into a state of inattention, and many who were solemnized appear on the whole, to have idled

away the glorious harvest season, and it is to be feared they are left to ripen for final destruction. It is high time for them to fear and tremble, and to flee to the Saviour lest they be consumed. Notwithstanding the great things God hath done for us, whereof we are glad; yet it is an affecting consideration that there are many among us who have hitherto refused when God hath called, and disregarded when God hath stretched out his hand. Let every benevolent reader of this narrative be intreated not only to praise the God of all grace for his goodness; but pray, that the subjects of this work may have grace to be faithful to their God and to their own souls, and at last be found at the right hand of their judge; also that the unhappy mortals among us who are yet impenitent may be awakened and converted, by the sovereign grace of God now in time, before they awake in that hell from which there is no redemption.

Wishing the blessing of heaven to attend your benevolent exertions,

I am, gentlemen,
with much respect,
yours, &c.

SILAS CHURCHILL.

Lebanon, state of N. York,

June 1803.

Letter from the London Missionary Society to the Missionary Society of Connecticut.

London, 12th July, 1803.

Dear Brethren,

WITH increasing thankfulness to the God of all grace, who is pleased to accept and bless our labors of love, we wish to communicate to you, brethren, and all who love our Lord

Jesus Christ in sincerity, the result of our ninth annual assembly. Through the good hand of our God upon us we have again met to consult on the best means, and to carry them into the speediest effect for spreading most extensively throughout the world, and specially in the lands of the heathen the knowledge of salvation by the blood of the Lamb. Fully persuaded that we shall finally reap if we faint not, and favored with beholding the blessed commencements of the Redeemer's kingdom in the lands which are afar off, we hasten to detail the present state of our missionary labors, and the steps we are still pursuing; assured that you will join with us in blessing the great head of his church and people for all his mercies past, and cry mightily with us to him, who hath the residue of the spirit, that he will crown these efforts with more abundant success, set up his kingdom through the earth, and take to himself his great power and reign.

We doubt not the common interests of Zion have lain deep upon your hearts; and that we have shared the blessing of your prayers, which have entered into the ears of the God of Sabaoth; we therefore address you in the confidence of fraternal regard that you may abound more and more, and as iron sharpeneth iron we wish to excite and animate a spirit of more vigorous exertion in all lands, to promote the same great object. Every where the means are within your reach, and with us you will find, that the facilities of execution will advance with the activity and perseverance of the faithful.

The returning horrors of renewed devastations so inimical to

missionary labors have not discouraged us. We have met a host, and renewed the solemn pledge to each other never to be weary in well doing, to redouble our exertions, and when our strength shall fail, hope to devolve the blessed service on our successors more able, more active, and more successful, till the earth be filled with the knowledge of the Lord as the waters cover the sea.

It will hardly be possible to communicate to you an adequate view of the scene presented in our assemblies of the faithful ministers of Christ from all parts of our island, and the thousands of our Israel united with them; indeed no place of worship however vast could contain them. The report is every where gladdening of the endeavors made to spread the gospel through every corner of our own land. The numbers of faithful witnesses daily increasing—the care of the rising generation particularly attended to—many thousands are under the tuition of faithful men, who freely devote themselves to this charitable work, and happy instances constantly occur of the blessed effects on our youth, living and dying. Societies for the dispersion of the most impressive religious tracts are formed in different parts, and the immensity of the number of these spread through the land, and daily increasing, has had the strongest tendency to diffuse evangelical truth on every side. But as we especially have longed for a more universal diffusion of the scriptures, that every family may possess a bible, we with pleasure inform you that a particular attention has been lately paid to this important subject. With this view an address has been circulated and enquiries instituted, in various

parts of the British empire, and also on the continent, to ascertain the actual situation of the poor with respect to the facility with which they may obtain bibles. The result has already proved that they are under much greater difficulty than could have been expected from a superficial view of the subject, and we hope it will stimulate the opulent professors of Christianity to adopt some sufficient measures, which may enable every poor person who shall be desirous of reading the word of life to obtain a bible, on making proper application. Permit us, brethren, to urge you to institute a similar enquiry in your vicinity, and also to try what can be done to promote the object for which such enquiries are entered upon. And we shall feel peculiar pleasure in submitting any communications on the subject to the Christian brethren who have entered with diligence and zeal on so noble a pursuit. Amidst the shaking of the nations we trust the King of Kings and Lord of Lords, will be our strength and our redeemer, and make us yet a praise in the earth. Oh that the days of peace may quickly return, the sword be beat into the plough share, and men learn war no more. It will be so, whenever the spirit of God and of glory resteth upon us.

But you will desire especially to know how the more immediate objects of our missionary efforts proceed and prosper. And herein, glory be to God! we may truly set up our Ebenezer, and say the Lord hath helped us. In all places where our brethren labor, the Lord of Hosts is with them, the God of Jacob is their refuge.

The accompanying report will in the fullest manner communicate

to you the present state of our missionary labors by which you will perceive with pleasure that many of the heathen receive with gladness the word of life.

To you therefore, our Christian brethren in all lands, we would address ourselves, assured how much joy it will give you to hear of the progress of the Redeemer's kingdom, and confident we shall find in you an awakened spirit of wisdom, zeal and exertion to promote the same blessed object, according to the means which the divine providence may point out to you; only be strong and very courageous. Our Redeemer is mighty, tho' we are few and feeble and as the excellency of the power is of him and not of us, we will not despair under the sense of our insufficiency, or any of the difficulties and dangers in the way. In the strength of the Lord and the power of his might we resolve in the patience of hope to persevere. Never can we sufficiently acknowledge the great things the Lord hath done, the widely diffused spread of evangelical truth in our own land, the host of witnesses risen and arising to lift up the standard of the cross and determined to know nothing but Jesus Christ, and him crucified. Tidings of great joy are wasted to us across the atlantic, that times of refreshing from the presence of the Lord, are given to many of our brethren in different provinces of America. From various parts of Europe we receive the pleasing intelligence that in many places the living waters have broken forth to renew the face of the earth. Societies are formed to promote missionary objects; and active zeal employed in the publication and dispersion of religious tracts, admirably calculated

to revive the slumbering, to call the inattentive, to instruct the ignorant, and to confirm the faithful.

On you, brethren, therefore we are emboldened to call, up and be doing, before the night cometh when no man can work. In your several spheres of usefulness redouble your activity. Look round and consider what can be done wisely, speedily, for the souls perishing for lack of knowledge, or languishing for want of the vivifying breath to kindle the smoking flax into a flame. Much may be hoped from united efforts. But no individual is so inconsiderable, as that from him may not arise the commencement of the greatest effects; at least every man who desires to do something for his Lord, and the souls redeemed by his precious blood, may rest assured the labor shall not be in vain. He shall see of the travail of his soul, or it shall be remembered to his praise, at the great day of the appearing of our God and Saviour Jesus Christ.

Desirous of maintaining endeared communion, with those who love our Lord Jesus Christ in every land—we greet you in the bonds of that peace which passeth all understanding—And whilst we respectfully address to you the detail of our feeble efforts, we hope to receive from you more animating communications of the rising glories of the Redeemer's kingdom; we expect to be comforted and rejoice together to be animated to more vigorous contention in the race where the strife itself is delightful, whilst pressing to the mark for the prize of our high calling of God in Christ Jesus, each can exult in the superior excellence of those who precede him in the course, and with all the ag-

ony of zeal and love rejoice to be found among the last and least.

Together then let us arise to the work of the Lord, nor doubt that he who is for us, is greater than all that are against us. Before Zerubbabel the great mountain becomes a plain, difficulties and dangers disappear where infinite wisdom and infinite power unite to fulfil the counsels of his own will, to accomplish the sure word of his prophecy, and to manifest the faithfulness of his promises.

GEORGE BURDER,
Secretary.

*Report of the Directors to the ninth
General Meeting of the London
Missionary Society.*

THE communication of those occurrences which relate either to the introduction or revival of the gospel-dispensation among the nations of the earth, is a circumstance which strongly excites the attention, and engages the feelings of those who have a suitable concern for the honor of their Saviour. Whilst, as members of civil society, they are actuated by those benevolent principles which embrace with ardor the interests of the human race, their minds are engaged with others in the consideration of those momentous operations of Divine Providence, which are producing such important effects in the world: yet it is the connection of these with the spiritual dominion of Christ among men, and their influence in relation to that subject, which most strongly fixes their regards and interests their hearts.

Not only is this the evangelical medium through which the great arrangements of the Governor of the universe will be contemplated, by such as consider the triumphant.

reign of Christ over the nations to be the leading principle by which they are regulated, and the great result in which they will terminate; but these arrangements themselves will especially be regarded by those to whom the direction of Missionary institutions is committed, as containing those signals and intimations of the divine pleasure, respecting their plans and proceedings, which demand their particular attention.

When, therefore, those impediments are removed by the providence of God, which for ages have obstructed the progress of the gospel; when facilities are afforded for the circulation of the holy Scriptures, and the pure administration of its institutions, in countries where they have long been interdicted by the severest penalties, this state of things contains a providential voice, which instructs us in our duty, and invites us to improve it. On these grounds the Directors have proceeded, in their measures relating to the introduction of the unadulterated religion of Christ, into those nations on the Continent, which, for a series of ages, were so much under the control of the Papacy, and more recently so overwhelmed with the principles of infidelity, as to be inaccessible to the exertions of Christians for this great purpose. As this is the most distinguishing measure of the Directors since the last Anniversary, they will introduce their Report with this subject.

For two preceding years, the Society has manifested the commendable desire of endeavoring to be instrumental in building, on the ruins of the Papacy, the divine edifice of pure Christianity; and as the most powerful means for that purpose, within their reach,

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was the the circulation of the holy Scriptures, they determined to consecrate a part of their funds to this object. Reflecting also on the awful effects produced by the prevalence of infidelity, they judged it might be of great use to connect with the Scriptures, a vindication of their divine authority. This important service has been achieved in the most satisfactory manner, by the superior talents of one of their highly respected members; and after having received some alterations from the suggestions of wise and learned men, whose opinions were invited on this occasion, it became the duty of the Directors to carry this measure into effect as speedily as possible.

The treaty of peace between the two countries having renewed the means of personal intercourse, it was concluded that a deputation to France might be of great importance, not only in determining on the best mode of printing and circulating the New Testament and the Essay, but also in procuring such information on the state of religion in that country, as would enable the Society to form a judgment as to the means of promoting its general interests therein. The result of this visit has been laid before the religious public, and is so well known, as to render it unnecessary to introduce it here; its impression on the community seems to have been considerable, and has produced, in various directions, an earnest hope that the Protestant cause may soon rise from its ruins, and spread again over those populous regions. The Directors immediately resolved on the publication of the New Testament, the Essay on its Divine Authority, the Assembly's Catechism, and some smaller pieces

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in the French and Italian languages; and they have the pleasure to announce that this is accomplished, and they are now in circulation in France, and will shortly be so in Italy. How great the necessity of publishing the Scriptures was in those countries, is proved from the difficulty which the deputation found in procuring a single copy of them at Paris, as well as from the information which they received, that this is a general case in both countries. The copy of the Scriptures which they at length obtained, was a present from a Protestant minister. — Having had opportunities of ascertaining that an energetic and evangelical ministry would be likely to be well attended and well supported in France, they conceived that the establishment of a Protestant church at Paris, would be a measure pregnant with the most important and beneficial effects. The Rev. Mr. Tracy, who was then at Paris, and most ardently devoted to the great objects of the Society, was requested to continue there, in order to superintend the publications, and procure more full information concerning the religious state of France. The interval that has elapsed since the return of the deputation, has been actively employed on these objects; and various informations have been received, which prove the almost unlimited extent to which the Scriptures and the writings of Protestants may be circulated; and also the increasing propensity of the people to the Protestant cause. At Besançon in the south, and at Arras in the north, where none of that persuasion were to be found prior to the Revolution, application for Protestant ministers and churches have been made, signed by 12,000

persons at the former place, and nearly as many at the latter, with the prefects of their respective departments at their head. Even in ancient Belgium, where the dreadful persecution of the Duke of Alva is still remembered, the same disposition has manifested itself in similar applications, not only from the commercial city of Antwerp, but from various other places. At Strasburg, a wealthy bookseller has repeatedly applied for the works of Protestant authors, for the purpose of supplying our Protestant brethren in the newly acquired departments on the Rhine.

This increasing disposition in favor of that cause, may be accounted for, in a great degree, from this consideration: That, although the Catholic Religion is nominally the national one, yet that of the Protestants is equally established by the constitution; and its ministers have the same legal claim for support; — and it is the opinion of those who are best informed on the subject, that, although many churches have already been given to the Protestants, there yet remain 900 congregations, consisting of several hundred persons, and many of several thousands each, who are still destitute both of churches and of pastors. Surely this circumstance must make a deep impression on the hearts of those in this highly-favored country, who are duly penetrated with a sense of the inestimable value of the privileges which they enjoy in such rich abundance; and prompt them earnestly to pray, that the great Head of the church would be pleased to send among them the word of life, and raise up faithful laborers in this great harvest.

The principles of religious toleration having been introduced in-

to Italy also, have afforded an opportunity for the manifestation of a disposition there, to receive instruction in the Protestant Faith. Already applications have been received from booksellers in Pisa and Leghorn, for the works of Protestants; and others are shortly expected from Turin and Milan.

Such are the extensive prospects which Providence has opened, and in which the benevolence of Christians may find unlimited scope for its exertions; but in proportion to the magnitude of the object, is the necessity of wisdom and prudence in the improvement of it. The Directors are aware of the great duty of attending to the operations of Divine Providence, in all their transactions; and as their measures must be regulated by the political relations of the two countries, they wait for further light upon that interesting point, before they can arrange a proper plan for their future proceedings. Persuaded that there is not a single Christian in this kingdom who would not rejoice in the communication of the blessings of the gospel to the countries they have mentioned, the Directors pledge themselves that this subject shall meet that degree of attention which the situation of the two nations permits, and is consistent with the general concerns of the Society, and especially with that regard to the heathen world which is its most prominent and appropriate object.*

* Since this Report was read, the political relations between this country and France have assumed such an aspect, as will probably render it expedient, on the part of the Society, to suspend its connections there. The Directors are however persuaded, that there exists in that country a small circle of genuine Christians, who are so

The Directors now proceed to give an account of the Missions already established, beginning, as usual, with that to Otaheite; which as it engaged the first attention of the Society, has ever since been the subject of their particular care and solicitude. The arrival of the Royal Admiral, Capt. Wilson, in July last, brought the intelligence, that the nine Missionaries, sent out by that vessel, had reached their destination in good health; and were cordially welcomed, both by their brethren and the heathen. It appeared that the outward tranquillity, of the former had been preserved; and although they had not at that time acquired a sufficient acquaintance with the language to enable them to preach publicly to the natives, yet they were able to converse with them occasionally; and in this way scattered among them the precious seed of the gospel. The internal state of the Mission continued also to manifest, in a high degree, their devotedness to God, and their affectionate and peaceful conduct towards each other. They gave an intimation, that a general meeting of the chiefs was expected shortly to take place, when the question of peace or war would be decided; as it appeared that a spirit of disaffection had long prevailed in several of the Society Islands, which had caused much

suitably impressed with the importance of diffusing around them the principles of Divine Revelation, that the Sacred Scriptures, and the works of Protestant Authors, will, by their means, be extensively circulated; and that they will exert themselves in various ways to promote the honor of Christ and the best interests of their fellow-creatures. The Directors hope that their number will increase, and that the Divine blessing will succeed their exertions,

commotion, and threatened more. In their letter, dated July 8, 1802, very lately received, and which has been published for the information of the religious public in the Evangelical Magazine for the month of May, we are informed of a civil war having actually broken out in Otahaiti, which had brought the brethren into a situation of great peril; from which they were delivered by the gracious and seasonable protection of God, through the means of the arrival of the Norfolk, Captain House, and the Venus, Captain Bishop; by whose assistance Pomarre was enabled to obtain very important advantages over the insurgents, after having previously been twice defeated by them, and brought nearly under the necessity of abandoning the island. It does not appear that this commotion was occasioned by the principle of disaffection among the lower orders, which has been referred to, though probably that spirit might very much actuate them in the progress of the conflict. The immediate occasion of the war was, the forcible seizure and detention of a billet of wood, by the Chief Otoo, from the people who resided at the district of Atahooroo, at the great meeting of the nation; and which the latter worshipped as their Supreme Divinity. It will not be necessary here to detail the circumstances and progress of this contention, the mixture of superstition, weakness, and uncontrolled barbarity, which were manifested on both sides, since it would too much enlarge this Report, and may be referred to in the before mentioned Magazine. The result, at the date of the letter, was greatly in favor of Otoo and Pomarre; and although the war had not then

terminated, it was thought that the loss which had been sustained by their enemies, had so broken their force, as to render their success in any further contention improbable. With regard to their actual situation at the time of their writing, the following extract from their letter will give an interesting account:—"Respecting our personal safety, while God is pleased to continue the means he has afforded, there is little probability now that we shall be assailed in our habitations. But the Venus is expected every hour: on her arrival, Captain Bishop and men will quit the island; if not also Captain House and men. Should that occur, and the disturbances of the island not be settled, what may follow we cannot tell. The Porpoise is looked for; but her coming is dubious. We have suffered considerably by the present distresses, through destroying several inclosures of gardens, and gardens themselves, and pulling down our chapel. All which was done to clear around us as much as possible, in order to prevent an unseen approach; and also the freeing our dwelling from the flames of the chapel, should it be burnt, it being close to the dwelling house. The Society's labor and expense in erecting the fence and cultivating the ground, has been very great; and they are now ruined. Our stock of useful articles, to pay our workmen, is almost expended; so that, should peace be restored, we shall not be able readily to replace our affairs in their former situation. The work of preaching the gospel continues; and the Lord has so far over-ruled the disorders of the land, as to give several hundreds of this island and Eimeo an opportunity to hear the word of

salvation, who never before did hear it ; and, perhaps, would not have heard it for months to come. One circuit of the island was taken just before the rebellion broke out ; and the gospel preached in every district, except Attahooroo. In the midst of great darkness and perplexity of mind, we sometimes have a gleam of hope, that God is humbling this people, and thereby preparing them for a more cheerful and universal reception of his word. Otoo has of late, on two Sabbath-days, desired to hear the word of Jehovah ; which was accordingly spoken to him, and others of his family, with many of his subjects whom he assembled to hear it. He seems to have some idea that there is but one God ; and expresses no dislike to any part of the plan of salvation, so far as he can comprehend it. Pomarre is a most bigotted man ; and, as it were, the fount of his country's abominable superstition. From the statement of the foregoing particulars, we leave it to our honored fathers' and brethren's better judgment, to consider whether it would not be expedient to fix such a body of Missionaries at Otahcite, and to accommodate them with every necessary, so as to be independent of the chiefs, and not to stand or fall with them ; and whence also the gospel may be dispersed abroad among the neighboring islands, as the leadings of Providence direct the way."

Altho' the Society acknowledge, with gratitude, the powerful and seasonable interposition of the providence of God in behalf of his servants, and with great confidence, in his continued goodness, commit these faithful brethren daily to his protection,—yet they anxiously wait the next

information, in the hope that it will bring them the welcome account of the complete restoration of tranquillity, of their personal safety, and their useful labours among the heathen. In the meantime, it becomes us to acquiesce in this afflictive dispensation, which is the more painful to us, as it occurred at a season wherein our prospects were beginning to brighten, many difficulties had been surmounted, and the gospel-trumpet had been sounded in almost every district of the island. It is, however, the prerogative of God to determine the duration and degree of trial which shall exercise his people ; and it is not unusual, in his wise and holy dispensations, that great spiritual success and prosperity succeed, and actually spring out of a series of preceding disaster and affliction.

We have great satisfaction in mentioning, that this Missionary station appears to be already of considerable importance to the colony of New South Wales, in supplying its increasing population with salt provisions, at a time when the scarcity of all the necessaries of life was so great, as to render this interposition peculiarly seasonable. By means of the intercourse which for this purpose frequently occurs betwixt the two places, the security of our brethren, as well as their estimation with the natives, is likely to be promoted. This is a circumstance also, which, being connected with the national interests, is likely on that account to engage in its behalf the countenance of a government whose administration bears so favorable an aspect on measures of public utility, or benevolent enterprize. Indeed, the Society has already received unequivocal proofs of its kind dispo-

tion towards this Mission, in the free passage which it has intimated will be given to those persons who may hereafter be sent out, and of which the Directors have already availed themselves in the instance of three Missionaries, who lately sailed on board the Ocean.

Whether this station may appear of so much importance as to induce the government to adopt any measures, by which the Missionaries may have the advantage of its more direct and constant protection, is a circumstance to us unknown. The state of the natives, both civil and moral, is at present so deplorable, that no apprehensions can justly be entertained that any disadvantage would accrue to them from a closer relation to this country. On the contrary, it would, most probably, greatly ameliorate their condition; and by the security which it would afford to missionary exertions, gradually lead to the civilization and religious instruction of that and the contiguous islands.

It does not, however, appear to be the province of this Society to take any active part in relation to this circumstance. Our object being entirely spiritual, our measures must correspond therewith; and, while we should rejoice in any event which would be favorable to the conversion of these islanders, we must leave them in the hands of that gracious Providence, who, we hope, will in the best time, and by the most suitable means, accomplish the prayers which have been so long and so generally offered in their behalf.

Before we quit this subject, we have to mention, that two natives of Otaheite, about the age of sixteen, are in this country, under the protection of the Society. They are placed for their educa-

tion, in a Moravian School, at Merfield, under the care of Dr. Oakley; and the Directors have received repeated information concerning their improvement and conduct, of so satisfactory a nature, as to encourage the hope that, in due time, they will prove great blessings to their countrymen.

(To be continued.)

Religious Intelligence.

Letter from the Consociation of the Western District of Vermont, to the Missionary Society of Connecticut, dated Castleton, June 7, 1803.

Fathers and Brethren.

WE the subscribers, being a committee appointed for that purpose, do in the name of the Consociation of the Western District of the State of Vermont and parts adjacent, beg leave to return you our warmest thanks for your Christian charity and benevolence towards these infant settlements.—Impressed, as we hope, with true zeal for the cause of our divine Redeemer, we have long beheld with pleasure your pious exertions in favor of this part of Zion. Altho' we trust that you have divine consolation in your own minds, while your unremitted labors are bestowed in building up the interest of the blessed Redeemer, yet we cannot answer our own minds without some public manifestation to express the grateful feelings of our hearts. We trust, that some part of your crown of rejoicing in the day of the Lord Jesus will spring from the precious seed sown, in these parts, by the instrumentality

of Missionaries acting under your directions.—While we behold how beautiful on these our mountains, are the feet of those that bring unto us good tidings, that publish peace, that say unto our Zion, thy God reigneth: We are constrained to meet their blessed labors with this language of inspiration—“Break forth into joy, sing together ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem: The Lord hath made bare his holy arm.”—By these doings among us, we have the most comfortable evidence that the bowels of many saints are refreshed; and we hope and trust the obdurate hearts of some sinners are melted. Oh! let us praise and magnify the riches of divine grace. While we behold the servants of Jesus Christ among us, dispensing their labors in the gospel, men that have hazarded their health, their wordly interest, their characters, and left many dear friends and connexions for the cause of religion, we feel ourselves in duty bound to pray for them, while we give all the praise and glory to God. It gives us pleasure to reflect that we can give ample testimony to the zeal, the faithfulness, the prudence and the exemplary conduct of those missionaries, who have labored among us under the order and direction of your board. At the same time, we trust it will be no small satisfaction to you to hear this good report of them. It is highly probable that some of them have had to encounter opposition from the shafts and irony of steeled infidels, and opposers of the doctrines of distinguishing grace. For these things our hearts are grieved, and our earnest prayers, with yours, are directed to that

God of all grace, who hath the hearts of sinners in his hands, and can turn them as the rivers of water are turned.—We hope that no discouraging circumstances may move your hearts or the hearts of those who may engage in this important work. We trust that we have already seen good effects of missionary labors, in these parts; and we further trust that we have many praying souls among us, that join with you and all the saints of Christendom in crying to God day and night for the effusion of the ever blessed Spirit of all grace. Oh! that millions and millions of sinners may bow to the sceptre of king Jesus.—We pray God to smile on your endeavors, and put the means into your hands, further to promote the cause of our great redeemer, in these and other parts of this vineyard—Hoping and believing that you will not cease to pray, with us, for the prosperity of Zion, and the conversion and salvation of sinners, we subscribe ourselves yours in the faith and fellowship of the gospel.

JAMES MURDOCK.

JOHN B. PRESTON.

To the Missionary Society of the State of Connecticut.

ORDINATION.

WAS Ordained in the meeting-house at Windham, County of Greene and State of New-York, on Wednesday the 14th of September, 1803, the Rev. *Henry B. Stimpson*, to the pastoral charge of the church in that place. The several parts were performed by the following gentlemen: Rev. *David Harrowar* of Walton, Delaware County, made the introductory prayer; Rev. *Samuel Fuller* of Renssel-

aerville, Albany County, preached the sermon, from 1. Cor. i. 21 ; Rev. *David Porter* late of Spencertown, and now preaching at Catskill, made the prayer during the imposition of hands ; Rev. *Beriah Hotchkin* of 'Greenfield, gave the charge ; Rev. *Jesse Townsend* of New-Durham, gave the right hand of fellowship, and Rev. *Ezekiel J. Chapman*, late missionary to New-Connecticut, and now preaching at Canton, made the concluding prayer. It is pleasing to remark, that, a large concourse of people were present on the occasion, and appeared specially attentive and solemn during the whole transaction.

POETRY.

COMMUNICATED AS ORIGINAL.

TO THE EDITORS OF THE EVANGELICAL MAGAZINE.

A Vision.

1. **W**HAT heavenly voice is that
Which calls my soul away ?
I leave, I leave this dark abode,
And see immortal day.
2. What glories strike my sense ?
What is this happy ground ?
This chrystal stream, this fruitful tree
And you melodious sound ?
3. " This is the heavenly plain ;
" The blissful seats you see :
" The river this of life, and this
" The vivifying tree.
4. " This water's ever fresh :
" This fruit forever new :
" And he that takes this living food,
" Shall live immortal too.
5. " Here pleasant songs are heard :
" The glorious heavenly choir

" Here raise aloud th' enraptured voice,
" And strike th' immortal lyre.

6. " Here pleasure ever springs ;
" Here joy forever grows ;
" And blessedness in endless streams,
" In full completion flows."
7. But where's my chosen good,
In whom I still confide ;
My hope, my warm desire ? Oh where's
My great unerring guide ?
8. In yonder world of woe,
When anxious care opprest'd,
'Twas he reviv'd my drooping soul,
And cheer'd my pensive breast.
9. And when my faith arose
On promises of grace,
The heaven I hop'd was to behold
The beauties of his face.
10. If this should be denied,
My sinking soul would mourn ;
Tho' joy and bliss around me smile,
I still should be forlorn.
11. No angel high in power,
Nor Saints in heavenly dress,
Nor songs, nor fruits, nor blissful streams,
Without my God can bless.
12. But lo ! this face unvail :
My soul dissolves with love :
My heart exults in bliss complete,
Enjoy'd in heaven above.
13. These mysteries now unfold,
And all in him I see ;
He is the flowing stream of life,
The ever fruitful tree.
14. Here rest, my joyful soul,
And to this fountain come ;
Be this thy portion, this thy heaven,
Thy everlasting home.
15. Here let me sing his praise,
Or in angelic form
Launch'd forth upon seraphic wings,
His great commands perform.
16. But lo ! the scene withdraws ;
I sink to earth again,
To run my tiresome pilgrimage
Thro' deadly snares of sin.
17. Yet shall I rise and taste
Perpetual joys and true,
Exceeding far the pleasing shades
I've seen in vision now.

Donations to the Missionary Society of Connecticut.

Sept. 22. A Friend of Missions,
Oct. 10. Do. do.

D. C.
1 0
2 0

From a Friend of Missions 400 copies of a Sermon to Children.

T H E

Connecticut Evangelical Magazine.

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VOL. IV.]

DECEMBER, 1803.

[No. 6.

*God glorious in visiting the iniquities
of fathers upon their children.*

Thoughts on Luke xi. 49—51.

“ Therefore said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation: From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: Verily I say unto you, it shall be required of this generation.”

IT has been thought, that the sentiment contained in these words, must be very different from the common acceptance of such expressions, or that it is difficult to reconcile it with divine justice. An attempt will now be made, to show the true sentiment expressed, and to show that this mode of divine administration is consistent with perfect rectitude, and is exceedingly glorious.

It is conceived, that the sentiment here expressed by Jesus Christ is, that that generation of the Jews would persecute the

church of God, and that in consequence of this guilt, by which the measure of their iniquities would be full, God would bring upon that nation the most dreadful judgments; and would render them the more awful and exemplary, on account of all the guilt of this kind which had ever been contracted, from the foundation of the world, visiting upon them the iniquities of all former persecutors, and giving a decided manifestation of his abhorrence of all this kind of wickedness, by the effects of his wrath upon them; and that the then present generation should not pass away, until all these things should be accomplished. Or in other words, that in consequence of their persecutions, God would bring them to a reckoning for all former persecutions.

Several things will be noticed to show that this is the import of the words under consideration.— First: This appears from the words themselves. They form a plain correct sentence, perfectly intelligible; there is no ambiguity in the expression, it is capable of no other construction. Our Lord

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meant that the Jews should understand that such judgments would be poured out upon them, as should give a public manifestation of divine wrath, for all former persecutions.

That this is the true sense of the words is further evident from the established and avowed principle of divine administration, which God has adopted, and plainly and abundantly revealed in his word. This is the character which he gives of himself in the second commandment: 'I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me.' The same idea is here expressed; if children hate God, the sins of their ancestors for three or four generations shall be visited upon them. God will remember those iniquities when punishing their posterity in temporal judgments, and deal with them the more severely on that account.

Besides: there are a multitude of facts of this kind recorded in the bible.—Immediately after the apostacy, God began his dealings with the world on this principle. "By one man sin entered into the world, and death by sin, and so death hath passed upon all men, for that all have sinned." It is a token of God's abhorrence of Adam's apostacy, that all his posterity begin their existence depraved in heart and prone to sin—shapen in iniquity, and conceived in sin, and by reason of their sin, death passes upon all. This takes place in consequence of the first transgression, and is an awful manifestation of God's wrath on that account.—The next instance of the kind, which shall be here mentioned, was the universal deluge. An hundred

and twenty years before it was sent, God threatened the world on account of their great wickedness, that his spirit should not always strive with man, but that his days should be an hundred and twenty years. The earth had long been filled with violence; all flesh had corrupted their ways before God, and every imagination of their hearts was evil continually; yet the divine forbearance lasted; God prolonged their opportunity to become reconciled to him, until in an ordinary course of providence, millions died, and millions were born; and then God reckoned with the world, and brought into view all their former iniquities, and executed his vengeance for the whole upon that generation, in which millions were in childhood and infancy. And God's wrath appeared the more vindictive because he did not spare even the brutal creation, but let loose his indignation upon every thing which was not housed in the ark.

Sodom and the cities in its neighborhood, furnish another instance of the kind. The inhabitants had long been notorious for wickedness, and God is represented as coming down to attend to it, and he has made them all examples to us, suffering the vengeance of eternal fire. The infants perished with the older sinners, and on account of their wickedness; the beasts were not spared, and even the very land is said to have become a poisonous bituminous lake, called the Dead Sea.

Egypt is also an example of the same nature. Not only the first born, old or young, were all slain, but God poured out his tokens of vengeance upon the servants, the cattle and all vegeta-

tion; the fish of the river died, and the soldiers, captains and the whole army were destroyed. God reckoned with them as he had foretold to Abraham that he would do, when he said, 'Know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years: and also that nation whom they shall serve will I judge.' By this it appears, that all the afflictions of the Israelites for several generations, were remembered in judgment against the generation of Egyptians which lived in the days of Moses. God had become weary of withholding, and brought his judgments upon them, for all the cruelties which Israel had received for ages past.

The commission which God gave to Moses and his successors against the Canaanites, was to cut off every man, woman and child: and it was expressly given on account of the wickedness of those nations, which had been accumulating for ages. In the days of Abraham God said, 'The iniquity of the Amorites is not yet full.' And he gave this as the reason why his posterity should not possess their land which was promised, until the fourth generation. At that time it had become full, and divine forbearance could continue no longer. And God commanded his people to exterminate them all—root and branch. Here God visited the iniquity of the fathers upon the children, and reckoned with them for their national wickedness, which had been increasing for ages.

Moses also solemnly admonished Israel, 'That if they should rebel against God, the fruit of their bodies should be cursed—they should beget sons and daugh-

ters, but they should go into captivity—should be given unto another people,—and that they should eat the fruit of their own bodies.' And thus their children would suffer on account of the wickedness of their parents, and of the nation at large; which has already come to pass.

The children of Korah and his party were all swallowed up in the opening earth, on account of the sins of their parents. Fearful judgments were denounced on the posterity of Eli, to remote generations, on account of the iniquity of his house, which continued to be accomplished till the reign of Solomon, when Abiathar was thrust out from being a priest unto the Lord.

When Israel came out of Egypt, the Amalekites assaulted them, for which their posterity suffered so long after as the reign of Saul. 'Samuel also said unto Saul, Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go, and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.' Five of Saul's posterity were also hanged for his perfidiousness to the Gibeonites; and there was also a famine upon all Israel on that account, after Saul had long been dead.

Another striking example of this nature is the plague which was so sore upon Israel, in consequence of the sin of David in numbering them. No fewer than seventy thousand died. David was sensible that it was in consequence of his sins, as appears by his intercession that God would

punish him, and not the people, in which he pleads for them, saying, 'But as for these sheep, what have they done.' The sins of Manasseh were visited upon Judah in the Babylonian captivity, long after he and his agents were dead. Jehoaikim rebelled against Nebuchadnezzar, so that the remnant of Judah might be destroyed. 'Surely, says God, at the commandment of the Lord came this upon Judah to destroy it—to remove them out of his sight, for the sins of Manasseh, according to all that he did, and also for the innocent blood that he shed, (for he filled Jerusalem with innocent blood) which the Lord would not pardon.' Nehemiah also justifies God in his wrath against Judah, on account of the sins of their kings, princes, priests and fathers, who kept not the law of God, nor hearkened unto his commandments, which is assigned as the reason of their captivity.—One particular reason given for the Babylonian captivity is, that the land of Judea might enjoy its Sabbaths. God commanded that every seventh year should be a Sabbath, and the land should not be tilled. But for four hundred and ninety years this command had been disregarded. The land had been so long defrauded of its seventh-year Sabbaths, and we are told that the captivity was 'To fulfil the word of the Lord, by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbaths, to fulfil threescore and ten years.' So that at that captivity, that generation suffered for the sins of their ancestors, for four hundred and ninety years back.

Besides: The whole nation of the Jews have now, for more than

seventeen hundred years, suffered for the sins of their fathers. They are cast out, and are a curse, and a bye-word, according to the prophecy of Moses.—Many more instances might, were it necessary, be mentioned; but I pass to

Another evidence that Christ intended to be understood, that the blood of the prophets should be required of that generation. It is evident from what actually did take place, before that generation passed away. The Romans came and destroyed the whole country, and such miseries and distresses came upon them as had no parallel on earth.

It may be also mentioned, that it is a matter of fact, continually before our eyes, that children suffer in consequence of the sins of their parents, and people in consequence of the wickedness of rulers, &c. But enough has been said to fix the meaning of the passage of scripture under consideration.

It remains to show, that this mode of divine administration is consistent with perfect rectitude, and is exceedingly glorious.

This mode of divine administration is consistent with perfect rectitude, because no men are punished, or suffer in this way, any more than they personally deserve for their own sins. Every soul that perished in the deluge, Sodom, Egypt, Canaan, and at the final destruction of Jerusalem, was a sinner, and deserved infinitely greater evils at the hand of God, than were inflicted in those desolations, by which God manifested his abhorrence of the sins of former generations. God visits the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate him. If there are any right-

eous, they are not punished, but delivered like Noah, Lot, and the Christians at the destruction of Jerusalem. It cannot be justly said, that the fathers have eaten four grapes, and the children's teeth are set on edge, in such a sense, as that they do not die for their own sin.—This may be illustrated by a familiar similitude. A few soldiers desert from an army, and are apprehended, but the commander, loath to punish, gives them all a pardon. Ho does this repeatedly; but at length desertions become frequent, and soldiers encourage themselves in it by his lenity. He finds it necessary to make a public example, and the next that is apprehended suffers. In this case, he suffers only what he personally deserves; but he would have been pardoned, if it had not been for former desertions. He suffers therefore in consequence of the sins of others, but not beyond what was due for his own conduct. So if there had been no persecutions before the age in which Christ was in the flesh, God would have dealt with that generation in a way of forbearance, as he dealt with former persecutors; but since persecutions of the prophets had continued so long in the world, it was high time that God should manifest his displeasure, in the most awful judgments. The same observations will apply to those who perished in the deluge, in Sodom, Egypt, &c.

Besides: In these national judgments, the generation punished was more ill-deserving than the former ones. This was true of Sodom, Egypt, and especially of those to whom Christ delivered the passage under consideration. They persecuted Christ and his church with greater malice, and

proceeded to much further lengths than their fathers had ever done. Their measure of iniquity was increasing, until it became full, and it was highly necessary that God should manifest his displeasure. God fixed upon the right generation to give the world a sample of his wrath, for all the wickedness of the kind, which had taken place from the death of Abel.

It should also be noticed, that this generation had justified and approved all the wickedness of their predecessors in this iniquity. This they did by doing the same things, and by carrying these enormities to far greater lengths than had been done before, as if that had been but a small matter. If they were not guilty of their personal sins, they were guilty of justifying them, and became in this sense accomplices in their guilt, and deserved the judgments of God on that account, especially as they lived in a more enlightened age; and had the advantage of all the admonitions which God had given against such wickedness. These observations will also apply to the old world, Sodom, Egypt, &c. They virtually approved the violence, lust, cruelty and idolatry of their forefathers, and proceeded beyond them in the same deeds.—These considerations will acquit God, and show that this mode of administration is consistent with perfect rectitude.

But it is not only just, *but exceedingly glorious in God*, thus to visit the wickedness of the fathers upon the children, and of one generation of men upon another. It discovers that God is long suffering, slow to anger, and disposed to bear with mankind, and deal with them in mercy, as long as possible, as long as the welfare of the world will admit of. But it

is important, and for the good of mankind, that God should support his government, and should sometimes, after great forbearance upon a nation or family, call them in his providence to a solemn account, in the open view of mankind, especially in the time of some uncommonly wicked and dissolute generation; that it may prove a serious admonition to the world—that the justice of God, and his attention to the conduct of his creatures may finally appear, after it has been disregarded, through his great forbearance—and that men and nations, may be awed and restrained, and taught that forbearance is no acquittance.—It is glorious in God to visit the iniquities of the lewd, the intemperate, and the profligate, upon their children. It is doubtless a great restraint upon many thousands of parents, who for their children's sakes, are decent, reputable people. It leads pious parents to greater fidelity to the souls of their offspring, and is a check upon all but the most abandoned. The benefits of this mode of proceeding are undoubtedly exceedingly great. It also brings God into view, shows his forbearance to be forbearance, and not indifference—exhibits his hatred of sin, his justice, and his regard to the holiness and happiness of his creatures.—All the instances which have been mentioned in this dissertation, are now ensamples to us, and serious, useful admonitions, and will remain so to all succeeding generations to the end of the world.

Thus it is the established and avowed principle of divine administration, which God has adopted in the government of this world, to visit the iniquities of the fathers upon the children that hate

him, to the third and fourth generation—and this way of dealing with men is consistent with perfect rectitude—and is exceedingly glorious.

The preceding observations admonish us, that though God may bear long with a wicked individual or nation, he will call the criminal into judgment. There is no final escape, but by flying to the mercy of God in Christ.—These observations do also suggest, that when a people or individuals, are growing in wickedness, and are filling up the measure of their iniquities with uncommon rapidity, there is reason to expect that their destruction is drawing near, and that God is in his providence preparing them for a dreadful reckoning, in which he will visit upon them the iniquities of former generations.—But when there is a general reformation, and a people forsake the evil of their ways, and return unto the Lord, there is great reason to hope, however abandoned their fathers have been, that God will defer his wrath, and put off the day of his vengeance, and say unto them, as he said unto Josiah, “But to the king of Judah, which sent you to inquire of the Lord, thus shall ye say to him: Thus saith the Lord God of Israel, as touching the words which thou hast heard; because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation, and a curse, and hast rent thy clothes, and wept before me, I also have heard thee saith the Lord. Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered unto thy grave in peace,

and thine eyes shall not see the evil which I will bring upon this place."

GONEUS.

On the nature of the satisfaction, rendered in the atonement.

QUESTION. How doth Christ execute the office of a priest?

ANSWER. Christ executeth the office of a priest, in his once offering up of himself, a sacrifice to satisfy divine justice.

ASS. CATECHISM.

THE method of salvation, through the atonement of Christ, displays the infinite wisdom and goodness of God. It is suitable that we should endeavour to gain a right view of this atonement. For it is a fundamental doctrine in the Christian scheme, and a misconception here, may lead to consequences of a dangerous and destructive tendency.

We may believe that Christ, by his sufferings, hath endured the penalty of the law, in such a manner, as in this respect fully to satisfy divine justice. But the nature of this satisfaction, becomes a subject of inquiry. And it will be found that it does not necessarily terminate in the happiness of all the human race, but is rather an encouragement to the sinner, to set about the work of his salvation.

I. Concerning the nature of divine justice.

This is a formidable attribute; in it, God appears clothed in terrible majesty, making himself known in the judgment which he executeth. But it breathes the same spirit with benevolence, and has the same moral excellence. One individual principle actuates the divine mind. God is love.

This affection, in its different modifications, gains the name of the several moral attributes. Justice may be considered, that attribute which fixes the sanctions of the moral law, and looks to the well ordering of the divine government.

One of these sanctions consists in death, or endless suffering, as the wages of sin. This penalty is of great extent, and involves the offender in remediless ruin. According to the tenor of the law, sin is an evil of infinite magnitude, and exposes to interminable misery, as the just consequence. This penalty, however, does not originate in a vindictive, revengeful spirit. And justice would lay aside its claims, if there were no other end to be answered, but the gratification which arises from the misery of the offender. The infliction of penal evil, must have something to justify it besides the satisfaction which the misery of the creature can give to the divine lawgiver. It will not do to vindicate the penalty of the law, by saying, 'It is no more than the vile transgressor highly deserves.' There must be some further reason why such treatment of the sinner is just, or which constitutes his ill-desert. And if no reason, of a public nature, can be found for inflicting the penalty of the law, it ought in justice to be laid aside; for in such a condition as this, to exact punishment, would rather be the injustice and unfeelingness of a tyrant, than the tenderness of a wise and good sovereign. Hence we may inquire,

II. Why justice required satisfaction.

And here we may bring into view the public and general good, as the great object which renders such a satisfaction necessary. It

was not surely required for the sake of rendering God abundant in goodness, and ready to forgive. His moral nature is immutable, and can admit of no alteration. There is no want of compassion in him. Had nothing required the sufferings of Christ in the atonement, but a want of pity in the divine mind, they might have been spared. We must take heed, that we do not conceive of God as being unpropitious, malevolent, and revengeful. We must not find the ground of the atonement to lie in any such spirit of animosity.

But, it seems, that the best good of the intellectual and moral world, requires that God should appear to be a terror to evil doers. And this is to be seen, by his requiring the expiatory sufferings of Christ. The wise moral Governor, that he may be just, has an immense system of creation to watch over and protect. He has to guard and defend the rights and privileges of his moral government. This benevolent justice, which looks over creation with a watchful eye, is that kind of justice which rendered the atonement necessary. To maintain the interests of this kingdom it is requisite, that the divine law should be seen in its dignity, loveliness, and spirituality. And to this purpose, it must be supported; which is done by the atoning sufferings of Christ. Thus the law is magnified and made honorable. The divine authority of this law, is made to be respected through the holy part of creation.

Likewise, it is needful that there be an expression of the evil of sin. The good of the whole requires this manifestation. For thereby, holy beings are deterred from transgression, and preserved

in a state of rectitude. Also, a discovery of the turpitude of sin enhances the value of holiness, and renders it a greater good. In the satisfaction which is made by Christ, sin appears to be sin. The matchless sufferings of the divine Saviour, show that sin is an evil of infinite extent; and tends directly to mar the moral beauty of creation, and introduce confusion, and every evil work. Thus by this view of sin, holiness becomes more desirable, more lovely, and the happiness of the intellectual system is advanced.

We must further add, that God may appear amiable, and infinitely the best good, it must be seen that he has a detestation and abhorrence of sin. It is from the display of himself that his creatures are made happy. And that he may make the fullest discovery of himself, he must manifest his feelings with regard to the extreme vileness of sin. This is done in the atonement.—These are some of the important truths which the satisfaction of Christ has served to elucidate, and confirm; and for which it became requisite.

III. The satisfaction rendered in the atonement, is not to be viewed strictly as the payment of a debt.

Salvation is, indeed, blood-bought. The blood of Christ is represented as the price, which was laid down for redemption. But this must be viewed as a metaphorical expression, meaning that Christ's sufferings, and obedience, have made it consistent to forgive the sinner.

Placing the atonement precisely upon the footing of a pecuniary transaction, it is conceived, alters the nature of justice. In the payment of a debt, one equivalent good is rendered for another.

And thus the damage is repaired, and entire satisfaction made. But suffering can be no good, upon any principle. It can, in itself, be no gratification or benefit to the pure and perfect justice of God. He hath no pleasure in the death of him that dieth. He is a tender, compassionate God, and misery can be no adequate compensation for his goods which sinners have received and wasted.

The atonement, then, is not to be viewed as the payment of a debt, after our manner of negotiation, but is rather to be considered as an expedient which infinite wisdom has devised, rendering it consistent to forgive transgressors. The mere sufferings of Christ could have had no avail, to save, were it not for the great and extensive ends which they brought to pass. And, as far as these ends can be secured in a consistency with the salvation of guilty men, God will extend mercy. He will save to the uttermost; for his mercy endureth for ever.

We will now add a few reflections.

1. We learn the sufficiency of the atonement.

Christ hath made full satisfaction to divine justice. The atonement is of infinite value. There is no deficiency in the merit of the Redeemer. He hath taken upon himself the penalty of the law, and submitted to its condemning sentence. His amazing sufferings have displayed its purity, justice and holiness, not less, and even far more, than the creatures' sufferings could have done. When God spares not his own Son, but freely gives him up to the agonies of the cross, then sin appears to be sin; the law appears holy, just and good; the divine authority is clothed with dignity,

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and God is exhibited in his transcendent purity, viewing sin as odious, and delighting in holiness. These truths are not less clear in the atonement, than they would have been in the final destruction of the human race. Indeed, they are set forth in a vastly stronger light, on account of the matchless dignity of the divine Saviour.

So that we are not to suppose, that God's compassions can fail, by reason of any limitation in the atonement which Christ has made.

2. The sufficiency of the atonement does not imply that all are to be saved.

The satisfaction which Christ has rendered, is not such as to release the obligation of the sinner, and extinguish the claims of justice upon him. His character remains the same as before. His ill-desert is not diminished; and he is entitled to nothing but the wages of sin. The satisfaction is not so set to his account, as necessarily to discharge him from the condemning power of the righteous law. Christ has not so cancelled the debt of justice, as that the guilty offender must be set free. He is not substituted in the place of the sinner, in such manner, that his sufferings must, in equity, be taken in exchange for those which are the sinner's due.

The atonement does not necessarily terminate in the salvation of all men, any more than in the recovery of apostate angels, who kept not their first estate. God may have mercy on whom he will have mercy. He is still left free to dispense his mercies, as he pleases. If he sees wise ends to be answered, by leaving a portion of the human race to perish in unbelief, he has a right so to do. Notwithstanding the rich atonement, the renovation of the crea-

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ture still rests as an independent favor, to be bestowed according to his wise and sovereign pleasure. And we may be assured that God will save to the extent of his goodness. He will confer grace and glory upon lost sinners, as far as he can do it consistently with his own perfections, and the general good.

3. The sufficiency of the atonement is our encouragement, to set about the work of our salvation.

No one need despair, on account of any defect in Christ's satisfaction. The chief of sinners may come, and find ample provision. Christ hath given himself a ransom for all. He hath made such display of the excellence of the divine law, that this does not lie as an obstruction in the way to salvation. Whosoever will may come. The invitations of the gospel are free and large. A great and effectual door is opened. And it must be encouraging to guilty men, to know that the way is cleared, and they may be forgiven upon their repentance. The richness of the atonement is calculated to keep the trembling penitent from despondency. Who, in sincerity, ever sought, and was disappointed?

We have reason to bless God for this consistent plan of showing mercy. In his unsearchable wisdom and goodness, he hath devised a method, in which he can be just, and yet the justifier of such as believe. None but God, who comprehends his own existence, and the immense system of creation, could have seen how the atoning sufferings of Christ could have made such display of truth, as to render it consistent to exercise mercy towards the apostate creature. Glory to God, that on

earth is peace and good will towards men. In the view of these things, let us give all diligence to make our calling and election sure. Y. Z.

An explanation of the Prophecy of Daniel.

(Continued from page 171.)

NUMBER II.

Daniel's vision of the four beasts,
Chap. vii. 1—14.

GOD having effected his immediate purposes by impressing the mind of Nebuchadnezzar with an extraordinary prophetic dream, we do not find that he experienced any other divine impression, except that which premonished him of his own degradation and humiliation; but God proceeded to communicate his wife and holy designs to his servant Daniel. The first of these communications, like the dream of Nebuchadnezzar, prefigured a connected series and universal system of events to be effected in the kingdoms of the earth, to the end of the world. It consisted of a vision, which is related in the following manner. *Daniel spake and said, I saw in my visions by night and behold the four winds of heaven strove upon the great seas, and there came up four beasts, diverse one from another. The first was like a lion, and had eagles' wings, and the wings thereof were plucked, and it was lifted up from the ground and made to stand upon the feet as a man, and a man's heart was given to it. And, behold, another beast, a second, like to a bear, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo, another, like a leopard, and it had upon the back of*

it four wings of a fowl: and dominion was given to it. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly, and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it, and it was diverse from all the beasts which were before it; and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots, and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.—I beheld till the thrones were cast down, and the Ancient of days did sit—I beheld then because of the voice of the great words which the horns spake; I beheld even till the beast was slain and his body destroyed and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away, but their lives were prolonged for a season and a time. I saw in the night visions, and, behold, one like the SON OF MAN came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, and nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.—Thus we have Daniel's famous vision of the four beasts. And as it is the present design to explain the prophetic visions of this book, this merits particular attention. But to suggest minutely, all the subjects comprized in it, if it were practicable, would protract the subject to great extent, and perhaps embarrass, rather than edify the common reader. Let it therefore suffice to give a

summary and concise view of the subjects and events prefigured by the emblems of this vision. The identity of the explanation of this vision by the angel, with the interpretation of the dream by the prophet, is a sufficient evidence that they related to the same subjects. They will therefore be united in the explanation. In the interpretation of the dream, and of the vision, we are explicitly informed, that the four different materials of the one, and the four beasts of the other, typified four different kings or kingdoms, which should successively exist in the world. The prophet saw the four winds of heaven strive upon the great sea, the emblem of commotion and trouble, importing that these kingdoms should proceed from the agitations and contests of the nations of the earth.—The different qualities of the materials which composed the image, and the different characters of the beasts, denoted the different state, genius, temper, and manners, of the kingdoms which they respectively represented. Of these empires the BABYLONIAN was the first, and was represented by the head of gold in the image, to denote its magnificence, opulence and splendor, for which reason it is called (Isa. xiv. 4) *the golden city*; as it was represented by the lion among the beasts to denote its majesty, grandeur and power. The wings on the back of it denote the rapidity of its conquests, and the eagles' wings, its dignified and elevated state; eagles' wings in scripture being the symbol of elevation, Exod. xix. 4. How I bare you on eagles' wings. They shall mount up with wings as eagles, Isa. xl. 31. If the plucking of the wings, in consequence of which, according to the

figure, it fell to the earth, from which it was lifted up and made to stand on the feet as a man, and a man's heart was given to it, be applied to the empire, it denoted the humble condition, like that of man in his present afflicted state, to which it was subjected by the arms of its enemies. If to Nebuchadnezzar himself, it signifies his being deposed from his kingly throne, made to eat grass like an ox, with the restoration of his reason and royal majesty, after he had been taught by divine chastisements, that the heavens did rule.—As this is the last prophecy of the Babylonish empire in this book, or even in the sacred writings, it may be proper, in this place, to give a general account of it. BABEL or Babylon is the first name of a city which occurs in the history of mankind after the flood. It originated from that tower which the sons of men built in the land of Shinar, as that derived its name from the confusion which God introduced among the builders, to frustrate their impious design. It was built by Nimrod for the metropolis of his kingdom, Gen. x. 10. From that period it is not named in scripture till the days of Uzziah, or, perhaps, more probably the days of Ahaz and Hezekiah, kings of Judah; when it became an important subject of prophecy to the prophets, Isaiah, Jeremiah, &c. relative to its conquests, dominion, and terrible destruction by the righteous judgments of God. In what political state it existed through that extended period, whether as an independent kingdom, or a province of the empire of Assyria, it is foreign to the present subject to inquire, as that whole term preceded that prophetic series of events which is

the grand subject of this vision. Though it be exhibited in the reign of Hezekiah, (Isa. xxxix.) as an independent sovereignty, it is doubtful whether it is to be considered as the *lion*, as it appears after this to have been subject to the kings of Assyria, (see 2 Kings xvii. 24, and 2 Chron. xxxiii. 11.) from whom it was liberated by the united arms of the Medes and Babylonians. Nabopolassar, a Babylonish officer under the king of Assyria, availing himself of the effeminacy of his sovereign, assumed an independent state; and making affinity with the king of Media by the marriage of his son Nebuchadnezzar with the daughter of the Median king, the two kings combined their arms for the conquest of Assyria, subdued that empire, slew its king, and completely destroyed Nineveh, its capital. Nebuchadnezzar, taking the command of the Babylonish army, by his military skill and valor, subdued all the adjacent kingdoms, and making spoil of their treasures, and depositing them in Babylon, he made his empire the most extensive, and his royal city the most opulent of any, perhaps, that the world had ever seen. In Nebuchadnezzar, that famous conqueror, in Babylon that magnificent and impregnable city, and in that empire now elevated to the zenith of earthly glory, we see the head of gold diffusing its splendid beams, and the lion displaying his majesty and power.—But the successors of Nebuchadnezzar being weak, or luxurious and effeminate, or both, the empire soon began to decline; and the Medes and Persians, weary of the Babylonish yoke, combined for its ruin, and sending an army under *Cyaxares* the Median king, and *Cyrus* the

Persian prince, took the city and dissolved the empire. After this the golden head is not seen on the image, nor does the lion display his majesty before the beasts. Babylon, the beauty of the Chaldees' excellency, (Isa. xiii. 19.) was no more called, *The Lady of Kingdoms*, (Isa. xlvi. 5.) the empire was obliterated from the nations of the earth, after it had existed an independent kingdom, computing from Baladan in the reign of Jotham, or Ahaz, king of Judah 209 years; from the revolt of Nabopolassar, when perhaps it was most rightly considered the *Golden head* of the image, or the *lion* among the beasts, 87 years; 50 years after it had destroyed Jerusalem; and 539 years before the birth of our Lord and Saviour, Jesus Christ.

After this very brief description of the Lion, or the empire of Babylon, let us proceed to the second beast, which was like to

A BEAR. It is most evident, that this beast represented the empire of the Medes and Persians, as it was next to the lion, and this empire succeeded that of the Babylonians. It was represented by *the breast and arms of silver* in the image, to denote the inferiority of it to the Babylonian, and the union of the two kingdoms to form one extensive empire, and by a *bear* in the vision, to denote its *voracity* and *cruelty*. It is said to raise up itself on *one side*, importing that the *Persian* part of this kingdom outgrew and became more powerful and famous than the *Median*. It is said to have *three ribs in the mouth* of it, to typify the slaughter of men and destruction of lives effected by it. It is said that these ribs were in the mouth, between its teeth, signifying the tyranny and cruelty

with which it should oppress the conquered nations. If any prefer a more particular interpretation, they may understand the *three ribs* to represent three kingdoms subdued and oppressed by it, Babylon, Lydia or Sardis, and Egypt, or any other they shall select for that purpose. It was said unto this beast, or kingdom, *Arise, devour much flesh*. And the destruction of human kind, effected by its wars and conquests abroad, and by insurrections and rebellions, murders, massacres and assassinations at home, exceed all description.

The third beast was like a **LEOPARD**. This beast represented the *Macedonian* empire, or as it is frequently termed, *The kingdom of the Greeks*, which preceded that of the Medes and Persians. It was like a leopard, denoting its courage and fierceness; and the resolution, or rather rashness and impetuosity with which Alexander (by whom this empire was founded) fought his battles and pursued his conquests, were peculiar to himself. It is said to have upon the back of it four wings of a fowl, to denote the celerity of its conquests, as in the image it was represented by the belly and thighs of *brass* in reference to the *brazen* armour of the Greeks. It is said, *And dominion was given to it*. How astonishingly these representations were verified, will be perceived, only by considering, that Alexander conquered the Medes and Persians and reduced to his obedience their whole empire, comprizing all Asia Minor, Syria, Palestine, Egypt, Mesopotamia, Chaldea, Media and Persia, and added to this, the conquests of the numerous kingdoms between the Caspian sea on the north, and the Indian ocean on

the south, to the river *Indus*, and even the *Ganges*, on the east, and returned to *Babylon* in the short term of twelve years. These conquests were consequently not so much made by marching, as by flying upon his enemies, and this performed not with two but *four wings*, or the double velocity of a fowl.* These added to the states of *Greece*, conquered by his father *Philip*, and *Macedonia*, his hereditary dominions, constituted the most extensive empire which had ever been witnessed since the world began. This beast had four heads, and the empire was divided into four parts, which were governed by four different monarchs, the heads of their respective kingdoms.—As these beasts or kingdoms are exhibited in another vision which demands particular attention, a more minute description of them for the present shall be suspended, and we may proceed to a consideration of the

Fourth Beast. This was dreadful and terrible, &c. No name is given to this beast; but if it be the same with that which the apostle saw, Rev. xiii. 1. and the similarity of description is a sufficient evidence of it, it had the *mouth*, the authority and terror, of a *lion*, of the *Babylonians*; the *feet of a bear*, the rapacity and cruelty of the *Medes and Persians*; and the *body of a leopard*, the courage and impetuosity of the *Macedonians*, and represented the *empire of the Romans*, which com-

* The lion had wings upon his back, to denote the rapidity with which *Nebuchadnezzar* made his conquests; and these were *eagles' wings*, to signify the dignified and elevated state to which his empire was raised; but because the wings upon the back of the leopard only signified the celerity of *Alexander's* conquests, they were the wings of a (common) fowl.

bined in it the genius and character of all the kingdoms which were before it. In the image it was represented by the *legs of iron*. In the vision it is said to have *great iron teeth, for as iron breaketh in pieces and subdueth all things, and as iron that breaketh all these, shall it break in pieces and bruise, by its mighty conquests, as by its merciless oppressions and cruel exactions it should grind them as with iron teeth, and by its insolence and contempt of the conquered kingdoms, it stamped the residue with the feet.* This beast was diverse from the beasts which were before it. They were monarchies but this was a commonwealth. In the image it was represented by the legs of iron, and the feet part of iron and part of miry clay, which ran out into *ten toes*; and this beast is said to have *ten horns*, importing it should ultimately be divided into ten parts, or kingdoms: and it is well known that after the *Romans* from their insatiable appetite for dominion, like a voracious animal, had devoured the whole earth, had extended their conquests to the *Danube* on the north, and from the *Atlantic* on the west, to the *Euphrates* on the east, and had subdued the northern parts of *Africa* on the south, in the later periods of their empire experiencing the incursions of the barbarous nations, it was divided into ten principalities, or kingdoms, which were governed by their respective monarchs. To define these kingdoms is very difficult, as they were subject to revolutions, and appeared differently at different periods. They have consequently been differently computed by different authors, according to the time they have selected for their computation. It is difficult for the same reason, to describe the regions where they

existed. It is sufficient for the present purpose to remark, that after almost endless changes, they have for their present successors, those which are generally termed the kingdoms of Europe.

While the prophet was intensely considering the horns, behold, there came up among them another little horn, before whom three of the first horns were plucked up by the roots, and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things. This little horn we necessarily consider as another kingdom, rising up among the ten. The falling of three before it, its reducing three of the ten to establish and extend its own power and influence; the marks of description given of this horn demonstrate, that it is the power called antichrist, or the antichristian power and dominion. For,

1. It had eyes like the eyes of a man, signifying its discernment and policy. And until this kingdom was filled with darkness, Rev. xvi. did not the subtilty and address of the papal see in accomplishing its designs, exceed imagination and become proverbial?
2. It had a mouth speaking great things. The angel says, in the explication of the vision, v. 25. He shall speak great words against the most high, and wear out the saints of the most high, and think to change times and laws. How almost exclusively applicable to antichrist, blaspheming God and persecuting his people have been, is very generally known.
3. The term assigned for the duration of this horrid blasphemy, persecution, and impious usurpation of divine authority and prerogatives. A time, a year; times, two years; and the dividing of time, or half a year, making three years and a half, the term to which the impi-

ous reign of antichrist is limited in the Revelation of the apostle John. How wonderfully events have illustrated and confirmed the representations of this vision, in all the parts of it, when applied to the Roman empire, and with respect to antichrist, is so very obvious, that it can receive no improvement by further explanation. The vision is yet in progress. I beheld, says Daniel, until the thrones were cast down; in the margin, set up. If we take the text, are we not to understand it of those thrones or kingdoms of which he had been speaking. Or if we take the marginal reading, is it not a representation similar to that of Isa. chap. vi. I saw the Lord sitting on a throne high and lifted up. V. 25. But the judgment shall sit.—Does not the passage import, that the blasphemy and persecution of the little horn, or antichrist, produced a judicial process against him, and the throne of judgment being erected, the ANCIENT OF DAYS, the great Jehovah, sat upon it, attended by thousands and thousands of his ministering servants, an innumerable company of angels. And the books were opened, the process commenced, the accusation and complaints against him for his usurpation and impiety and cruelty were produced; and, says Daniel, I beheld till the beast was slain, and his body destroyed and given to the burning flame, intimating that for the impiety of antichrist, God will destroy the Roman empire, and leave it neither root nor branch. As for the rest, the other beasts, or kingdoms, they had their dominion taken away, they were deprived of their sovereign power and authority, but their lives were prolonged for a season and a time, their bodies continued to exist, and other em-

pires were erected out of them; but this shall be completely destroyed, and have neither heir, nor successor; no earthly kingdom shall be formed out of its ruins, but it shall sink as a millstone into the sea, and be found no more at all.—I saw in the night visions, and behold, one like the son of man came with the clouds of heaven, and came to the ANCIENT OF DAYS, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Ver. 27. 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. In the dream, the stone became a great mountain and filled the whole earth. The four great empires having successively risen, and kept the earth in a state of constant agitation and convulsion, like the troubled sea when it cannot rest, and filled it with blood and carnage, and misery and death, displayed their power and wealth in the most splendid form—and having been exhibited as so many monuments of earthly instability and the frailty of human greatness—crumbled to ruin—and antichrist having displayed the arrogance, pride and wickedness of the human heart, in blaspheming God, and anathematizing and persecuting his people; they are compelled, in succession, to retire from the stage of action, that the prince of peace may be introduced, exert his benign influence, and display, on the grand theatre of the universe, the excellence and felicity of his peace-

ful and righteous reign, and all the preceding horrid and dreary scenes made to serve as a foil, as a shade, the more impressively to illustrate the purity and blessedness of his holy kingdom on earth, and his glorious and eternal kingdom in heaven. Happy era! How consoling it is after having been so long tossed on such a tempestuous sea, to arrive at length in such a secure and peaceful haven? After having been convertant through this succession and long duration of empires, with commotions and revolutions, war and blood, rapine and cruelty, oppression and persecution, murders, massacres and assassinations, discord and contention and human misery in all its various forms, to come at last to the peaceable and blessed kingdom of Christ Jesus, when the wolf shall dwell with the lamb, and the leopard lie down with the kid, the lion shall eat straw like the ox, and the sucking child shall play on the hole of the asp, and the weaned child put his hand on the cockatrice den, and there shall be nothing to hurt nor offend in all God's holy mountain.—How animating, how refreshing even in prospect! How does it constrain us to pray, come Lord Jesus, come quickly! Amen.

(To be continued.)

Report of the Directors to the ninth General Meeting of the London Missionary Society.

(Continued from page 198.)

THE Directors next proceed to inform the Society of the progress of the missionary work in their different stations at the colony of the Cape of Good Hope; in which there will be found abund-

ant occasion of thanksgiving to God, for the personal protection which he has been pleased to afford our brethren, and the blessing which he has impressed on their faithful labors. It will probably communicate the clearest view of the general state of our missions there, if we briefly mention them separately, and with some regard to their local situations in that settlement. On this ground we begin with that at Cape-Town, under the direction of the brother Manenberg, sent out about three years since by our Society from Holland; and who, on his arrival there, was taken under the more immediate protection of the South African Society, and employed to labor in the ministry among a congregation of Christians, as well as to attend to the religious instruction of the heathen; the latter being more numerous there than at any other place in the colony. The energy, zeal, and fidelity with which this good man discharged these important duties, have excited, indeed, the displeasure and opposition of some professing Christians, who appear to have acted under the influence of prejudice; but, on the other hand, have been favored with the divine blessing in so great a degree, as to increase considerably the disposition to attend the public worship of God, by which means that efficacious grace has been communicated, which has brought salvation to many. The conversion of the heathen, however, being the more immediate and direct object of his mission, seems to have engaged his unwearied activity; and, communicating to others the same zeal with which he himself was inspired, the effect of their united efforts is thus expressed in the Annual Report of

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the Society above mentioned, and in other letters from that colony: "Our exertions in this metropolis, have been very abundantly blessed. The number of the converted heathens is considerable, who manifest the power of the Spirit, not only in the public worship, but in their intercourse among themselves; so that while we lament the declension of zeal for the cause of Jesus among many professors, which ought ever to be spreading forth, his holy name is daily more and more adored among the heathen." They add also, "If we look upon the great number of heathen who come under the hearing and teaching of our brother Manenberg, in comparison of the small number which before attended, we ought to feel the utmost thankfulness, as well as most earnestly pray that we may be helped in our work, and that the time may fast advance when the light of the gospel may pervade the dark regions which surround us: and if we reflect on the events of the past year, we have less occasion to dwell on our disappointment, than to declare our gratitude to Him who rules in Zion; who has caused the work of our hands to be blessed, and difficulties remarkably to vanish: who has also removed out of the way the obstacles to the instruction of the heathen."

Our next Missionary station is at Stellenbosch, about twenty miles from Cape-Town; and is under the care of the brother Bekkar. This devoted servant of our Lord had formerly resided in that place, and had been much affected with the deplorable ignorance of the heathen around him. In consequence whereof, on his return to Europe, he offered his services to our society, that he might

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entirely consecrate himself to the work of their conversion. He went out in the same ship with the Missionaries Manenberg and Vester; and the letters since received from him are so highly satisfactory, that the Directors are only restrained by the necessary limits of a report, from inserting the whole of them. They convey, however, intelligence, that several poor heathens embrace joyfully the Saviour of Sinners, manifest in their experience the genuine marks of a Divine work; and one of them, on the near expectation of her departure into the eternal state, expressed the most comfortable persuasion of her personal interest in the love of Jesus, and the redemption procured by his death.

This useful Missionary has opened a school also, for the advantage of the children of the Hottentots; and mentions, in his last letter, that the number of those who then attended was thirty.

Bastian Tromp, a native of Holland, and sent out by our Society, in connection with that at Rotterdam, is the Missionary who, in pursuance of the plan laid down, comes next under our attention. He arrived at Cape-Town several months before the two Missionaries already mentioned; and labored there with much acceptance, both among Christians and Heathens, till the period when Manenberg was appointed to fix his station at that place. In June 1801, he departed from thence to the spot where he has since exercised his ministry; which is called Waggon-maker's Valley.

In the commencement of his labors he met with opposition from some persons in the vicinity, who, although bearing the name of Christians, were inimical to the

instruction of the uncivilized heathens in the doctrines of Christ; and these men not only traduced the Missionary cause, and misrepresented its object and tendency, but earnestly entreated the government at Cape-Town, to suppress the mission, and send away its leader, as a seducer of the people. The Governor-general Dundas, was, however, so well convinced of the motive which induced this opposition, and understood so justly the beneficial influence of the principles of Christianity, in promoting the general interests and tranquillity of the colony, that he wrote himself to this worthy brother, encouraging him to remain there, and assuring him of his protection. Thus supported, he has continued to apply himself, with commendable assiduity to the discharge of his duty; and labors amongst different sorts of heathens, such as Hottentots, Boschemen, and slaves from Mozambique; in some of whom he expresses the hope that he perceives the work of the Holy Spirit. At the monthly prayer-meetings, he says, "When we bow our knees before the throne of grace, they cry out, we thank God that you are come to us." He exercises his ministry in the house built for public worship, twice on the Lord's day, and every Tuesday in the afternoon. In the house of a Christian friend, he preaches every Thursday afternoon; and to the family in which he lives, and as many as chuse to attend there, he engages every evening in an exposition of the Scripture, and in prayer. The number of heathen slaves who attend, varies according to the disposition of their masters. Many of them, he says, express a great reverence for

the gospel ; and rejoice that they hear of a crucified Saviour. Great peace and love prevail among the heathen. Twenty of them are now learning the alphabet, thirty can spell, and five can read, and are learning the catechism.

There are several other stations occupied by Missionaries sent out by this society ; and we have reason to hope, that the blessing of God rests on their ministry. One of them is at Zak River, which is about nineteen days journey from the Cape, where the Missionary Kicherer is now settled. The preaching of this minister of the gospel seems to have been attended with considerable effect ; but he has been principally employed in itinerant labors, so that these effects cannot be so distinctly stated. He accompanied two of the brethren to the Corannas, to establish a Mission among them, whereof we shall soon speak more particularly ; but partly on account of his health, and partly at the desire of the heathens at Zak River, whom he had visited once or twice before, he decided, with the approbation of the brethren, to settle at that place. It appears that he is there assisted by a young man of the name of Schols, whose conversion to God is among the fruits of his ministry, and to whom he is affording such appropriate instruction as may qualify him for future usefulness among the heathen. Another station is at Graaff Reinet, which approaches the limits of the colony towards Caffraria, and where a considerable number of the heathen are hearing the word of life from the Missionary Vanderlingen. At this place the Missionary Society are now the proprietors of a piece of ground of 2660 feet long, and 537 broad ; which is the dona-

tion of the Commissioner Maynier, a most distinguished protector and friend of the Missionary cause ; to whom we have, on many occasions, been highly indebted.

Hitherto we have had occasion to bear our testimony to the meritorious services of our foreign brethren in the African Missions. We have now the satisfaction to record the equally exemplary zeal, devotedness, and fidelity of one of our own countrymen, the Missionary Anderson : he arrived in Africa about two years ago, near the time that a deputation from the people, called the Corannas, had reached one of our Missionary settlements, intreating, that some persons might be sent among them, to instruct them in the Christian religion. This request having been repeatedly urged with great importunity, the above-named brother was appointed to this service, which he cheerfully undertook, in company with Kicherer as before stated, and a zealous and pious young man, a native of the Cape, of the name of Kramer. After a fatiguing and dangerous journey of about five weeks, they reached the place of their destination, called the Riet Fountain, which is on the western coast, in the latitude of twenty-nine degrees south, near the Great or Orange River. Here they commenced their labors among Heathens of different nations ; such as Hottentots, Corannas, some Namaquas (whose general residence is to the north-west) and some Briquas, who reside in the north-east ; and that numerous class of men, called Bartsards. To some of these who understand the Dutch language, they had direct access (Anderson having acquired the knowledge thereof ;) and to others they ap-

plied, through the medium of interpreters, whom Providence had raised up for them, two of whom appeared to be themselves experimentally acquainted with the power of that divine word which they were instrumental in conveying to others. They were afterwards induced to remove from this place, by the repeated applications of a considerable number of Bastard Hottentots and others, who lived about eight days journey lower down the Great Orange River; and who were very desirous of being instructed in the way of salvation, and to hear the word of life preached: they met them half way on the third of June, to their mutual joy, and found among them a general desire for instruction. The Missionaries reside in a house constructed with reeds, which is capable of containing about 400 persons, which is about half the number of those who were under their superintendence, including men, women, and children, and were gratuitously supplied with as much provisions as were necessary. Unacquainted with the principles of agriculture, these nations live almost entirely on animal food; and therefore are obliged frequently to change the place of their residence, to procure subsistence for their cattle. The Missionaries had attempted to raise corn; but from their imperfect implements, and ignorance also of agricultural pursuits, they had not succeeded; but have the intention of repeating, with more advantages, the important experiment. They have not discovered among these nations any sentiments or observances connected with religion; but nevertheless, think they are likely to receive the gospel dispensation, as well as other nations

also, which border on theirs. They shew many proofs of affection to the Missionaries; and although they had been settled with them only six months, yet about twenty of them, had begun to read, some could spell, and others were learning the alphabet: indeed, the disposition to receive this kind of instruction was so great as to render further assistance necessary; and we have reason to think, that it is by this time supplied. The Missionaries express the strong persuasion also, that spiritual impressions have been made on some of these heathens; and, on account of the departure of Kicherer, and the prospect of forming a Christian church among them, it has been judged expedient, and even necessary, that the brother Anderson should receive ordination to the pastoral office, which has accordingly been administered at Cape-Town, by some of the ordained Missionaries then present. The great distance of this station from the capital, and the infrequency of the communication, will not permit us to indulge the expectation of hearing again very soon from our dear brethren: it has, however, afforded us much satisfaction, to learn that two commissioners, appointed to survey and report on the state of the colony, had visited it, and expressed to the government the persuasion they entertained, That the exertions of the Missionaries would prove one of the most powerful means of civilizing the natives, and tranquillizing the colony.

There are two other individuals who are entitled to be mentioned with respect in this report;—one of them is named Verster, a native of Holland, who was sent out by our Society, with a particular

view to assist our much valued friend, the Rev. Mr. Vos, in his very extensive and useful sphere of action, at Rodesand and its vicinity; and we have the satisfaction to hear that his occasional services in that district, are attended with the divine blessing. The other is a native of Mozambique, who had there been sold as a slave, and carried into the colony of the Cape: the providence of God then brought him under the awakening ministry of the Rev. brother Vos, just mentioned, and his grace accompanied the word preached, so as to render it effectual to his salvation. For several years his conduct has adorned the gospel of God our Saviour; and for the two last especially, he has experienced an earnest desire to be instrumental in communicating to others those precious truths which he has himself found to be the favor of life unto life. This young man, already free in the Lord Jesus, the Society has redeemed from civil bondage; and as he has been favored with strong intellectual endowments, which are now under a sanctified direction, he has been placed under the care of the Society at the Cape, that he might receive the advantage of a suitable education, and especially more full instruction in the principles of religion, in order to qualify him to accompany some other Missionaries to the extensive region of Mozambique, and thus attempt to introduce into his native country, which is now full of the habitations of cruelty,—that gospel, which brings healing and salvation under its wings. In the mean time, he is exerting himself, with commendable zeal, in the instruction of the heathens at Cape-Town.

The individual, whose name we shall now add to this catalogue of worthy Missionaries, is our highly revered and beloved friend Dr. Vanderkemp; a Christian, to whom God has been pleased to communicate, in abundance, the sacred gifts and graces of his holy Spirit; and to qualify him, both in disposition and in talents, for occupying a distinguished place among the heralds of the Redeemer's kingdom. The modest merits of this superior character would gladly retire from notice, and avoid all human applause; yet, against his consent, the decision of the Christian world, who contemplate the sacrifices he has made, the dangers he has incurred, his unwearied labors, his simplicity and condescension to the most depressed of the human race, his steadfast faith, his ardent and exalted zeal and devotedness to the Lord Jesus, which prevail above the love of life, or the fear of death, will assign him in the records of the Christian history a station advancing towards that of the apostles, and distinguished among those eminent names in succeeding periods, whose praise is in the churches.

In our last report, an intimation was given, that he was likely soon to commit the station at Graaff Reinets to the care of Vanderlingen, and to remove to a place at a considerable distance. In this journey, he was attended by a young Englishman, named James Read, whose conduct has been so uniformly becoming his profession, that he has acquired the particular affection and high esteem of Dr. Vanderkemp, as well as that of the Directors. We have been informed by subsequent advices, that they arrived in safety, after a perilous journey at Al-

goa Bay, on the eastern coast of the colony, in the latitude of twenty-nine degrees south. About 100 Hottentots accompanied them from Graaff Reinet, under the escort of Major Sherlock; some of whom separated from them on the way, and others joined them: there were about eighty when they arrived at that place. It appears that this measure was the effect of a correspondence betwixt his Excellency General Dundas, the governor of the colony, and Dr. Vanderkemp: the former, prompted by the humanity of his disposition, and the just sentiments he entertained of the influence of Missionary exertions in civilizing the natives, and promoting the peace and prosperity of the colony, requested the latter to furnish him with a plan for the formation of a Hottentot-village, with a view to their civilization, by means of their instruction in the principles of religion and the pursuits of agriculture, and those other arts which are requisite in the first stage of society, and have a tendency to introduce gradually its higher institutions. The plan which was suggested by Dr. Vanderkemp was approved of by the governor, who expressed his intentions of supporting it, by furnishing provisions to the Hottentots for a reasonable time, and sending a part of the materials necessary for the construction of the intended settlement. This has actually been accomplished; so far, at least, as relates to the provisions, which were sent in a ship appointed for that purpose. At the time now referred to, the account of the signing of the preliminaries of peace reached the colony; and in the uncertainty respecting the power to which the sovereignty of it might ultimately belong, his

Excellency thought it advisable to postpone the final adjustment of this measure to the ratification of the treaty. Since that period, we are without any direct advices from Dr. Vanderkemp; but have received letters from Cape-Town, which mention, that the settlement at Algoa Bay had been disturbed by an attempt of some of the natives to plunder it, and who succeeded so far, as to carry off some of the cattle; which, however, were afterwards recovered. It was understood, that this happened at a time when the military were absent. Subsequent letters received from thence ascertain, that the Doctor was still at Algoa Bay; but are silent as to further disturbances.

As the Directors consider this Missionary settlement, under the superintendance of Dr. Vanderkemp, to be a measure of great importance, and as bearing a very favorable aspect on the civilization of the heathen, and is calculated to bring great numbers of them into a position far more accessible than they otherwise would have been to religious instruction, they have determined to comply with the Doctor's recommendation, and to afford him such pecuniary assistance as may be requisite to carry it into effect. They have accordingly lodged a credit with the Directors of the South African Society, to the extent of 500*l.* in his favor, to be used by him, if the circumstances of the colony continued to display the same encouraging appearances respecting this plan: and at the same time, they have also expressed their disposition to enlarge this sum, should it hereafter be necessary. Besides this, they have sent out a number of such implements as were judged proper for

the intended buildings. In the probability, however, that this colony might pass again into the possession of the Dutch government, and that they might be deprived of the friendly protection of General Dundas, they made respectful application as mentioned in the last report to Mr. Jansen, his successor, in behalf of their Missionary objects; and have now the pleasure to mention, that his reply was of a very favorable nature; and assured them of his friendly disposition towards them, and determination to make it the subject of particular consideration with his predecessor.

In the last report, the zeal and activity of the Directors of the South African Society were recorded; and we have now the satisfaction to renew this testimony in their favor. These devoted servants of our Saviour are exerting themselves with unabated energy to promote, by various means, his kingdom among the surrounding heathen: for this purpose, they are erecting, at a great expense, and have nearly finished, a commodious building at Cape-Town; in which their prayer-meetings for the spread of our Saviour's kingdom are to be holden; and the heathens are to enjoy the advantage of private instructions, and of the public ministry. They have also formed the important resolution of establishing a Seminary, for the purpose of communicating appropriate instruction to the converted heathen, and afterwards sending them out as Missionaries, or interpreters, to those regions in the interior, with whose language they are acquainted. In this work they request our co-operation: and as it appears so eligible a means of accomplishing the great

object of our Society, which is the conversion of the heathen, we should be very happy to lend them our assistance, if the liberality of the friends of the institution should enable us to do it, consistently with the claims which our extending plans will soon have upon our funds. It would be the more gratifying to us, because these worthy brethren have, by their generosity, greatly alleviated our burdens, and sustained our expenses; having taken upon themselves the charge of providing both for Manenberg, Tromp, and Maart. Their zeal also for this object, is manifested by the intercourse which they maintain with serious individuals, who are dispersed in various parts of the colony; rousing and exciting into activity the latent principles of grace, and stirring them up to vigilant exertions, for the instruction of the heathens in their respective vicinities. In many instances, they have imparted to others the zeal with which they are themselves inspired; and the beneficial fruits of it appear from the reports in our possession, from different parts of the interior. We have also to mention the formation of a distinct Missionary Society at Stellenbosch, in that colony; the Directors of which have expressed their desire to maintain an intimate intercourse with ours, and a disposition to aid, with their funds, the measures we may pursue in Africa, so far as they can make it convenient: and in proof of their sincerity, they have already taken upon themselves the charge of the before-mentioned Missionary Bekkar, who resides in that place. These Christian brethren were formerly in immediate connection with the Society at Cape-Town; but having

conceived that the great object would be best promoted by their acting distinctly and independently, they have accordingly formed themselves into a separate body, under the name of the *Stellenbosch Co-operating Society* : and as they appear to be actuated by the same ardent desire to promote the cause of Christ which animates their brethren at the Cape, we have only to manifest to both that sincere affection in which they equally share, and to offer up our intercessions for the gracious and abundant benedictions of the great Head of the church on their respective endeavors, to advance his kingdom in those dark regions which surround them. We have thus closed our report of the state of our Missionary concerns in Africa ; but before we proceed to other subjects, let us from this station take, as in one view, a retrospect of the course we have travelled in that country : it will have a tendency to cheer our hearts, invigorate our energies, and awaken our gratitude into new songs of praise.

We have the strongest reason to believe, that many thousand heathens in Africa are now hearing the gospel of salvation from the lips of those Missionaries who have been sent out by this Society. We have also reason to hope, that many amongst them, who were lately afar off, have become fellow-citizens of the saints, and are now a part of the household of faith. A considerable number of the rising generation are receiving that beneficial instruction which is at once adapted to advance their station, and increase their usefulness in civil society ; and which especially tends to form them into honorable members of the community of saints, and active in-

struments in promoting the kingdom of Christ. Among many of the Christians, we observe an energy unknown and unexerted before : a time of refreshing from the presence of the Lord, the effects of which are felt to the extremities of the colony. In many of the heathen tribes, there appears an attention to divine instruction ; in many others, a desire to have the preachers of the gospel sent among them ; and various circumstances concur to encourage the hope, that their minds are under a sacred preparation for the gospel dispensation. Already our Missionaries are instructing those tribes and nations whose memorial has scarcely reached us, and is hardly to be traced in the records of history. Till lately they have probably not heard of the name of Jesus, nor the efficacy of his blood to procure the remission of their sins : others, equally unknown to us, but who have received some indistinct rumours concerning the object of our Missionaries, have expressed their desire to have some sent to them ; and this we have the pleasure to say, is likely to be soon gratified ; as two young men from the Berlin Seminary, named Palm and Ulbricht, who are in connection with our Society, and who have been long detained in Holland, are now on the point of departure to that colony, accompanied by some other brethren, sent out by the Rotterdam Society. Let us connect these in our daily prayers, with their fellow-labourers, both in Africa and Otaheite, who are already entered into their Missionary warfare. Actuated, we trust, by the noblest motives by which the human mind can be swayed ; they have relinquished the enjoyments of civilized society, for the

disgusting intercourse of the rude and uninstructed heathen; some of them have suffered the want of all things, have been, like the apostle, in deaths oft, in perils of waters, in perils of robbers, in perils by the heathen, in perils in the wilderness, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. With the enjoyment of the approbation of Christ, which is their best reward, may they see also accomplished the next desire of their hearts, in the conversion of many heathens to him!

The Directors have, in the next place, to inform the Society of the result of the labors of the Rev. Mr. Hillyard at the station assigned him at Twillingate, in Newfoundland. In the former Report, they expressed their approbation of his conduct, and noticed the usefulness of his ministry; since then, the period for which he engaged his services to the Society having expired, he has been induced, for various reasons which appear to us satisfactory, to return to his native country; and at present it remains uncertain, whether he may again resume his connection with the religious society at that place. From a principle of justice to this serious and excellent young man, as well as from the sincere affection which we feel towards him, we must bear our testimony to the faithfulness, assiduity, and success, which has distinguished his ministry among that people; and we cannot do it so well as in the words of our highly esteemed brother, who is perfectly acquainted with their local circumstances, and has manifested the most persevering and commendable attention to their spiritual prosperity. "During the

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term, he says, for which Mr. Hillyard pledged his services, he has labored, day and night, in public and private instruction: he has endured hardship not only from the climate, but from want of shelter and suitable food, and from the extremely uncivilized manners of the remote islanders. The Lord has blessed his efforts, in a degree that has seldom been heard of in a similar situation;—twenty-eight persons having been formed into a church of Christ, fourteen others, chiefly young men, joined stately in public prayer together; and at least half that number of young women, apparently under spiritual concern." We have also seen a letter from a member of the church, expressive of the greatest respect for his pastor; stating in affecting terms their present destitute situation, strongly intreating that a serious Christian may be sent out, who may preach the gospel to them, and instruct their children in common learning, and for whose support he thinks they could raise eighty pounds per annum. He intimates, that a serious, plain Christian, well instructed in the scriptures, and who has the good of souls at heart, might be suitable for their purpose, although he did not possess the advantages of learning, or very shining talents. We hope the great Head of the church, by means of our Society, or by other means, will provide a suitable pastor for this distant branch of his church, who shall promote and increase the good work so happily begun.

The two Missions which have been for some time established in Quebec, and the Bay of Chaleur, are, in many respects, circumstanced alike. They are both exposed to a considerable degree of ab-

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loquy and opposition, from some of those who bear the Christian name around them; and yet, both of them seem to be attended with beneficial effects. Mr. Bentom, who is settled at Quebec, and who appears to maintain and defend boldly the distinguishing principles of the gospel, surrounded by those who reject and condemn them; and whose addresses to the conscience seem likewise to be very close and energetic, by which the corruptions of the human heart are roused into open hostility against him; yet mentions, in his last letter, that there are some precious souls whom charity and their pious conduct and devout breathings, oblige him to believe that, by his instrumentality, they have been brought out of nature's darkness into the marvellous light of the gospel; and adds, that he has great hopes a good work is going forward among them.

Mr. Mitchell also, whose station is at New Carlisle, in the Bay of Chaleur, observes with thankfulness, that the work of the Lord continues to prosper in the midst of opposition; and a letter from the members of his church mentions, that two praying societies have been formed amongst them; and great attention paid to the instruction of the rising generation. They express their gratitude to God, and to the Society, for sending the gospel among them: a blessing which they appear highly to value, and suitably to improve.

The original purpose of the Society, in sending those two persons to Canada was, that they might obtain such information there of the contiguous heathen, as might induce them, in the course of a few years, to undertake a mission among them; and

thus fulfil the direct and most prominent object of the institution. Mr. Mitchell does not seem to have lost sight of this matter; but has been hitherto so circumstanced, as to have been prevented from procuring that information concerning them, which we hoped before this to have received from him.

Having now stated to the Society an outline of the measures which have engaged their attention during the past year, and acquainted them with the general state and principal effects of its different Missions, the Directors have now to specify the objects which at present engage their attention, and the proper accomplishment of which has long lain very near their hearts; but before they proceed further, they must fulfil the painful task of recording the loss which this Society has sustained, as well as the religious world at large, by the death of its late highly respected Secretary, the Rev. Mr. Eyre, who was one of its institutors; and, to the latest period of his life, embraced its great objects with unabated zeal and affection. His memory will long be cherished in the wounded hearts of his nearest and most intimate friends, and be retained by all who knew him in the highest estimation; but his best eulogium, and his most valuable memorial, will be found in the beneficial effects of those various plans of Christian benevolence which originated in his warm and affectionate heart; which were matured in his enlarged and comprehensive mind; and are likely to be the source of the most important benefits to surrounding countries, and to future generations, in a long succession.

The Seminary at Gosport, un-

der the superintendence of the Rev. Mr. Bogue; and that at Rotterdam, under the care of the Society there, contain the principal instruments of our future Missions. In the former, there are eight individuals devoted, we trust, to the service of our Lord; among whom some are adapted for the communication of evangelical instruction in India, or other civilized countries; and one to the unbelieving descendants of Abraham. In the latter, there are some who are qualified to strengthen the Missions in Africa; and others, to introduce new ones in the island of Ceylon; and, besides these, we have one in Scotland, who appears adapted to any accessible station in Asia. These different objects have already received the sanction of the Society; and whether we consider them separately, or in their aggregate importance; whether we contemplate some of them as to their population, and others in respect to their influence on the general interests of the world,—we must be deeply impressed with the necessity of uniting every principle of prudence and precaution with that unremitting vigilance which allows of no culpable delay. On the next anniversary meeting it is their earnest hope, that they shall have the privilege of announcing to the Society the execution of some of these measures. They trust that their solitary Missionary in India (Forsyth) who has long expressed his ardent desire for assistance in that extensive field of action, will have this desire gratified; and that the many millions of heathens in those idolatrous regions, will be continually receiving fresh accessions of Christian Missionaries from this Society and others, who, like friendly allies,

will afford their mutual aid in the cause of their common Lord.

The natives of Ceylon who bear the Christian name, whose number is estimated at 100,000, have, we are informed, for several years been destitute of religious instruction; and, most probably, are fast relapsing into heathenism; but the Chief Shepherd has, they trust, inclined the heart of the brother Ringeltaube to seek out these wanderers, and bring them back to his fold. Having resided some time in India, and being informed of their state by Mr. Gericke, the Danish Missionary, so well known for his devotedness to the cause of our Saviour, and being also charged by him to represent their case in England, he has felt the strong claim which they have upon the attention of Christians, and has accepted the invitation of the Directors to form a part of a Mission to that island. They hope that brother Frey also, a descendant from Abraham, and now the heir of his faith, will soon have the desire of his heart fulfilled, and bear his testimony to the Jews, that the Messiah is already come, and that it is in vain to look for another.

It will, however, doubtless, occur to those who take a suitable interest in the concerns of the Society, that the accomplishment of these various objects will unavoidably occasion a very increased expenditure of its funds. Indeed, the disbursements of the last year have greatly exceeded its income, and rendered it necessary to dispose of some part of that property, which the Directors would have been glad to have retained as the basis of its permanent support. It will be extremely manifest to those who attentively reflect on the subject, that, without

an adequate and permanent foundation, the Directors cannot embark in new and extensive undertakings, however promising and desirable, since they would thereby expose the Society to the danger of disorder in its affairs, and of their bringing dishonor on the cause. It is not doubted that this short intimation will produce that spontaneous liberality, which will render a more impressive address on this subject unnecessary. In the mean time, we have to notice with satisfaction, that some friends to this great object, have lately, by their testamentary dispositions, manifested that its prosperity after their decease, was an object which occupied their anxieties during their lives.

The Directors cannot conclude this Report without expressing their sense of the gratitude which is due to Divine Providence, for the high advantages of a religious nature which are enjoyed in this country, under its happy constitution, and the mild and tolerant administration of his Majesty's government; by which, they are not only protected in the personal enjoyment of these sacred privileges, but have the opportunity also of communicating them to distant lands: thus advancing the honor of the British name, by the exercise of the best dispositions which belong to our nature, and the communication of the highest benefits which can be conferred upon other nations. With equal satisfaction, they express also their persuasion, that a just concern for the honor of the Redeemer, in the conversion of the heathen, appears to increase among Christians; and although it still falls far below the importance of the occasion, and the extent of their duty, yet it justifies

the hope that this sacred impression proceeds from the highest source, and that it will gradually spread among the churches, and produce the most beneficial effects. With sincere satisfaction they recognize the meritorious zeal of other societies; and rejoice in every instance of their success. It is their earnest desire, that the promotion of this sacred cause may engage the friendly competition of every branch of the great community of Christians; and they will not cease to offer their supplications, that a divine benediction may attend them all. Till within a few years past, three Societies* had the exclusive honor of sending Missionaries from this country to the heathen; and these are justly entitled to distinguished respect in the records of the church. Roused by their example, others have now entered into this immense field of Christian benevolence, and partake in their labors. One Society is promoting this great work, by the translation and circulation of the Scriptures and religious tracts, in the populous region of Hindostan, before the power of which the strong holds of Satan are already beginning to shake†: another is planting the standard of the Cross in the confines of Europe and Asia; to which we hope the tribes of Tartary and the deluded advocates of the Koran will in due time repair‡; whilst a third|| is attending to the instruction and prepara-

* The Society for propagating the Gospel in Foreign Parts: and those in the Moravian and Wesleyan connections.

† The Baptist.

‡ The Edinburgh Missionary Society.

|| The Society for Missions to Africa and the East.

tion of accepted Missionaries, and thus laying a good foundation for future usefulness. These, as well as this Society, are the fruits of the zeal of Christians in Britain, whilst the churches in America also, inspired by similar motives, are sending forth, in various directions, their harbingers of the gospel among the Indian tribes; and have already received the cheering accounts of its favorable reception.

On the continent of Europe, we perceive the beams of evangelical light rekindling in several places, and contending with the principles of error and infidelity which have pervaded those regions where the pure doctrines of the reformation were formerly maintained; while the hand of Providence has thrown down the principal barriers of superstition in those countries over which Antichrist had long stretched his bloody and despotic sceptre, and has thus prepared the way for the entrance of the gospel.

These are events, which some may consider as those common occurrences which arise in every age, and are connected with no important result; but this Society will rather cherish the hope, that they are the effects of superior impulse on the mind, and a part of the arrangements of an infinitely wise and unerring Providence, which has determined the ultimate renovation of the world after a long season of darkness, depravity, and disorder; and is now introducing the dawn of that bright period which, from the beginning, has been the favourite theme of prophecy, the hope and consolation of the church, and is the chief glory of the Christian dispensation.

To this great consummation it

is the privilege of the disciples of Christ to look with that firm confidence, which has for its basis the unerring records; and whilst it is their duty also to promote its approach by all the means which the Scriptures suggest and allow, they will cheerfully refer the event of their humble endeavours to Him who has reserved in his own hands the times and the seasons. Stedfastly looking at the unfailing promise, their persuasion of its accomplishment at the right period, rests on the veracity of Him who presides over the vast concerns of the universe, and can command all its powers, intellectual and material, to become the instruments of executing his pleasure and fulfilling his word.

(In the name of the Directors,)

JOSEPH HARDCASTLE,

Treasurer.

P. S. The Directors have the satisfaction to communicate the following interesting intelligence concerning Dr. Vanderkemp and his associate, Mr. James Read; for which they are indebted to the kindness of Mr. Kay, surgeon of his majesty's brig the Penguin, which was stationed in the Bay of Algoa, from the month of May to the end of September 1802; during which period this gentleman had frequent intercourse with them. It appears that a considerable progress has been made in the Missionary settlement at Bota's Place, which is about eight miles from the Bay; that a number of houses have been erected by the Hottentots, on a plan superior to those which they have before been accustomed to build; and that this work continues principally to occupy them. They subsist partly on the stores which the government has kindly

supplied them with, and partly on wild fowl, which abound in that country; such as geese, turkeys, pheasants, partridges, &c.: and being furnished with implements of agriculture, and possessed also of land which the government has given to the settlement, to the extent of an hour's ride every way, there is reason to believe that they will be able to provide themselves with the means of subsistence, in sufficient plenty, after their present stock is exhausted. They already have begun to raise both wheat and rice. The exemplary conduct of the Doctor, and his unwearied attention to the good of the natives, has conciliated their confidence in an unbounded degree; and every intimation of his will is regarded with the most prompt obedience. In the attempt made by the government to bring back the runaway Hottentots, the character of probity and good faith which he had acquired, was the principal means of accomplishing it, as they refused to confide in any individual but him. The good effects of the establishment are already apparent in the improved morals of the natives,—their order and cleanliness, both in persons and habitations, as well as in their sobriety and industry. About 200 of them constantly attend divine worship, which at present is conducted in a barn: their attention is serious, and their psalmody remarkably harmonious. But they worship also in the open air: and the simple and venerable appearance of the good man in the midst of his family, leading their devotion, on a lawn surrounded with shrubs, and enlightened by the beams of the moon, is particularly interesting. Mr. Read passes a great part of his time at Algoa Bay,

and exercises his ministry there among the English soldiers, who were stationed at that place; and who are said to have been very attentive to his discourses. Besides this, he was assiduously engaged in the instruction of children, whose progress in reading and writing was very satisfactory.—Monsieur Le Moens, the Commandant of the Garrison, manifested very high respect for them both, and shewed them every kind attention.

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On the Apocrypha.

THE church of Rome, by her last Council which met at Trent, hath placed in the same rank with the law and the prophets, the following apocryphal books: Tobit, Judith, Wisdom, Ecclesiasticus, the first and second books of the Maccabees, Baruch, with the additions to Esther and Daniel. These are the only books of the apocrypha which were sanctioned as divine by that council, An. Dom. 1545—1563. Its words are worthy to be noted. "Si quis Libros ipsos integros, cum omnibus suis partibus, pro sacris et canonicis non susceperit—*anathema sit*:" viz. Whoever shall not receive the whole that is contained in the above named books, as sacred and canonical—let him be accursed. By all protestant churches, however, they are accounted mere human compositions; and in defence of this judgment, the following reasons may be advanced.

They were not acknowledged to be of divine authority by the Jews. This circumstance is decisive. If they were not received by those, to whom the oracles of God were committed, and who were never blamed for rejecting

any of his oracles, what right has any Council, or any individual, under the present dispensation, to assign them a place among the canonical writings? In confirmation of this argument, it may be remarked, they are not written either in pure Hebrew, or in that mixed dialect which was spoken after the captivity, but in Greek; and it is highly improbable that God would deliver any part of revelation to his people in a language which they did not understand.

They were written after the days of Malachi, in whom, according to the universal testimony of the Jews, the spirit of prophecy ceased; and who not obscurely hints, that after him no prophet should arise, till the Baptist should come, in the spirit and power of Elijah.* The vain pretence, in the book of Wisdom that it was written by Solomon, is an additional proof that it is not inspired, because the pretence is manifestly false. In another part of the book the writer represents the Israelites as in subjection to their enemies; whereas we know that during the reign of Solomon they enjoyed peace and prosperity.†

No part of them is quoted by Christ or his apostles. Indeed, all the books of the old testament are not quoted, though the most of them are; and they are all recognized, under the general titles, of the Law, the Prophets, and the Psalms. Is it credible, that, if the apocryphal books were inspired, not a sentiment would be transcribed, not a passage would be produced as an authority from any of them, in the gospel or epistles; and that not a single word would

be found in all the new testament from which it could be inferred that such books were in existence?

They were not admitted into the canon of scripture, during the four first centuries; and when they began to be used in the religious assemblies, they were read, as Jerom says, "not for the confirmation of doctrine, but for the edification of the common people." Even the Council of Carthage, which met in the early part of the fifth century, and placed the apocryphal books among the canonical scriptures, has been supposed to use the word *canonical*, in that loose sense which was sometimes annexed to it by the fathers, when they applied it to all those books which might be read in the church.*

It is certain, that the same council seems to ascribe divine authority exclusively to the undisputed scriptures of the old and new testament, when it declares in a preceding unanimous decree, the danger of the man who acts in opposition to the prophets, and the gospels.†

Not one of the writers, in direct terms, advances a claim to inspiration; and some of them say such things, as amount to an acknowledgement that they were not inspired. The son of Sirach begs the reader to pardon any faults which he may have committed in translating the works of his grandfather into Greek. It is acknowledged in two places of the first book of the Maccabees, that there was no prophet in Is-

* Vide Codic. Canon. Eccles. Africanæ, Can. xxiv.

† Vide Can. v. Universum concilium dixit. Nemo contra Prophetas, nemo contra evangelia facit sine periculo. Prologus to Ecclesiast.

* Malachi iv. 4, 5, 6.

† Wisd. ix. 7, 8. xv. 14.

rael.* The second book is a professed abridgement of Jason of Cyrene.† And the author concludes with the following words, which are unworthy of a person who wrote by inspiration. “If I have done well and as is fitting the story, it is that which I desired; but if slenderly and meanly, it is that which I could attain unto.”

Lastly, the apocryphal books contain fables and contradictions. The story of Judith is, on good ground, pronounced to be a fiction. After the return of the Jews from captivity when it is said to have happened, there was no Nubuchodonosar, king of Assyria, by whose army their land could be invaded. The most remarkable incidents in Tobit are exactly on a level in point of probability, with the tales which amused our childhood. Antiochus is said in the first book of the Maccabees to have died in Babylon;‡ but in the second to have been slain in the temple of Nanea, in Persia; and again to have died in a strange land in the mountains.||

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On the integrity of the Inspired Writings.

IN reading several passages in the old testament in which reference is made to other books as recording the same facts, a question often occurs, viz. have any of the inspired writings been lost. With regard to the new testament, there is no ground for imagining, that any books are now wanting of which it original-

ly consisted.* But in the old testament we read of several books which are not now found in the canon; as the book of Jasher, the book of the wars of the Lord, the books of Nathan and Gad, and the book of Shemaiah the prophet, and Iddo the seer concerning genealogies. Before, however, the inference, for which the names of these books are quoted, can be fairly drawn, it must be proved, either that they were all inspired, or that such of them as were written by inspiration have perished. But while it is extremely foolish to conclude that every book was inspired, to which there is a reference in the scriptures; the opinion of the Jews and many Christian writers, is not improbable, that some of the books concerning which we are inquiring, are still extant under other names, and constitute part of the books of Samuel and Kings. Our Lord who reproved the Jews with so much fidelity, never charged them with having suffered any part of revelation to perish; and he seems to assure us of the integrity of the Hebrew scriptures, when he says, that “not one jot, nor one tittle, shall pass from the law, till all be fulfilled.” For the law signifies in this place, as we learn from the preceding verse, and according to the sense of the word in many other passages, not the five books of Moses alone, but the whole

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* From Colossians, Chap. iv. 16. some have inferred that Paul wrote an epistle to the Laodiceans, which, it is pretended is still in existence. But that verse speaks of an epistle not to the Laodiceans, but from Laodicea; and the epistle to the Laodiceans, which bears the name of Paul, is a thing patched up of sentences from his other epistles, without any determinate end. Vide *Witium in vita Pauli*, Sect. xiv.

* Chap. iv. 46. ix. 27.

† 2 Macc. ii. 23.

‡ 1 Maccabees vi. 4, 16.

|| 2 Maccabees i. 13—16.

system of doctrines and precepts, which had been delivered to the church. If we believe in a Providence, vigilant, active and almighty, we can no more allow ourselves to think, that it would permit any part of revelation, which was intended to be a complete and perpetual rule of faith, to be lost, than that it would suffer the light of the sun to be extinguished.

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On Inspiration.

IN forming a true idea of the inspiration of the holy scriptures, a question of very considerable moment occurs, viz. whether the *words* in which the sacred writers have expressed themselves were *inspirad*. Some think, that in the choice of words, they were left to their own discretion, and that the language is human, tho' the matter be divine; while others believe, that in their expressions, as well as their sentiments, they were under the infallible direction of the holy Spirit. It is the last opinion which appears to be most conformable to truth; and it may be supported by the following reasoning.

Every man, who hath attended to the operations of his own mind, knows, that we think in words; and that when we form a train or combination of ideas we clothe them with words; and that the ideas which are not thus clothed, are indistinct and confused. Let a man try to think upon any subject, moral or religious, without the aid of language, and he will either experience a total cessation of thought; or, as this seems impossible, at least while we are awake, he will find himself constrained, notwithstanding his utmost endeavors, to have recourse

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to words as the instruments of his mental operations. As a great part of the scriptures was suggested or revealed to the writers; as the thoughts or sentiments which were perfectly new to them, were conveyed into their minds by the Spirit, it is plain they must have been accompanied with words proper to express them, and consequently that the words were dictated by the same influence on the mind, which communicated the ideas. The ideas could not have come without the words, because without them they could not have been conceived. A notion of the form and qualities of a material object, may be produced by subjecting it to our senses; but there is no conceivable method of making us acquainted with new abstract truths, or of things which do not lie within the sphere of sensation, but by conveying to the mind in some way or other, the words significant of them. In all those passages of scripture, therefore, which were written by revelation, it is manifest, that the words were inspired; and this is still more evident, with respect to those passages which the writers themselves did not understand. No man could write an intelligible discourse on a subject, which he does not understand, unless he were furnished with the words, as well as the sentiments; and that the penmen of the scriptures did not always understand what they wrote, might be safely inferred from the comparative darkness of the dispensation under which some of them lived; and is intimated by Peter when he says, that the prophets "inquired and searched diligently what, and what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings

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of Christ and the glory that should follow."

In other passages of scripture, those not excepted in which the writers relate such things as had fallen within the compass of their knowledge, we shall be disposed to believe the words were inspired, if we calmly and seriously weigh the following considerations.

If Christ promised to his disciples, that when they were brought before kings and governors for his sake, "it should be given them in that same hour what they should speak, and that the spirit of their Father should speak in them"; a promise which cannot be reasonably understood to signify less than that both words and sentiments should be dictated to them; it is fully as credible, that they would be assisted in the same manner, when they wrote, especially as the record was to last through all ages, and to be a rule of faith to all the nations of the earth. Paul affirms that he and the other apostles spoke, "not in the words which man's wisdom teacheth, but which the Holy Ghost taught"; and this general assertion may be applied to their writings as well as to their sermons. Besides, every person who hath reflected on the subject, is aware of the importance of a proper selection of words, in expressing our sentiments; and knows how easy it is, for a heedless or unskilful person, not only to injure the beauty, and weaken the efficacy of a discourse, by the impropriety of his language, but by substituting one word for another, (to which it seems to be equivalent) to alter the meaning and perhaps render it totally different. If then, the sacred writers had not been directed in the choice of words, how could we have been assured, that those which they

have chosen, were the most proper? Is it not possible, nay is it not certain, that they would have sometimes expressed themselves inaccurately, as many of them were illiterate; and by consequence would have obscured and misrepresented the truth? In this case how could our faith have securely rested on their testimony? Would not the suspicion of error in their writings have rendered it necessary, before we received them, to try them by the standard of reason; and would not the authority and design of revelation have thus been overthrown? We must conclude, therefore, that the words of scripture are from God as well as the matter; or we shall charge him with a want of wisdom, in transmitting his truths through a channel by which they might have been and most probably would have been polluted.

And as the scriptures were designed to be translated into different languages, this made it more necessary that they should be written, at first, with peculiar accuracy and precision. Men always write with exactness when they expect their writings will be translated into various languages. And upon this ground, we may reasonably suppose, that the Divine Spirit dictated every thought and word to the sacred penmen, to prevent, as much as possible, errors and mistakes from finally creeping into their writings by the translation of them into other languages. To the inspiration of the words, the difference in the style of the sacred writers seems to be an objection; because, if the Holy Ghost were the author of the words, the style might be expected to be uniformly the same. But, in answer to this objection, it may be observed, that the Divine Spirit, whose operations are

various, might act differently on different persons, according to the natural turn of their minds. He might enable one man, for instance, to write more sublimely than another, because he was naturally of a more exalted genius than the other, and the subject assigned to him demanded more elevated language; or he might produce a difference in the style of the same man, by raising, at one time, his faculties above their ordinary state, and by leaving them, at another, to act according to their native energy, under his inspection and influence. Is it not reasonable to suppose that God dictated to each sacred penman a manner and style corresponding to his own peculiar genius, education and manner of living? Were a parent to dictate a letter for a child, would he not dictate it in a manner and style somewhat agreeable to the age, genius and attainments of the child? And is there not as much reason, why God should dictate a different manner and style to the different authors of the old and new testament, as why he should employ so many men of such different degrees of knowledge and refinement, to write the sacred scriptures? We do not discover, therefore, any greater diversity in the manner and style of the sacred penmen, than we might reasonably expect to find, in case they wrote exactly "as they were moved by the Holy Ghost."

The following reasons were assigned by a reclaimed Infidel for renouncing Deism and embracing Christianity.

1. **T**HAT I never saw, heard or read of any man, woman or child that was reformed,

either in whole or in part, by embracing the principles of Deism.

2. That I have known hundreds, and heard of thousands who have been reformed by embracing Christianity.

3. That I have known industrious and sober men, who by imbibing the principles of Deism, almost instantly became desperately wicked, and in many instances dangerous members of civil society.

4. That I have known some Deists, and many scoffers at religion, speedily and effectually turned from the most abandoned practices, by the preaching of the gospel, to a life of righteousness, which showed itself by sobriety, industry, charity, brotherly kindness and universal philanthropy.

5. That I do not recollect ever hearing but one Deist profess really to believe in a future state of rewards and punishments.

6. That I never met with a man, who professed to be a real Christian, but what built his principal hopes upon the reality of a future state.

7. That I cannot, in all the Deistical writings, find any law to prevent wickedness, or encourage virtue, with rewards and punishments annexed thereto.

8. That in scripture all the crimes that man can possibly commit are, under the severest penalties, forbid, and every possible virtue inculcated and encouraged, by promises of *eternal and exceeding great rewards.*

9. I have known some Deists, and read of many, who, at the apparent point of death, were seized with the most horrible despair, uttering the most bitter reflections against themselves for their total neglect of those duties commanded in the gospel. But who ever

heard or read of a Christian at the hour of death, despairing of the mercy of God, because he had all his life time rejected Deism, and shunned the company of its professors? Or even when long, fierce diseases had shaken the nervous system, and raging fevers inflamed the blood, have they ever been so far deranged as to wish they never had been born, for not rejecting the Bible as a wicked and mischievous imposition on the human race?

MESS'RS EDITORS,

IF you judge the following Memoir calculated to serve the interests of Christ's kingdom, you will please to insert it in your useful Magazine. I. H.

MR. JAMES TYLER was born at Branford, March 15th, 1743. When he was nine years old his father removed, and settled in Waterbury, and was annexed to the society of Westbury. The subject of the present memoir appears to have known the Lord from his youth, for at the age of 22 years he made a public profession of religion. Upon his marriage he removed to Woodbury, where he lived, beloved and respected, till his death, June 1st, 1802, aged 59 years.—He was esteemed by all, as a warm friend to the peculiar doctrines of grace. His delight was in the house of God, from which he was never absent but upon extraordinary occasions, and he appeared as one of the real followers of Christ.—For the sake of brevity I shall mention nothing more of his life in general. In his last sickness, which was severe and of three weeks' duration, his light shone peculiarly before men. In the first stages of his disease, he complained greatly of darkness, and the hidings of God's face; yet

expressed unabated confidence in the wisdom and rectitude of the divine government. I saw him at this time, and to give him an opportunity of expressing the grounds of his hope, asked him as follows; "Your life has been as regular and moral as that of most men—does this afford you any comfort as a ground of hope in your present condition?" The tear started in his eye, and grief was depicted in his countenance. He answered, "No, no, my hope is grounded on the mere sovereign grace and mercy of God through Jesus Christ." The darkness seemed dispelled, and he spoke most affectingly of the wonders of redeeming love and grace, and the sufficiency of the righteousness of Christ, for the pardon and salvation of sinners. But his last day was evidently his best day. During this day he appeared to be blessed with peculiar light and comfort from the presence of the Lord, and remained in extacies of joy till he expired.—Being sensible in the morning that the time of his departure was at hand, he asked his wife if she was willing to have him die. Upon her expressing a wish that he might live a little longer, he said, "How can you wish to have me live, when it appears to be God's will that I must die?" He spoke to her affectionately, and begged her to be willing that he should depart and be with Christ.—He called one of his sons to his bedside, and requested him to sing these words:

"Jesus the vision of thy face
Hath overpowering charms;
Scarce shall I feel death's cold embrace,
If Christ be in my arms.
Then, while you hear my heart-strings
break,
How sweet the minutes roll!
A mortal paleness on my cheek,
And glory in my soul."

While these lines were sung, he attempted, notwithstanding his extreme weakness, to sing them himself: when through, he said, "I shall soon be where I shall hear more melodious and sweeter music than this."—A number of times he expressed a great desire to be gone. With eyes raised towards heaven, he often exclaimed, "O Lord Jesus! why, why are thy chariot wheels so long in coming! but make me willing to wait thy time—thy time, Lord, is the best time."—His numerous family being collected at his request, he addressed them severally, and according to their characters, in the most solemn and affectionate manner. He exhorted his wife, and two others who were the professed followers of Christ, to love religion and adorn the profession which they had made. The others he exhorted in the strongest terms a dying father could use, to seek an interest in Christ. He painted to them in the most striking colors, the vanity of all worldly pursuits—the unsatisfying nature of all worldly enjoyments—the uncertainty of life, and the importance of religion. He expressed the greatest desire to see them all resolve, before he departed, to forsake the world and follow Christ. He then resigned them all into the hands of God, and committed them to his holy care and keeping.—It was a solemn season to all present. The words of dying men are impressive. While they stood around his bed weeping, he said, "Weep not for me, but for yourselves and your children." These words were repeated by him so often, and with such emphasis, that at the request of the family, they were made the subject of the sermon delivered on the occasion of his death.—He asked them and

others, repeatedly, if they were willing to part with him; and if they were not, he expressed surprise that they could even wish to have him any longer, when he was about to make such a glorious exchange.—He continued talking and exhorting through the day all who were present, and even to the last. He was raised above the fear of man, and what he said was observed to be pertinent to the character of the person addressed. He spoke of Christ and the scheme of salvation by grace to all, with remarkable clearness and energy; and through the day appeared like one on the borders of heaven, who could stay but to recommend his Lord and master to his children and friends, and was then to be delivered from earth and transmitted to the world of glory. In conversation and exhortation he appeared remarkably assisted and strengthened, notwithstanding the extreme pains under which he labored. In the near prospect of death often would he repeat those words of Job xix. 25, 26, 27. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh [I trust] I shall see God—whom I shall see for myself, and my eyes shall behold and not another."—After he had said all he was able, to his wife, children, relations and others present, he told them he had nothing more to say, and committed them again to the mercy of God. He appeared to have but one desire more; that if it was the will of God he might have an easy passage thro' the valley of the shadow of death. The Lord hearkened to this his last request, and he expired without a struggle or a groan.

During the afternoon and eve-

ning he had frequent turns of fainting, and in one of these, when a person mentioned that he was dying, he expressed his belief that he should revive and continue till midnight. At 12 o'clock exactly he breathed his last, and as we charitably hope, exchanged earth for heaven.

He had full possession of reason and speech to the last, and has left behind a sweet favor of the name of Christ.

“Clasp'd in my heavenly Father's arms,
I would forget my breath,
And lose my life amid the charms
Of so divine a death.”

MESS'RS EDITORS,

THE following Letter was lately addressed to a particular friend, in a distant town: If you think it will contribute to the design of your Magazine, you are desired to give it a place.

ALANSON.

DEAR SIR,

FROM some observations that passed between us, I had reason to suppose that you considered me as the writer of the piece in the Evangelical Magazine, No. 2. of Vol. II. respecting the special influences of the spirit of God. I am ready to acknowledge I was the writer—and by the place that I hold in your friendship, I am emboldened to ask you to review it carefully. And I am persuaded you will find, if the doctrine be true, that it is of unspeakable importance. You will see those influences to be necessary to prepare you as well as others for heaven—you will see that you have not yet experienced them, and yet are a dying creature, exposed every moment to pass into eternity, where your reward will be bliss or misery, ac-

cordingly as your works in the body manifest that you have or have not experienced those influences.

Permit me then with plainness and solicitude to ask you, is it not of infinite importance that you think of your case without delay? Others experience these operations and you do not. Others are by them led to a holy life—to work out their salvation with fear and trembling—and you are yet under the dominion of your sins—perhaps never felt much concern about your spiritual state. You read what others have felt, and find nothing of the same kind in yourself—that these things are vastly important, but have had no weight with you. The gospel with all its excellencies lies before you; but you never was pleased with it—you taste not its salvation; and dying so, you never will. Is there not then sufficient reason to exhort you, with earnestness, *to think of your ways—to forsake the foolish, and live and go in the way of understanding.* A matter of so much importance, wherein your everlasting well being is so intimately concerned, deserves more than a *few moments* of consideration. It deserves—it requires hours of retirement and attention. How is it possible that you can rest, till you have experienced those influences which are necessary to your salvation? You know that all other things of importance must not be trifled with—that delays are dangerous—and that you are told by the only Saviour of men, to “strive to enter in at the strait gate, for many shall seek to enter in and shall not be able.” How awful is the tho't! Perhaps you conceive that you possess a degree of religion, tho' your conscience will witness that you scarcely have sought to enter

in at the strait gate. And you in a degree hope that you shall arrive to heaven. What presumption is this! You are, in fact, hoping that God's word will not prove true. How criminal is this! The presumptuous hope of the unregenerate is in itself highly criminal and pregnant with destruction. They are hoping for a way to enter in which God has declared shall not take place;—thus hoping that he will falsify his word. This is the guilt of every one who does not strive to enter in at the strait gate. And is it not heinous? What would you think of the man that was continually wishing and endeavoring that you might prove yourself unfaithful to your solemn declarations? Dear sir—may you, and all in like circumstances, think and tremble.

Let me then intreat you to be earnest about your salvation. Give way to those serious impressions which I have known to begin to rise in you, upon reading the narratives in the Magazine. Do not seek to be rid of them on any account. Apply to your Bible, and to the throne of grace, nor fear to have it known that you are serious about a case for which Jesus did not disdain to come from heaven and die upon the cross—a case which employs the concern of angels, and to accomplish which the Holy Spirit condescends to take up his abode in the hearts of believers. In the view of God and angels it is of infinite importance, and they, doubtless, give it no more than its just estimation. To trifle with it, is to charge God with folly as well as falsehood—with placing an unjust, an infinite estimation upon a thing so trifling as not to merit your serious notice.—How full of wickedness is the human heart!

But stand and wonder! Jesus

says *come unto me and I will give you rest*. Never, Oh! never let it be said of you, that at the last you would not come unto Christ that you might have life. Soon the writer of this and yourself will have past the day of hope. We must stand before the judgment bar of that Jesus whom sinners reject. And how shall we appear?

I write to wake up your attention. Unless you rouse to diligence, how can you escape the wrath to come? May you review that piece and others in the Magazine; and if they contain God's truths it is no matter who wrote them. May you feel them. You are infinitely interested in them. And you have no reason to expect those necessary and sacred influences, unless you are in good earnest engaged about them. That you may experience them to a saving degree, and thus become one of the heirs of glory, is the sincere prayer of

Your friend, &c.

Religious Intelligence.

Extract of a letter from a person in West-Rutland, Vermont, to a friend in Connecticut, dated Sept. 25th, 1803.

“THE awakening here we hope is not at an end yet; but there is not that visible engagedness which there has been. We have constant additions to the church. More than 100 have joined this year. In Dorset there has been great attention the summer past. In Benson there is a great work now going on. A neighbor of mine, who was there the last week, says there appears not to be a careless person in the town. I am informed that about 4 months ago they had a town meeting, and appointed a committee to desire their minister to leave

the town. Very soon after this, the Lord's hand was visible among them."

"At Castleton, there is a promising beginning. Numbers are under deep impressions, and some have obtained hopes."

Extract of a letter from a person in Dorset, dated October 20, 1803, to a Clergyman in Connecticut.

— "It is now about a year since there first appeared an unusual attention to the things of religion in this place. But nothing very extraordinary took place 'till last spring, when a solemnity, awful as judgment, seized the minds of almost all classes of people in the society. Since that time we have witnessed a scene truly astonishing and glorious! The mighty Redeemer has rode forth conquering and to conquer. Almighty power and grace have been gloriously triumphant. Such a day I never before witnessed. The friends of Jesus have been all life and engagedness. Thro' the most busy season of the year, they have pretty uniformly attended a religious meeting every day in the week. Their hearts and their mouths have been full. To them indeed it has been a remarkably refreshing time. The work has been distinguishingly still and regular. Nothing that an enemy could call enthusiastic, has appeared. Persons of almost every age have been subjects of the work; but the principal harvest has been from among the youth. In one family, six young persons

have been hopefully snatched from the power of Satan and united to Christ. Forty-three have been added to our communion—twenty-six are propounded; and there are not less than sixty who have manifested hopes, but have not come forward. There is a marvellous work in Benfon, 40 miles north of this, and in several towns in that vicinity. Also in Saugate—and some hopeful beginnings in Rupert, Manchester, Winhall, &c. These things will no doubt gladden your heart. We much need your prayers that God would not take from us his holy spirit."

Extract of a letter from Rev. Samuel Leonard, one of the Connecticut Missionaries, dated Poultney, Vermont, Oct. 4th, 1803.

"REV. SIR,
"WITH pleasure I assume my pen to give you some account of the state of religion in this quarter. The awakening at Benfon, a town about eighteen miles north of this, is very powerful indeed. There is scarcely a family in the town that escapes the shower.

In the north part of the State the wilderness appears to blossom. God is pouring out his spirit in some towns and awakening sinners to attend to the great concerns of eternity. Poultney is not wholly left. God is here manifesting himself to be superior to the craftiness of Satan, and the pride and stubbornness of the human heart. Last sabbath we received fourteen into the church, and some more are to be examined next week."

Donations to the Missionary Society of Connecticut.

Oct. 25th. A female friend of Missions, being a part of a fortunate ticket,	D C.
27th. A friend of Missions, appropriated to the purchase of books.	2 12½
Nine doz. Testaments from several friends of Missions,	11 16
	31 50

T H E

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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. III. p. 249.)

ANOTHER year is gone. Yes, irrecoverably gone. Millions are gone with it to the grave, and to judgment. All the living, solemn thought! have been wafted on one year nearer to eternity and their final doom. With millions this will be the last year. Great numbers will live but a small part of it. Every portion of time, each month, and day, and hour, is pregnant with great events. There is not a minute in which there are not more persons exchanging worlds, and going to judgment, than there are seconds in it.* All begin their new year, with an entire uncertainty what will be the events of it with

* According to the common estimate of mortality, about thirty five, or thirty six millions die annually; and about seventy or eighty every minute.

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respect to themselves. No one can determine that he shall not be the first who shall be called to mourn for the loss of his dearest enjoyments, or whose days shall be numbered and finished. For man also knoweth not his time. The eternal happiness or misery of every man beyond the grave, depends wholly on the manner in which he employs the fleeting, precarious moments appointed to him upon the earth. Every day and hour will either increase his treasure in heaven and eternally enhance the glory and blessedness of his future reward, or add to the magnitude of his guilt, and forever increase the severity of his punishment. In this view how should every mind be impressed with the propriety and force of that apostolic injunction; *See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil*†? The words import, that the wisdom of man consisteth in the redemption and right use of time, and that to embezzle, or misimprove it is the most egregious folly. But what

† Ephes. v. 15, 16.

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is time? What is it to redeem time? May not an answer to these inquiries lead us to such a view of times past and times to come as shall furnish us with meditations suitable for the New Year's day? Meditations calculated to make us wise and useful while we live, and honorable and blessed when time with us shall be no more?

TIME in a general sense is the measure of the earthly creation in its present manner of existence. When the Creator said, Let there be light and there was light; and the evening and the morning were the first day, time began. When the trump of God shall sound, the dead arise, and the earth and the works that are therein shall be burnt up, time will be no more. The elect will be gathered in, and the mystery of God finished. The duration of time, probably, will be, between seven and eight thousand years. About 2,514 elapsed before the giving of the law at mount Sinai. From that time to the birth of Christ, was about 1,486 years, making in the whole 4,000 years. The term from the advent of our Saviour, to the millennium, or thousand years of light, purity and peace to the church, is generally computed from the prophetic representations at 2,000 years more. This glorious Sabbath of a thousand years will make the complete term of 7000 years. It is written, *After that satan must be loosed for a little season, and shall go out to deceive the nations, which are in the four quarters of the earth**: and to gather them together, to compass the camp of the saints about. Christ is then represented as coming to the complete deliverance of the church, the total overthrow

* Revelation xx. 7, 8.

of his enemies, and to the judgment of the world. This, according to the common course of providence, may be accomplished in a few centuries. As the divine Spirit hath termed it, *a little season*, and as no events are assigned to it, but the sudden and great apostacy, and the gathering together of the wicked to compass the camp of the saints about, and the holy city, it is reasonable to believe, that the time will be short.

THE whole duration of time, be it longer or shorter, is laid out to a moment, in the divine purpose, with all its different periods and events. He hath appointed the time of the rise, duration, and fall of kingdoms and empires, the countries in which they were to flourish, and the time, place and circumstances of every man's existence. *And hath made of one blood, all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.** He hath laid out all the great periods of time: That from the the creation to the deluge; from that to the giving of the law; and thence to the coming of the Messiah. He determined the period from the incarnation of the Saviour unto the rise of Mahomet, and the man of sin; in which he would support the church under the heathen beast; and the 1260 years of the reign of the man of sin, that monster of iniquity, who exalteth himself above all that is called God. He devised and laid out the thousand years, which is to be a glorious Sabbath of rest and joy to the church, the judgment of the great day, and all the smaller periods of which those

* Acts xvii. 26.

grand divisions have been or will be composed; and all the events with which they have been, or shall be filled. They are all times which he hath put in his power, and the events of which he has governed and will govern according to his purpose; for his own glory, and the perfection and blessedness of his moral kingdom.

THE times of men are all in his hands. Man's time is that period which God hath appointed him, in the present world. All but this, to him, is eternity, be it ever so short. *Is there not an appointed time unto man upon earth*? His days are determined, the number of his months are with thee; thou hast set his bounds that he cannot pass.†* There is a particular hour or moment which is termed man's time. This is the hour, or moment of his dissolution. For *man also knoweth not his time.* This is emphatically his time, as it is to him the end of all time and opportunities, the commencement of eternity, and determines his endless condition.

ALL the great and all the small divisions of time, teem with events worthy of God. He suffers not a moment to pass without effecting something for his glory and the good of his kingdom.

TIME accomplishes all those events by which God is glorified, his church erected, sanctified, protected, finally saved and glorified. Time will prepare all the vessels of mercy for glory, and fit all the vessels of wrath for destruction. There is not a moment of time well improved but what will honor the Creator, add lustre to the crowns and increase the joys of the saints for ever. Every day and hour misimproved will increase

the shame, and punishment of the sinner through interminable ages. Of time no man can boast. No, not of tomorrow, not of an hour, not of a moment: For it is written, In a moment he shall die. Of time no man knows the worth. This is a descriptive sketch of time. Well hath the poet said,

"On all important time, through every age,
Though much, and warm, the wife
have urg'd; the man
Is yet unborn, who duly weighs an
hour."†

BUT what is it to redeem time? To redeem is to recover, or ransom by paying a price, or by extraordinary exertions and diligence. The term is metaphorical, alluding to merchants, who watch all opportunities for commerce; deny themselves sleep, ease and pleasure, and spare no pains to get gain. Sometimes it means, the making up of lost time, by uncommon activity and diligence afterwards. At other times it implies extraordinary exertion and double diligence, by which as much is accomplished in one day or year, as otherwise would have been done in two days or years; by which one half of the time is redeemed for some other employment. In either of these views, it implies a careful avoiding of all mispense of time, and employing the whole of it, with activity and diligence, for the best purposes.

PARTICULARLY it implies a studious recovering it from all unnecessary sleep and drowsiness; from sloth, idleness, ease, pastimes, and sensual pleasures; from gaming and all unlawful diversions, exercises and employments. It implies the most cautious guarding against all mispense of time. It implies some proper sense of

* Job vii. 1. † Chap. xiv. 5.

† Night Thoughts, p. 18.

the ineffimable worth of time, of our obligations to redeem it, and of the immense importance of it to ourselves and others. This enters so deeply into the idea of redeeming time, that without it no person will be engaged in this momentous employment.

REDEEMING time, implies recovering it from impenitence, unbelief, ungodliness and a state of sin. Let men be ever so busily employed even to the eleventh hour in the affairs of the world, and yet neglect God and their souls, they have been idle, and have done nothing for which time was given them. Our Saviour addresses all persons of this character, in this reprehensive language: Why stand ye here all the day idle? Time is not redeemed until we employ it for good purposes, to right ends and with right views. The great and principal thing, nay, the very first thing is, *To seek first the kingdom of God and his righteousness.**

REDEEMING time, implies not only the employing it for right ends, but that we be active, diligent and persevering in all branches of duty: that we double our diligence, and do all that we can, in the short, uncertain day, which is appointed to us. Our great Master commands, *Strive*, or as it might be rendered, *be in an agony to enter in at the strait gate.*† Further it is written, *Whatsoever thy hand findeth to do, do it with all thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.*‡ The gospel forbids all sloth, and demands constant activity and diligence. *Not slothful in busi-*

* Matth. vi. 33.

† Luke xiii. 24.

‡ Ecclef. ix. 10.

ness, fervent in spirit serving the Lord.§

FURTHER, redeeming time comprises in it, a diligent attendance on all instituted means of religion; secret, private and ejaculatory prayer, the public worship and ordinances; searching the scriptures, and self examination. God, in his infinite wisdom and goodness, has appointed these, to assist us in redeeming time, and in applying it to the noblest purposes; and it cannot be done without a serious, diligent and persevering attention to them.

ANOTHER thing of great consideration in the redeeming and right improvement of time, is watching and improving favorable seasons and opportunities, such as the days of youth, times of special awakening, when the spirit of God is striving with us and others: Times of peculiar light, and more than ordinary means of instruction: Times of great mercy, or affliction. By observing and improving these men redeem time to infinite advantage. More is done for them, and the glory of God, in a short time, than is done in many years, at other times. By not observing, and neglecting them all is lost. The Israelites in the wilderness, by not improving their opportunity, came short of the rest promised in Canaan, and fell in the desert. The Jews had their day, but by not discerning the signs of the times, and not knowing the things which belonged to their peace, lost their city, temple, nation, and even their souls. They brought wrath upon themselves to the uttermost.

In a word, time may be still further redeemed by a serious and pious attention to the events, sud-

§ Rom. xii. 11.

den changes and revolutions in the world and in the church. These wonderful works of God, teach us his power, wisdom, truth and faithfulness; his great goodness and mercy. His glorious character is brought to view in them. *The Lord is known by the judgments which he executeth.* By his marvellous works of mercy and judgment, he fills the earth with his glory.* The contemplation of them affords great instruction, consolation, and ground of confidence in God. They afford profitable admonition, beget reverence and adoring ideas of the divine majesty. They exhibit such a wonderful accomplishment of prophecies and divine promises, as is most happily adapted to the confirmation of our faith in the word and promises of God. They have been written therefore for our learning, admonition and comfort, on whom the ends of the world are come.† The Psalmist therefore resolved, *I will remember the works of the Lord: surely I will remember thy wonders of old. I will meditate also of all thy works.*‡ The events of our times are full of instruction. The signs of them are important, and point us to the dangers and duties of our particular day. We can therefore, by no means, redeem time to the best advantage, without a pious observation of present events and aspects. This is necessary that we may praise God for mercies, and humble ourselves under his frowns.

THE exceedingly sudden and awful changes which time is making in individuals, in families, and in the world; men's dying in a

moment, dying in that very night, when they are saying peace and safety; soul take thine ease, thou hast much goods laid up for many years; dying in full strength, being wholly at ease and quiet, when their breasts are full of milk and their bones moistened with marrow, are exceedingly calculated to impress the mind with a sense of the worth of time, of the uncertainty of it, of the importance of improving each moment, and to stimulate us to redeem time with all our might. *Who is wise, and he shall understand these things, prudent and he shall know them?*§ We may therefore manifest our wisdom and redeem time, by contemplating the events of the last year.

WHILE we cast our eyes upon Europe and the old world, how do we witness a change in the whole state and appearance of the nations, since the commencement of the last year! Then peace, with her olive branch, seemed to have composed Europe and the world. But now the appearance is that of disorder, tumult, rapine and horrid wars. The state of Europe, and of other parts of the old world, is such as portends the most momentous events. The Turkish empire, enervated in its government, and torn with intestine animosities and wars, seems to be verging towards a dissolution. Arabia appears to be in a convulsed state. China has been suffering all the horrors of civil war. The insurgents have carried war even to the gates of the imperial city. The emperor has been obliged to wield his sword in defence of his person and family. In Egypt the Mamelukes have been represented as in a state of rebellion.

* Numbers xiv. 21.

† Rom. xv. 4. and 1. Cor. x. 11.

‡ Psalm lxxvii. 11 12.

§ Hosea xiv. 9.

IN Europe war has again hung out the bloody flag. The almost incredible preparations of the First Consul of France for the invasion and conquest of Great Britain, and her exertions to ward off the impending blow, and to annoy her enemy, attract the attention of Europe and of the whole world.

THIS state of hostility is deeply to be regretted, not only as it opens the sluices of human blood and fills countries with widows and orphans; but as it is destructive to morals, and productive of the worst tempers, and most horrid crimes. It is also injurious to literature, commerce, and all the arts of peace; and obstructs the propagation of the gospel. Pious people will deprecate it, as it has dashed the pleasing prospect, which appeared to be opening, at the return of peace, for the extensive spread of the protestant religion in France and Italy. They will lament on the account of the oppression and trials of their Christian brethren, in those countries, where the war prevails. They will sympathize with them, and cease not to pray for them, that they may be kept in the hour of temptation: That their faith may not fail, and that they may abide continually under the shadow of the Almighty.

WHILE we contemplate the tumult of the nations, and the awful crisis with respect to Europe, let this be our consolation, That the Lord reigneth: That the wrath of man shall praise him; and that the remainder of wrath he will restrain: That he taketh the wise in their own craftiness; and that those who walk in pride, he is able to abase. Let us importunately pray in the language of the prophet Habakkuk, when, in vision, he saw the wreck of na-

tions, *Lord revive thy work.* Let what will be the fate of nations, plead thine own cause, enlarge and establish thine own kingdom, the mount Zion which thou hast loved.

IN the West Indies, war, with its utmost horrors, has raged, in consequence of which there have been many great and important alterations with regard to those Islands.

AMIDST this conflict of nations, these United States have enjoyed peace, plenty, and the amplest privileges, civil and religious, of which any people could ever boast. Our navigation, commerce, fisheries, husbandry, settlements, numbers and resources have been constantly increasing.

WITH respect to religion, from the accounts which have been received from Europe, it appears that the missionary spirit continues, and that great exertions are made in Great Britain, Germany, and some other parts, to diffuse Christian knowledge among their own people, and to communicate the blessings of civilization and the gospel to the Heathen. In Great Britain, it appears, that on the whole Christian knowledge, orthodoxy, experimental preaching and religion are increasing.

To some churches, in the United States, the last year has been a year of refreshing. The happy effects of the late revivals in others are abundantly manifest, in the increase of their numbers, zeal, spiritual life, peace, order and beauty. From several reports which have been exhibited relative to the general state of the churches, in the United States, it appears, that they have not, for many years, been in a more flourishing condition.

IN Connecticut, the state of our College, of our schools and of literature in general, is very flattering; tho' the College has sustained a great loss in the death of Mr. Ebenezer G. Marsh, Senior Tutor, and Professor elect of Languages and Ecclesiastical History. Though sore and mortal sickness has ravaged some of the principal towns and cities in our sister States; and though it has been a year of more than common mortality in general, yet in this State, with the exception of a few towns, the inhabitants have enjoyed health and a great degree of prosperity. The lives, health and usefulness of our governor, lieutenant-governor, and council, of the judges of our courts, and of our senators and representatives in the national legislature, have been preserved. Three of the clergy only, and these venerable for length of days, as well as usefulness, have finished their course since the commencement of the last year.* While the years of others have been numbered and finished, yet we, through help obtained from God, continue unto the present time. Though unworthy of the least of all the mercy and all the truth which he hath shewed unto his servants, yet he hath loaded us with his benefits. In view of these national, domestic and personal mercies, how

should our hearts glow with gratitude and love! and with what joyful lips should we show forth the praises of our great Benefactor! How should we praise him in lives of all holy obedience; and be zealously and constantly redeeming the time for the noble purpose of glorifying him, both in our bodies and in our spirits which are his! Let us realize, that in proportion to the number and greatness of our privileges and of his mercies, are our obligations to serve and glorify him.

GREAT is the occasion which we, the editors of this Magazine, have to rejoice, and ascribe all glory and thanksgiving to the Father of mercies, that we have all been spared another year, to our families, and to the people of our respective charges: That we may once more congratulate our readers on the commencement of a new year: That we may present you with a review of the events of the last, and call your attention to the preciousness and redemption of time. We intreat you to unite your thanksgiving with ours, for the mercies we have mutually received, and to strive together in your prayers to God for us, that while we live, we may redeem the time, employing the precarious moments which remain, with activity, diligence and perseverance, for the happiest purposes for ourselves, for you, and for the churches of our Lord Jesus Christ.

WHILE we thank you for the candor with which you have received, and the generosity with which you have so long supported this Magazine, our prayer to God for you is, that his eye might be upon you, your families and connections for good, from the be-

* The Rev. Daniel Farrand, pastor of the first church in Canaan; who died March 28th, in the 84th year of his age, and 51st of his ministry. The Rev. Eleazer May, pastor of the church in Haddam; who died April 14th, in the 71st year of his age, and 46th of his ministry. The Rev. Eliphalet Williams, D. D. pastor of the first church in East-Hartford; who died June 29th, in the 77th year of his age, and 56th of his ministry.

ginning of the year unto its end. That the light of his candle may shine upon your tabernacles, and that the light of his countenance, and of the knowledge of his glory may shine in upon your souls: That you may grow in knowledge, in grace, in comfort, in usefulness, and in every amiable attainment, until you shall be perfected in holiness, and receive the end of your faith, the eternal salvation of your souls.

THAT we may succeed in our prayers for you, and that you may be eternally distinguished for the lustre of your crown, and the greatness of your reward, allow us, with the greatest earnestness, and the most solemn considerations, to press the apostolic exhortation, *That ye walk circumspectly, not as fools, but as wise redeeming the time.*

To quicken ourselves and you to this momentous duty, let us most seriously examine ourselves, how we have employed our time, in years past, and the last year in particular. Have we redeemed it from drowsiness, sloth, indolence; pastimes, idleness, evil company, wicked courses and every kind of misimprovement? How have we redeemed it on the Sabbath, from worldly pursuits and conversation, from every kind of profanation of its sacred hours, and for all the purposes of secret, private and public worship, and all the purposes of spiritual improvement? Have we redeemed time to attend all the ordinances of Christ, and instituted means of grace and spiritual improvement? Have we done all for our souls, our families, the church of God and mankind, which our hand hath found to do, with all our might? Have we so observed the events and signs of the times as to

walk with God in them, praising him for his mercies, humbling ourselves under his judgments, learning the worth, shortness and uncertainty of time; stimulating us to greater and greater activity and diligence in redeeming it? Have we employed it for God, with right views and right ends? Or have we stood idle all the day? Where is the man who has not been greatly deficient in these respects? Who will not find himself guilty and reproved by this view of time and its redemption? And how should a consideration of all loss and misimprovement of time awaken us to the utmost activity and diligence in redeeming the fleeting moments which remain?

A CONSIDERATION of the goodness of God, and especially of his goodness to us in particular, that when he divided to the sons of Adam the bounds of their habitation, and the various periods of time, in which they should exist, he appointed this great and good land, a land of health and plenty, a land of such glorious light, liberty and privileges unto our forefathers and unto us, should engage us to redeem all our time for his service and glory. That it is so far removed from the broils, works, evil customs and vices of the old world; so happily situated for navigation, commerce, independence, and all the arts of peace; that God by the most merciful and wonderful exertions of his providence preserved it for us, and made us an independent nation, possessed of such distinguishing privileges, increases our obligations. That we were born and educated in such a period of time, not in the ages of the old world, not in the dark ages, which intervened between the

general deluge and the giving of the law, not under the Mosaic, but under the more mild and glorious dispensation of the gospel; not in the dark places of the earth, where the people perish for lack of vision; but in those happy regions, where the Sun of Righteousness hath arisen with healing in his wings, beyond all calculation, obliges us to redeem the time. That he, in whose hands all our times are, hath given us so much health of countenance and so much length of days, with all his love in Christ Jesus, binds us indispensably to redeem all our time for him.

SHOULD not a consideration of the commands of God to redeem the time, *not to be slothful, but followers of them, who through faith and patience inherit the promises*, awaken us to this duty? Should not the doom of the slothful servant rouse all to activity and diligence? Who can endure the thought of being cast into outer darkness?

How should contemplations on the immense guilt of not redeeming time, of misimproving Sabbaths and opportunities for spiritual improvement, and to instruct and do good to our families, to mankind, and the church of God, awaken us to all possible exertion and diligence in our duty? To misimprove time, standing all the day idle, is to abuse all the goodness of God, and rob him of all the honor and service we owe to him. It is to rob our families, mankind and ourselves! Nay, it is suicide, the murder and total destruction of ourselves! The improvement of an hour for God may give us more honor and happiness than all the human race do now, or ever have enjoyed. The loss of an hour may sink an un-

happy creature in everlasting shame and punishment. Hours, those short portions of time, are worth more than crowns, empires and worlds. Well has the poet sung,

..... "Throw years away!
Throw empires, and be blameless.
Moments seize
Heaven's on the wing: a moment
we may wish,
When worlds want wealth to buy."

Who is not astonished at the guilt and madness of trifling with time? Who can contemplate them, and not be excited to improve it with all his might?

How should public teachers, parents, masters, all who instruct, all who love God and human nature, teach those under their care, and all with whom they have influence, the duty of redeeming time?

In a word, we are constrained upon a subject so solemn, so highly interesting to yourselves, and to civil and religious society, to beseech you to hear our friendly exhortations. Not only weigh the motives already set before you, but consider further, That the time is short: That God hath made your life as an hand breadth, and your age as nothing before him: That with many of you, a great proportion of this span is already gone: That every year and hour your span is shortening: That another year is now gone: That it hath flown away with an almost incredible and imperceivable rapidity: That we are now entered upon a new year, of the events of which we have no knowledge. Another year may wholly change our prospects. It may be a year of great distress and sorrow with you, as it has been with many the year past. Your families may be made desolate. Lov-

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er and friend may be put far from you, and your acquaintance into darkness. It may be that this year you will die, and that it may be in a few days. That this night your souls may be required of you. Nay, that in a moment ye may die. Then your day of probation will be ended. Ye will go to judgment. All before you will be a boundless eternity; an eternity of happiness or misery, according as ye have redeemed or wasted your time. Know, we intreat you, that all your zeal, love to God and men, your usefulness, and good improvement of each hour, will sweeten and dignify your endless existence, display the divine glories, and add to the perfection, dignity and blessedness of his redeemed kingdom. Oh, may these views and motives duly impress your hearts, and influence your lives. This will make you wise, useful and honorable while you live: It will give you comfort in the review of every year and day: It will constantly increase your treasures in heaven; give peace on the bed of death, and exalt you to a distinguished place among the blessed and glorious forever. AMEN.

MESS'RS EDITORS,

THE following Letter and Dialogues on some of the leading doctrines of Christianity, are submitted to your inspection, to be published in your useful Magazine, if you think proper.

DEAR FRIEND,

IN consequence of the several interviews we have had on religious subjects, I have taken the liberty to give you my ideas generally, in the character of John, in several dialogues between James

and John. I have endeavoured to give every argument and objection, that I was capable of finding (and that the short work would comprize) on both sides, its full weight. You will readily see I have avoided a strict method, and have endeavoured to make it conform to arguments naturally arising in conversation.—I beg you would receive it as a token of love and friendship, and pardon every error that may have arisen in consequence of ignorance or prejudice—and after a candid examination, your ideas communicated in your own way, will be highly gratifying to your friend, whose prayer is, that we may be led into all necessary truth, and cordially unite in the fundamental doctrines of the gospel.—I am, sir, with esteem, your friend and humble servant,

EVANDER.

DIALOGUE I.

James.

IT gives me many unhappy feelings, my good friend, to think you have embraced such principles of religion—which I conceive contrary to the benevolence of the Deity, and if preached, I think must have a very unhappy effect on society.

John. I will assure you on my part it is a source of grief that we disagree in the fundamental doctrines of the gospel, while we so cordially unite in other matters.

James. It appears to me if we lay aside all party prejudice, and follow reason and revelation, and carefully examine the subject, you will be convinced of your error and receive the true principles of religion.

John. Religious disputes generally prove unprofitable, by be-

ing carried on from wrong motives, and each by contending for mastery in argument, loses the search of truth, which should be the only object of pursuit; it is frequent for disputants to have recourse to unfair means, which create acrimony that ends in anger and dissatisfaction.

James. I am very sensible of the truth of your remarks, and for the same reason, generally avoid every thing that leads to religious controversy. But we being well acquainted with each other's temper, and apprised of this general error, can take up the subject, and canvass it, coolly and fairly.

John. If we can agree to take the word of God for our guide, and examine the subject with an humble aim, to find and embrace the truth, throwing the idea of victory and the establishment of a favorite theory out of the question, I will with all my heart undertake.

James. Under these impressions, if you please, we will engage, and whenever we find ourselves on weak ground, we will generously give up the point, and acknowledge our error.

John. I think it expedient in the first place, to lay down some general points, in which we both agree, as a standard by which to try our arguments.

James. I conceive it proper.

John. I suppose we both agree in the truth and divine authority of the scriptures?

James. These we may take as an unerring guide.

John. Shall we take the present translation as generally a good one, and quote it accordingly?

James. I think it prudent, as the translators undoubtedly were better qualified for translating than we are ourselves.

John. I trust we are agreed in

the great point of the being and perfections of God?

James. I presume we are.

John. You believe him self-existent, independent, eternal and unchangeable in his being; infinite in knowledge, almighty in power, perfectly good in his nature, possessing every attribute and perfection that can render him lovely and amiable, in the eyes of holy beings?

James. Yes, I think it is undeniably taught in revelation; and I suppose you will agree, that every argument which perfectly comports with God's perfections must be of weight, and of course every argument that does not, must be fallacious.

John. I fully agree that every argument drawn from God's perfections must be true, and every thing that does not harmonize with these must be false; I presume you will further agree, that every thing which comports with the general tenor of the scriptures, should be believed, even if it is above our comprehension. For instance, when scripture saith, "there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one"—again, "baptizing them in the name of the Father, and of the Son, and the Holy Ghost"—which passages represent God's existing in a trinity of persons, and in essence but one, the fact we are bound to believe though the manner of the existence is above our comprehension.

James. To this I agree, and every other point that is clearly revealed, by comparing scripture with scripture.

John. The way is now prepared to enter on the subject.

James. How can you, consistently with reason and revelation,

reconcile God's perfections with the total depravity of all mankind by nature, which renders them unable to perform any good act? Or believe that he should command them to do good, and then eternally punish them for disobedience, when they have no power to obey? Or that he should finally determine to regenerate a certain number with his irresistible grace, let them do what they will, and make them heirs of glory; and determine the rest of mankind shall eternally perish, let their works be what they may?

John. I readily answer I cannot agreeably to your statement.—I perceive you have obtained a very unjust idea of those doctrines; and have a wrong notion of the nature of moral depravity, and in what it consists. I fully believe in the total depravity of human nature, the absolute sovereignty of God, his final determination of all events in the ages of eternity, and the necessity of the special agency of the Holy Ghost, for salvation; but by no means in the manner you have described. I would inquire of you, previously to entering into particulars, what is your opinion of the moral state of man by nature?

James. I believe mankind moral agents, capable of choosing good or evil, and by nature possessing both virtuous and vicious principles, which is partial depravity. If they are persuaded, by virtuous examples and arguments, to shun vice and cherish virtue, they will progressively conquer all their evil passions and propensities, and in principle become virtuous.

John. I would inquire if you do not conceive total depravity to imply natural inability?

James. I can view it in no other sense but inability.

John. Total depravity as I conceive, consists in an evil taste altogether, and does in no way infringe on the natural faculties, so as to produce an inability for free, spontaneous, voluntary exercises; but leaves men free to perform actions, praise, or blame worthy, and in no sense infringes on moral agency.—It consists in being entirely destitute of holiness, and possessing a spirit of supreme selfishness.

James. In what do you conceive true holiness to consist?

John. It consists in a supreme aim for the glory of God, arising from love to his essential nature; and in universal benevolence to beings in general; and every act that arises from a principle entirely destitute of holiness, has no moral goodness, notwithstanding the act itself may be good.

James. I wish to be informed how an act can be good, and have no goodness in it, at the same time? To me it appears a contradiction.

John. Moral goodness consists alone in holy and benevolent exercises of the heart; it does not consist in the external act, but in the heart, from whence the act flows. Suppose I am determined, from malice premeditated, to take your life; and to accomplish my design, I propose that we should go a hunting, determining when a convenient time and place present, to shoot you; the convenient place presents, and I fire at your heart—but by divine direction the shot misses you and kills a tiger, which was ready to leap, and would have devoured you, if I had not fired and killed him. In this case in attempting to destroy your life, I save it. I pre-

same you will not contend I did a morally good act, notwithstanding the effect was good, but on the contrary, that I in heart was a murderer.

James. I acknowledge that I have been accustomed to view the subject a little differently; but this does by no means prove that mankind are all entirely destitute by nature of benevolence; for I have seen persons who professed no religion, possess almost unbounded benevolence. They would give a beggar the only dollar they had; they would attend the sick, feed the hungry; and clothe the naked, even if they went hungry and cold themselves; and were ready to do good to their fellow creatures; where there was not the least prospect of reward—and at the same time, they were jovial companions. I think benevolence consists in giving without expectation of receiving.

John. Mankind possess the natural affections of love, sympathy, pity, grief, joy, &c. in the exercise of which God frequently makes them instrumental of doing good to his people and church; tho' they have not the least aim at his glory, nor do it, in obedience to his commands. I very much differ from you in the idea of true benevolence. As I conceive, it is the genuine exercise of a holy heart. What you call benevolence, I call humanity, which is common to most men—and when a person is actuated by no higher motive than sympathy, pity and humanity, he is no more morally praise worthy, than the *beasts* are, which attempt to relieve each other in distress, and which is common even to swine.

James. I am surpris'd you think sympathy, pity and humanity are not good!

John. They are good abstractly considered, and when properly regulated, have a very good tendency on society, and a person destitute of them, appears more *cruel* than the *beasts*.

James. I ask then, if persons are not praise worthy for exercising them?

John. If they exercise them under the influence of wisdom, and benevolence, they are; but if they exercise them under the influence of natural affections only, they are not. Though they give all their goods to feed the poor, and their bodies to be burned, without charity they are nothing.—If a parent has an incorrigible child, who is disobedient, steals, fights, swears, &c. if he esteem it cruel and inhuman, to whip the child, and says, reason and arguments will have a better effect, although they have hitherto proved ineffectual, he is very blame worthy. For the wise man has said, “Thou shalt beat him with a rod, and deliver his soul from hell.” And all actions, which arise from natural affections only, without being regulated by *true* benevolence, are blame worthy; even relieving the poor, and distressed; for they either originate in a desire to gratify the natural feelings, or to receive profit, or honor; and they have no aim at God's glory, neither are they done in humble obedience.

James. Does it not follow then, that such persons should refrain from giving to the poor and distressed, as they become blame worthy, which is sin agreeable to your arguments?

John. I think it does by no means, as it is their indispensable duty to relieve the poor and distressed; and it is equally their duty to perform such actions, in obe-

dience to God's commands, and from benevolent motives; and they become more blame worthy in the omission than in the performance of them, even from natural affections.

James. Do you believe that any are ever actuated by motives perfectly void of selfishness?

John. I believe that all who have been "created anew in Christ Jesus unto good works," exercise universal benevolence, and so far as they have the Christian spirit, regard themselves, no more than their real worth in the scale of intelligent existence.

James. How can you determine that mankind do not by nature possess some degree of this benevolence?

John. I think we have reason and experience to shew that mankind are naturally selfish altogether; but as it is impossible we should have perfect knowledge of another's heart, I think it prudent to look at the sure word of Him, who knows the inmost recesses of every heart, and if He has plainly declared it, we are in duty bound to believe, and feel very humble before Him—that we possess hard hearts of unbelief.

James. I acknowledge, reason, experience and revelation, plainly shew, that mankind are naturally selfish and wicked, but deny they are totally so, for I believe they have *ability* to do good, as well as evil.

John. I fully agree with you as to the *ability* mankind possess—but it is not *ability* that we are talking about, but moral taste or disposition.—Do you believe that all mankind are alike by nature?

James. I do; they must be possessed of propensities which are good and evil, or altogether evil—for it is evident they are not altogether good.

John. Then if scripture plainly represents any to be totally evil from their birth up, it will be sufficient proof of universal depravity?

James. If it is plainly declared, I will give up the point.

John. That mankind are totally depraved, is evident from their history, from Adam to the present day. Blood, cruelty, revenge, idolatry, tyranny, debauchery, ungodliness—with all the long catalogue of vices, have continually stained its pages. Infants give evidence of total selfishness; as soon as they are capable of action, they incline to possess every thing that comes within their grasp; they show anger and revenge in meeting the least repulse, and this temper constantly increases with time. It thinks all around it, is made to subserve its interest, and pleasure, until taught the contrary by painful experience.—It is farther evident from every idea we have of justice, that mankind possess a criminal nature independent of actual transgression. We can conceive of no way wherein it can be compatible with justice to inflict the least possible degree of pain, or punishment, on a perfectly pure, innocent, accountable being—neither can we believe it just to inflict punishment for another's crime. Benevolence might undertake, but justice could not require it. And God himself says, "The son shall not bear the iniquity of the father," but "the wickedness of the wicked shall be upon him." Again: "Who ever perished being innocent? or where were the righteous cut off?" Says Abraham, "Wilt thou also destroy the righteous with the wicked? that be far from thee; shall not the Judge of all the earth do right?"—If the Judge of all

the earth does right, then it follows that infants have criminal propensities, or they would not suffer pain, sickness, and death, neither would there be propriety in baptizing them for remission of sins.—Nature and revelation plainly teach, that every thing produces after its kind. After Adam became a sinner, the scriptures say he begat children in his own likeness, which if he did, they must be shapen in iniquity. It is proper, that every thing should be treated according to its nature. We treat (and with propriety) poisonous serpents and harmless doves differently, though neither have done actual harm, to our knowledge. But scripture saith, that “The wicked are estranged from the womb, they go astray as soon as they be born”—they are said to be “by nature children of wrath.” Again: they are represented carnally minded, sold under sin, &c.—“the carnal mind is enmity against God, it is not subject to his law nor indeed can be.” Again: “You hath he quickened who were dead in trespasses and sins.” It is evident these were without spiritual life, and if they were, it follows they were totally depraved—they are said to be deaf and blind in a moral sense. “Hear ye deaf, look ye blind”—“bring forth the blind that have eyes, and the deaf that have ears.” The representation of having eyes and ears, and still being deaf and blind, implies the possession of ability, but the want of a will to exercise it. Again: “Awake thou that sleepest, and arise from the dead, and Christ shall give thee life.”—Mankind are represented altogether sinful, without the least degree of goodness, and that continually. “For the imagination of man’s heart is

evil from his youth”—“and every imagination of the thoughts of his heart is only evil continually.”—Here scripture is conclusive, and it is impossible to evade it, as it extends to every imagination of the thoughts, and that continually; if this representation is just, then there were men from their youth up, altogether evil; if it proves anything, it proves them destitute of holiness, and of course totally depraved.—Says the Psalmist, “Behold I was shapen in iniquity and in sin did my mother conceive me.” The apostle affirms, “They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no, not one; their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood, destruction and misery are in their way, and the way of peace they have not known; there is no fear of God before their eyes.” If there is no fear of God before their eyes, it is evident there is no goodness in them, for “the fear of the Lord is the beginning of wisdom,” says the Psalmist.—But let scripture be ever so much wrested from its true meaning, I think it is impossible to evade the idea of two distinct characters being held up to view throughout the holy volume; which are distinguished sometimes by the holy and unholy, righteous and unrighteous, just and unjust, children of light and children of darkness, and a variety of other phrases. If mankind by nature possess the least degree of holiness, there is the utmost impropriety in keeping up an entire distinction of characters, unless the holy are free from sin; but the

Scriptures are express on the subject ; “ he that says he is without sin deceiveth himself, and the truth is not in him.” If you attempt to describe a sinner possessed of the least degree of moral goodness, you describe a saint ; for he that hath the spirit of Christ, “ is born of God.” Then it follows, if mankind naturally possess moral goodness, all the distinction that can in any reason be kept up, will be comparative degrees of goodness and evil—as more good, less good, more evil, less evil, &c.—but we find no scripture to warrant such ideas. If this statement is just, then total depravity is undeniably taught in scripture, and we in duty are bound to believe it.

James. I acknowledge the evidence appears conclusive, if two objections can be removed.

John. What are they ?

James. Whenever I read the Bible I have a criterion by which to try my understanding. If I conceive a doctrine taught, I then weigh it by the standard of God’s perfections, and if it does not agree with them, I then conclude I do not understand it, and give up the doctrine, and rest contented, that the scripture on that point is above my comprehension ; and for God to create beings totally depraved, I think is inconsistent with his wisdom and benevolence. That is one objection : The second is, it gives a degrading idea of God’s works, and of human nature.

John. I conceive mankind poorly able in every instance, to determine, what is, and what is not, consistent with God’s perfections ; as it is impossible for them by searching “ to find out the Almighty to perfection” ; and “ the heart of man is deceitful above all things, and desperately wicked,” and he is prone to think God to

be altogether such an one as himself ; but his ways are not our ways. You say it gives a degrading idea of God’s works. In the first instance God created man upright, but he has sought out many inventions. But I shall not deny that it is degrading to human nature, for I conceive it the most soul humbling doctrine of the gospel. It brings creatures to the very footstool of sovereign mercy, and makes them loath themselves and repent in dust and ashes.—I wish you would point out wherein total depravity is inconsistent with the benevolence of the Deity.

James. If we are by nature totally depraved, we are excusable ; for we are not to blame for what is natural to us ; and it is inconsistent to punish beings for what they cannot help. If we are totally depraved, it will destroy moral agency, from which it will follow, that we do not act, but are acted upon like machines.

John. I perceive you still have a very unjust idea of total depravity. It is not like our natural features, which it is impossible to alter ; but it consists in a heart unwilling to perform reasonable duties, which are as much within its power, as the common actions of life, and it in no way infringes on moral agency so as to produce an inability to obey any of God’s commands.—But admitting your ideas just, it does not follow that it is inconsistent with God’s perfections—for God requires no beings to love and obey him beyond their power. If total depravity destroys our ability to love and obey him, then we are not bound to it, by his own command ; for he requires us thus to do with all the abilities we possess, and no more—and requires no more than we are capable of performing.—You hold

that mankind are partly depraved. If total depravity destroys moral agency, and clears from blame—then as far as beings are depraved, so far they are excusable by the same argument; and as all sin flows from what depravity beings possess, they are blameless for all sin, and sin will cease to be sin; which argument if just will extend to all sinful beings, and render them as innocent as the angels of light. If you have a son, addicted to intemperance, and you inform him of the awful consequences in time and eternity, and forbid him on pain of punishment using spirituous liquors, and he still retains his propensity and indulges freely, in full defiance of your orders, which proves his final ruin; I ask if your disobedient, intemperate son, was not blame worthy? notwithstanding he possessed a strong propensity; or if a thief is excusable because he inclines to steal, or if a child is clear from blame, because he possesses a spirit of disobedience? I think you will readily answer they are all blame worthy for their evil propensities, which if true will make all mankind blame worthy for their depravity. If beings are not accountable, nor praise nor blame-worthy for their moral tastes, then it follows, that the angels in heaven are not holy, nor praise worthy, because they naturally have a holy taste—which will destroy their being moral agents agreeable to your arguments; which is very absurd.

James. I acknowledge that I had received wrong impressions of your ideas of total depravity. I ever supposed you held it in a sense, which if true the destruction of moral agency would inevitably follow. I now see propriety in God's commanding men to obey

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him, when they possess ability too, as much as they do to perform common actions, though their inclination is altogether to disobey.

John. The great difficulty with you, and many other honest persons, on this point, has arisen from general misrepresentation of our ideas. It has been represented that we hold that total depravity renders mankind unable to do any thing; which, if true, would render them unable to perform the common actions of life; in consequence of which a universal prejudice has arisen against the doctrine. It is a very alarming doctrine to every natural man, as it renders him altogether unholy. Without holiness no one can see the Lord in peace, is scripture language.

James. I have other objections to make to your general system of doctrines, but as our time is now elapsed, I will defer them till we meet again.

John. It will give me pleasure to renew the conversation as soon as an opportunity shall present.

(End of Dialogue I.)

An explanation of the prophecy of Daniel.

(Continued from page 216.)

NUMBER III.

Daniel's vision of the ram and he goat, Chap. viii. 1—12.

THE great revolutions and events to be effected in divine providence, from the time of the prophet, to the end of the world, having been exhibited in the preceding vision, the spirit of prophecy proceeds in this more minutely to detail those events which next succeeded that period. As God had numbered, and al-

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most finished, the kingdom of Babylon, no further notice is taken of it in prophetic visions, but that which immediately succeeded it, is the subject of particular attention. This is introduced in the following manner. *I lifted up mine eyes, and saw, says the prophet, and, behold, there stood before the river a ram which had two horns, and the two horns were high, but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.* The interpretation of this part of the vision, by the angel, enables us to give a decided explanation of it. This ram prefigured the empire of the Medes and Persians, v. 20. The two horns typified the two kingdoms of which this empire did consist; horns in scripture being the emblem of power and conquest, 1 Kings xxii. 11. *And Zedekiah, the son of Chenaanab, made him horns of iron; and he said, Thus saith the Lord, with these thou shalt push the Syrians till thou hast consumed them. One horn was higher than the other. One nation, the Persian, became more powerful and famous than the other, the Median; and the higher, the Persian, came up last.* For Media had been a potent and formidable kingdom, when Persia was only an inferior province, and tributary even to Media itself; but the two kingdoms being united in Cyrus, a Persian, and the kings being in the Persian line, the Persian part of the empire became more powerful and famous than the Median, and hath given denomination to the empire ever since. Daniel had

this vision in the palace at Shushan, which was situated by the river *Ulai, in the province of Elam, or Persia*; and he *saw the ram come up out of the river, and he saw the ram pushing westward*, for Persia is the most eastern kingdom of which the scriptures take notice. *He saw the ram, pushing westward, and northward, and southward.* He saw Cyrus and the Persian kings, conquering Babylon, Syria, and the lesser Asia on the west; Armenia and the adjacent kingdoms on the north; and Egypt on the south. And none of these beasts or kingdoms, could stand before him, nor could any save them from his victorious arm. *But he did according to his will, conquering and governing with an uncontrolable power; and became great, establishing an extensive and powerful empire.* The prophet proceeds, *And as I was considering, meditating and inquiring with myself what might be the import of the vision, behold, to my surprise, an he goat came from the west.* This he goat typified the Macedonian empire, or the kingdom of the Greeks, founded by Alexander the great; the notable horn between his eyes, v. 21. represented the first royal family; this he goat *came from the west*, for Macedonia and Greece, were situated on the eastern part of Europe, opposite to the western coast of Asia. From this region came the he goat, *on the face of the whole earth, like a mighty torrent, prostrating all before him, and he touched not the ground*, by the rapidity of his conquests, being more like a bird which flew, than a beast which walked or ran. *And he came close to the ram—and he ran unto him in the fury of his power. And I saw him come close to the ram, and he was moved with choler against him,*

and smote the ram, and brake his two horns; neither was there power in the ram to stand before him, but he cast him down to the ground and stamped upon him, and there was none that could deliver the ram out of his hand.—The kings of Persia, Darius and Xerxes, made mighty efforts to subdue the states of Greece. They overran Macedonia and part of Greece, practising great cruelty upon the inhabitants wherever they came; but were finally repelled by the valor of the Greeks. The insults and injuries which they had realized, exceedingly exasperated the Grecians against the Persians, and they resolved on a Persian war in the way of retaliation and revenge. Such was the occasion of that cholera and fury against the ram, which characterises the he goat. The Greeks having raised their forces, chose Alexander generalissimo of their army, and this part of the vision relates immediately to the contests between Alexander, the first Macedonian king, and Darius Codomanus, the last Persian emperor, by which the empire of the Macedonians was founded, and that of the Persians destroyed. Permit a paraphrase including the capital events contained in this vision by way of explanation.

And as I was considering the prowess and conquests of the ram, the Persians, to my surprize I saw an he goat, the Macedonians, in deep resentment coming forth to wage war upon the Persians, and Darius preparing to repel them. And I saw the he goat, Alexander, with his 35,000 Macedonians, come close to Darius, the ram, and his 180,000 Persians, and he smote Darius at the river Granicus. And while Darius raised another army, he divested him of all his provinces in the lesser Asia. And when

Darius returned with his 600,000 Persians, Alexander came close to him at the straits of Issus in Cilicia, and put his vast army to flight. And while Darius, having in vain solicited for peace, exerted himself to repair his broken fortune, by raising another army, Alexander curtailed his empire, and extended his conquests, by taking from him Syria, Palestine, Phœnicia and Egypt; and then fought for Darius, and with his 50,000 men, came close to him, and smote his 110,000 Persians at Arbela in the plains of Assyria, and then took from him Babylon with his royal city Persepolis, his palace and his treasures! So the ram, Darius, could not stand before the he goat, Alexander, but he smote Darius, and brake his two horns, and cast him down to the ground, and stamped upon him, by conquering and reducing his empire to the most abject state of submission.—Having thus seen the ram vanquished and smitten, perhaps a very concise account of him will not be disagreeable.

The Medes, one of the horns of the ram, were the descendants of Madai the son of Japheth, who planted himself on the east of the Tigris, over against Assyria, from whom the country was called Media, and in process of time became a powerful and formidable nation, experiencing the fortune of other nations, sometimes conquering, and at others being overcome, till they became a horn of the ram.—The Persians, the other horn, originally were called Elamites, and were the posterity of Elam the son of Shem, who settled himself on the east of the river Tigris, called in scripture, Hiddekel, opposite to Chaldea or Babylon. From him the country was called Elam. In the union of the two

kingdoms therefore the prophet saw the two arms of the image united in the breast. Particularly in Cyrus and the Persian kings, and in their conquests, he saw the ram with two horns, pushing westward, and northward, and southward, doing his will and becoming great, till he saw the he goat Alexander, come close to him and smite him, and brake his two horns and stamp upon him, Darius Codomanus, 208 years after the empire was founded in Cyrus and 330 years before the glorious appearance of the Son of God, as the Saviour of the world. — Permit the paraphrase to proceed.

The ram, Darius, being thus smitten, and his two horns broken, the Persian empire being thus dissolved, the he goat Alexander having conquered the nations of India, became very great, having extended and established the Macedonian empire from the Adriatic in Europe to the Ganges in Asia: And when he was strong, the great horn between his eyes was broken. First Alexander died of a fever in Babylon, and then his brother Arideus, called Philip, being placed on the throne in the minority of his sons, was put to death; then his son Ægus, and after him his son Hercules; and so the royal family being extinguished, the great horn between his eyes was broken: And the governors of the provinces, aspiring after independence and dominion, by their emulations, enmities and contests being destroyed, until they were reduced to four, they divided the empire between them. Cassander had Macedon and Greece, in the west; Lyfimachus had Thrace, Bithynia, &c. on the north; Ptolemy had Palestine, Egypt, &c. on the south; and Seleucus, Syria,

Babylon, &c. on the east; so, for the great horn, there stood up four notable ones towards the four winds of heaven, who governed their respective dominions with regal authority or power.

Thus far the scriptures themselves, illustrated by historical facts, furnish those aids which enable us to give a correct explanation of the preceding vision. But the subsequent parts, being involved in greater obscurity, have produced a diversity of expositions, and each being exhibited with a plausibility which invites assent, renders it difficult to give one a preference to the other, and constrains to moderation and diffidence in submitting opinions, or suggesting what is supposed to be the import of the vision. After exhibiting the expositions most generally adopted, each will choose for himself.

The great horn being broken in the death of Alexander and the extinction of the royal family; and four notable ones having come up for it, in the division of the empire into four kingdoms; the prophet saw, v. 9. a little horn come forth from one of them, which waxed exceeding great toward the south, and toward the east, and toward the pleasant land. He saw it wax great toward the host of heaven, cast down some of the host and the stars to the ground, and stamp upon them. Yea, he saw him magnify himself even to the prince of the host, take away the daily sacrifice and cast down the place of the sanctuary. He saw an host given him against the daily sacrifice by reason of transgression. He saw him cast the truth down to the ground, and practise and prosper. — Very briefly. In this little horn, some very clearly see Antiochus, surnamed Epiphanes, who became great with a

small people. They see him invading and plundering Egypt in the south—attacking the Jews in the pleasant land—rising and prophaning the temple, taking away the daily sacrifice, casting down some of the host and of the stars to the ground, displacing the public rulers, civil and religious—casting down the truth to the ground by suppressing the Jewish religion, destroying the copies of the law, and persecuting those who would not conform to the religion of the Greeks, with merciless severity, and lastly destroyed without hand, perishing by the righteous judgments of God.—Concerning this interpretation, however, would not a person, not very credulous, be disposed to inquire, why the prophet, in such a summary manner, should comprize the great events pertaining to the Persian and Macedonian empires, including the calamities of the Jews, contained in a term of almost 400 years, and yet be so particular in describing the persecution of Antiochus, which continued but three years and a half?—And how the answer, v. 14. that the vision should be for 2300 days, taken literally more than six years, can be accommodated to the persecution of Antiochus? or how this could be for many days? v. 26. And why the calamities brought upon his people by Antiochus, should so exceedingly affect the prophet, as to disqualify him for public service and make him sick certain days, v. 27. when he had witnessed, and they were now realizing, and he sustaining so much greater in the destruction of Jerusalem and the temple, the desolation of the land and the captivity of the nation by Nebuchadnezzar?—And a person disposed to controvert opinions would say, that

to the application of this vision to Antiochus there were some obstinate objections, as

1. That it contains a real absurdity. He would say, that the coming forth of a little horn out of one of the four, made them five, as the springing up of a little horn among the ten, made them eleven. But if this be understood of Antiochus it makes no addition to their number—that as Antiochus, or the kingdom of Syria, was one of the four, to apply this to him, would make him come forth from himself.—He would say, 2. That this interpretation was not supported by fact. That the vision represents the little horn as waxing exceeding great towards the south. That though Antiochus several times invaded and plundered Egypt, yet he did not make an absolute conquest, so as to possess any part of it,—and was finally driven from it in a manner which very much chagrined and disgraced him.—*And toward the east*, but that Antiochus, or the kingdom of Syria, included all the eastern provinces in Alexander's empire, and he was so far from waxing exceeding great, or even extending them, in that direction, that they were rather curtailed and diminished, and that he was disgracefully repulsed and wounded in his attempt to plunder the temple in *Elymais*, in the east.—*And toward the pleasant land*: That though Antiochus harassed, plundered and persecuted the Jews, yet his armies were finally repulsed by the Jews with great slaughter and disgrace, the temple purified and the worship of God restored, and even his treasures, the spoils of his armies, furnished the materials with which the utensils for the performance of divine service were constructed;

information of which being conveyed to him in his eastern expedition, produced that vexation and resentment which accelerated his death, and he left the kingdom in as distracted and impoverished a state as he found it. That tho' in some particulars it may agree with Antiochus, yet in general he stands in contrast with it.—Some consider this profanation of the temple and persecution of the Jews by Antiochus, as typical of the antichristian corruption and persecution.—Others apply it to the Romans. In the conquest of Greece and Macedon, they see the Romans coming forth in the kingdom of Cassander, as a little horn, a king of fierce countenance, and understanding dark sentences, or skilful in ruling, as the Romans were, and this in the latter time of the kingdom of the Greeks, v. 23, when the transgressions of the Jewish church were come to the full, in the degeneracy, venality and wickedness of the nation. They see the Romans from that western region, extending their conquests over Syria, Palestine and Egypt, so waxing exceeding great toward the south and toward the east and toward the pleasant land. They see them waxing great even to the host, and casting down some of the host and of the stars to the ground, destroying the Jews and displacing their public rulers. They see them magnify themselves even to the prince of the host, or the prince of princes, crucify the Lord of life and glory—and take away the daily sacrifice, dissolve the Jewish economy, cast down the place of the sanctuary, destroying the holy city and the temple. They see them cast the truth down to the ground and destroy the mighty and the holy people, first in the Jews and then

in the Christians, then by the emperors and now by the popes, and last of all they see the Romans broken and destroyed by the stone cut out of the mountain without hands.

The question was proposed, *How long shall be the vision, &c.?* and it was answered, *Unto 2300 days, then shall the sanctuary be cleansed.* So extensive is the term affixed for the continuation of this distressing and affecting scene, 2300 days, which prophetically computed are 2300 years. From what period to compute this term, it is very difficult to ascertain. If it will not correspond with the persecution of the Jews by Antiochus, must it not be referred to some other event? If it relates to the troubles of the Jews and their restoration to their own land, and of God's pure and holy worship among them; and to the persecution of the church, and its deliverance from antichristian corruption, which is to be expected about the same time, and about the year 2000, it is to be computed from about the division of the Macedonian empire between the four successful combatants for it, Cassander, Lyfimachus, Ptolemy and Seleucus. As there are no data given, and no period fixed from which we may compute, and as it will be most clearly ascertained from the completion of the vision, is it not our wisdom to submit it to divine providence for a demonstrative and satisfactory explanation?

Expositors have generally interpreted the representation of these kingdoms by savage beasts, to signify their ferocity, and cruelty in persecuting the people of God. But may not the justice of this interpretation be doubted? For, 1. The beasts were *diverse*

one from another. But is not the spirit of persecution uniformly and invariably the same spirit, in whatever nation or individual it exists? If it be, what need of a *diversity*, to represent it? But if to represent the various genius and character of these conquering and powerful kingdoms, how apt and striking the types? 2. Does this interpretation agree with the representation of scripture? The *bear*, the Persians, with an insatiable voracity attacked and subdued the *lion*, the Babylonians; and the Macedonians with the courage and fierceness of the *leopard*, attacked and conquered the bear; and the Romans combining the various nature of the lion, the bear, and the leopard, broke in pieces and devoured not only the Macedonians, and so virtually the Medes, Persians and Babylonians, *but the whole earth*, as with *great iron teeth*. And is it not assigned as the reason why this kingdom is represented by *iron*, that *as iron breaketh in pieces and subdueth all things, so as iron that subdueth all these shall it break in pieces and shall bruise*? Is this kingdom represented by iron to denote its strength for persecution or conquest? If strong to break in pieces the preceding kingdoms, is not the idea of persecution foreign from the view of the scriptures? 3. Is this interpretation supported from fact? The people of God, the Jews, it is true suffered grievously from Nebuchadnezzar king of Babylon, but did he subdue and distress them as a persecutor, or as a *conqueror*? Did they suffer more from him than other conquered nations? If it be said, They did. Had they not given him peculiar and aggravated provocation? He took Jerusalem, made Jehoiakim king, and, exacting tribute of him, left

the city in peace. Jehoiakim rebelled against him. He came again, took the city, and made Mattaniah king, requiring him to swear by God that he would be true and faithful. And to remind him of this sacred obligation, changed his name and called him *Zedekiah, the oath of the Lord*. But Zedekiah was treacherous and rebelled against him. He came again, took the city and rased it, as a bad city, which made insurrection against kings. If they, therefore, suffered more from him than other nations, did they not procure this severity of treatment by their perfidy and rebellion? But after this did he distress them? Did they not dwell in peace in the cities of Chaldea? Did not Daniel sit in the gate of the king, as a distinguished favorite? and were not Shadrach, Meshach and Abednego promoted to offices of authority and influence in the province of Babylon? Did not Evedmerodach exalt the throne of Jehoiachin *above* the throne of the kings that were with him?—and did not Belshazzar so entirely consign the affairs of the empire to Daniel and his other officers of state, that he did not know him when he came before him? Did he persecute the Jews?—Will Shadrach, Meshach and Abednego, be produced as martyrs? but did not the edict by which they suffered equally extend to idolatrous nations with the Jews? This for the *lion*.—Cyrus liberated the Jews from captivity, and made a decree for their rebuilding the temple and restoring the worship of God. The work was embarrassed by the envy and artifices of the Samaritans, Ammonites, and Moabites, Ezra iv. but the decree of Darius, Ezra vi. removed the embarrassments

and accelerated the work. Under Artaxerxes, called Ahasuerus, who had Esther for his queen and Mordecai for his prime minister of state, the Jews enjoyed great prosperity and peace.—Do we find a single instance of persecution, or even of vexation, which occurred to the Jews through the whole duration of the Persian empire, if we except the decree of Smerdis the usurper, (but he reigned only one year) called Artaxerxes, Ezra iv., and the attempt of Haman which cost him his life? Was this mild and liberal disposition of the Persian kings toward the Jews represented by a *bear*?—Alexander granted many favors and privileges to the Jews. Antiochus the great, transported many of the Jews to the lesser Asia, and, providing liberally for their subsistence, committed his most important castles to their valor and fidelity for defence. Palestine lying between Syria and Egypt, the Jews suffered great calamities from the contests of their kings, but can more than three or four of all the successors of Alexander be justly denominated persecutors?—The Roman empire, ancient and modern, it is acknowledged, hath generally been a persecuting power, but if a persecuting character be not justly applicable to any one, is it not a conclusive exception against applying it to any of them all? But whether such an interpretation be formed from the representation of scripture, or hath proceeded from the common propensity of mankind to understand and judge of all subjects with reference to themselves, it is not the province of the writer to decide.

(To be continued.)

The nature and effects of Faith. Observations on John vii. 36.
 “He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.”

NUMBER I.

FAITH makes a very capital figure in the writings of the New Testament. Our Saviour declares this to be the work of God, that ye believe on him whom he hath sent.* This is essential to all spiritual life, to all our communion and acceptance with God.† Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.‡ Most important is it therefore that Christians should understand the nature and effects of faith, and that they should be indeed the subjects of this divine principle. Of this and its happy effects it is that our Saviour speaks in this passage. In the preceding verse, he had with great earnestness, the last, that great day of the feast of tabernacles, called all who were thirsty to come and drink; importing that he was the water of life, and that in him there was every thing necessary to cleanse and refresh the soul, and to give it all imaginable entertainment: That he was a fountain open for public use, for Jews and Gentiles, to wash in for sin and uncleanness; and that whosoever would, might come unto the waters, wash and be clean, drink and thirst no more, but live for ever. In this verse Jesus explains what he designed by coming to him and drinking, viz. believing on

* John vi. 29. † Verse 53.

‡ Heb. xi. 6.

his name. Coming to Christ, and believing on his name, are frequently used in the New Testament to express the same thing, a genuine faith.* To every such person who believeth in Jesus it is promised, That out of his belly shall flow rivers of living water. This imports that his faith shall not be a dormant principle, but have great activity, producing the most useful and happy effects. It will be a principle of life flowing out in all pious, righteous and benevolent affections, exercises and conduct.

To illustrate this subject it will be natural to contemplate the nature of faith, its activity and effects.

With respect to faith in Christ, it is the act of a convinced, regenerate sinner, embracing him, in his whole character, as he is exhibited in the gospel. Every believer acting faith in Jesus Christ is a convinced sinner, who is bro't practically to see that he is totally ruined and entirely helpless in himself, cursed by the law; † and that without a Saviour he must have inevitably perished. The commandment comes home to his conscience, and sin revives and he dies. ‡ He is brought to renounce his own name and righteousness, and every name and righteousness, in heaven and on earth, but the name and righteousness of Jesus Christ. He is certain that there is salvation in no other. He has also a strong conviction that Jesus is the Christ, the Son of the living God, by whom he is reconciling the world unto himself, and that there is forgiveness with God thro' our Lord Jesus Christ. He is a

regenerated, as well as a convinced sinner, whose heart is reconciled to God, and who believes the record which God hath given of his Son; that he is the resurrection and the life; set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins; and that through him all who do believe are justified from all things from which they could not be justified by the law of Moses. The true believer is not only rationally and entirely convinced of these truths, but he fully believes them on the testimony of God, given in his word. It is essential to faith, that men assent to the truths of the gospel on the divine testimony; especially to those which respect the Redeemer, and salvation in his name. Faith also involves in its very nature the entire consent of the heart or will to these truths: It approves them and closes with them as excellent and worthy of all acceptance. The believer having been renewed by the Spirit, and illuminated with the knowledge of God, and his son Jesus Christ, apprehends a commanding beauty in the divine character, in the gospel, and in Jesus Christ: He appears to be a glorious, willing and all-sufficient Saviour. The believer rejoices exceedingly in the discovery of this rich treasure, and for joy thereof goeth and selleth all that he hath, and buyeth it. His heart unites in supreme love to God and the Redeemer. He renounces all for Christ, and chooseth him as his only beloved. He chooseth or embraces him in his whole character, as prophet, priest and king. He submits to him as king, to be ruled by his law, and protected by his power, no less than to be saved by his death. Thus with

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* Matth. xi. 28. John vi. 37.

† Gal. iii. 10. John iii.

‡ Rom. vii. 9.

the heart man believeth unto righteousness.* He embraces Christ on his own terms, as he is freely offered in the gospel, rejoicing to receive pardon, adoption, sanctification and eternal life as a free gift, to a guilty, helpless sinner, whom he realizes God might justly destroy for ever. He sets God upon the throne, takes his own place in the dust, at the foot of the cross, if it may be so expressed, and asks and receives all on the footing of sovereign grace, as it reigns through the righteousness of Jesus Christ; which is unto all and upon all them who believe without any difference.† This consent of the heart to the terms of mercy, and embracing Jesus as the only beloved of the soul, is an exercise of love. For the heart embraces nothing, unites to nothing but what it loves; and thus love is essential to the very nature of faith.

Further, an entire trust in Christ, or in God the Father, through him, is essential to a saving faith. Christ is offered in the gospel as an all-sufficient Saviour, as the resurrection and the life,‡ as able to save them to the uttermost, that come unto God by him.§ God is offered as an all-sufficient portion, and in the covenant of grace makes himself over to the believer in Christ, as a covenant God and Father, to perform all things for him, to preserve him from all evil, and to conduct him to his heavenly kingdom. The true believer, sensible of his own weaknesses, dangers and unworthiness, and believing in the mercy, power, wisdom and faithfulness of his God and Redeemer,

places all his reliance upon him for the forgiveness of his sins, for grace to keep his commandments, to receive his soul to mercy when he dies, to raise him up at the last day, and to give him eternal life. He commits his immortal soul and all its interests into the hands of his Saviour, and with an unshaken confidence, rests upon him for the accomplishment of all that he hath promised. Hence that remarkable declaration of the apostle, 2. Tim. i. 12. "I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day." In this view, faith, in the Old Testament, is often termed trusting in God.

In the exercises of faith in Christ believers respect him, as a mediator between them and God the Father, by whom they come unto the Father, as the ultimate object of faith. Hence he is termed the way, and men are said to come to God by him. In this view it is that the apostle affirms of all those for whom Christ died, as is manifest, That they by him do believe in God, who raised him up from the dead and gave him glory, that their faith and hope might be in God.|| This is a doctrinal and experimental view of faith, as it respects Christ, unites the soul to him, and is justifying.

Faith, in a more large and comprehensive view, receives the testimony of God concerning all that he hath spoken: It embraces the promises, believes the divine threatenings, and realizes the invisible and immense objects and scenes of another world. It brings God and Christ, death, judgment and eternity near to the mind, and

* Rom. x. 10. † Chap. iii. 22.

‡ John xi. 25.

§ Heb. vii. 25.

|| 1 Pet. i. 21.

enables the believer to live as seeing him who is invisible, and all those invisible things of which he hath spoken in his word. The apostle therefore terms faith, The substance of things hoped for and the evidence of things not seen.*

But the nature of faith will further appear from its excellent effects. It is a principle of life in the soul, of constant and powerful influence. Out of his belly shall flow rivers of living water. In another passage the Saviour taught, The water that I shall give him shall be in him a well of water springing up into everlasting life. † These are strong expressions, showing the power of a divine principle in the soul, and the activity of faith in the true Christian. It will produce wonderful and happy effects with respect to the believer himself, cleansing, refreshing and giving great peace and joy to his soul, and it will do great and lasting good to others.

It is to the believer himself, cleansing and refreshing as streams and rivers of water. It renders him ever green and fruitful, like trees planted by the rivers of water, which bring forth their fruit in due season, and whose leaf shall not wither. Faith, by the divine constitution, unites the believer to Christ the living vine, so that he derives constant life and nourishment from him, and is enabled to bear much fruit. Faith purifies his heart and works by love. That is, it operates thro' that love which is in faith itself, and which is essential to it. Love is a powerful principle of obedience. If a man love me, saith the Saviour, he will keep my words. ‡

* Heb. xi. 1.

† John iv. 14.

‡ John xiv. 23.

Again it is written, this is the love of God, that we keep his commandments. § Faith not only purifies the heart and operates by the love which is in it, but as it apprehends the great love of God the Father and of our Lord Jesus Christ, constraining the believer to love and new obedience. In both these respects faith purifies the heart and makes the believer alive to God. Faith brings God near to him, and enables him, as the Psalmist expresseth it, to set him at his right hand, and to live as in his presence. It enables him to apprehend his greatness and glorious holiness, and so it purifies and stimulates him to duty. Beholding as in a glass the glory of the Lord, he is changed into the same image, from glory to glory, even as by the Spirit of the Lord. Faith, as it makes the doctrines, examples, promises and threatenings of the word real; as it brings death, the resurrection of the dead, the judgment of the great day, the solemn and immense realities of eternity near to the mind, and causes the Christian to act under the influence of them, purifies his heart and makes him faithful. As water cleanseth those things to which it is applied, and as rain and dews, streams and rivers fertilize the earth, the fields and meadows, so doth faith cleanse the believer and render him fruitful. It applies the blood of Christ which cleanseth from all sin.

Further, the true believer hath great peace, comfort and joy in believing. Christ and his benefits are like streams and rivers to the thirsty traveller. How beautifully does the prophet Isaiah represent this! A man shall be as

§ 1 John v. 3.

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.* Pardon, deliverance from wrath, sanctification, peace with God and in his own soul, communion with Christ in his word and ordinances, assurance of his love and the hopes of glory, are far more welcome to the believer than cold waters, streams and rivers to the thirsty traveller in a land of drought and heat. These are the sweet fruits of faith to the believer himself. Being justified by faith we have peace with God through our Lord Jesus Christ, and rejoice in hope of the glory of God. The peace of God which passeth understanding keeps the hearts of the saints. It is the promise of the faithful Saviour, Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid.† In the exercises of faith the believer has always communion with God. And truly our fellowship is with the Father, and with his son Jesus Christ.‡ In believing, eternal life commences in the soul. The good seed is sown in good ground, and will spring up and bear fruit, some thirty, some sixty and some an hundred fold. The fruit of the Spirit is in all goodness, and righteousness, and truth. Thus out of the Christian shall flow rivers of living water as it respects himself. He will be washed as with fountains and streams of water, that he may be without spot, or wrinkle, or any such thing. He will be made

fruitful, be comforted and refreshed as with gentle dews and showers, as with streams and rivers of water. As this principle of life within shall never fail, but be springing up, in the holy tendencies of his heart and conduct, into everlasting life, until his holy fruits and joys terminate in fulness of joy and pleasures for ever more ; so it will be to him as streams and rivers whose waters never fail.

Further, out of the saints shall flow rivers of salutary and life giving waters to others. By their faith and good works they are the salt of the earth, and the light of the world. They prevent its total darkness and corruption, and render it luminous and savoury. By their doctrines, heavenly conversation, and examples, they instrumentally season it with piety and righteousness. Their instructions, prayers, counsels and influence make others holy and happy. Others, beholding their good works, glorify their Father who is in heaven.

Faithful parents, who devote their children to God according to his institution, instruct and pray with them abundantly, restrain them from sin, and wicked company, and so train them up in the way in which they should go, are more beneficial to them than rivers of water, or streams from Lebanon. By God's blessing, they make them useful, pious, pure and blessed. They may be the means of God's keeping covenant with their posterity unto a thousand generations. Their children thus educated may become the ornaments of the churches, pillars in the house of God, pillars of the earth, upon whom the Lord shall set the government of the world.§

* Isaiah xxxii. 2.

† John xiv. 27.

‡ 1 John i. 3.

§ 1 Sam. ii. 8.

How useful and refreshing may they be to the churches, to the commonwealth, and to all good men ! How happy are the effects of peace-makers, of righteous, prayerful, orderly, wise and charitable men ? How salutary are their counsels and prayers, how refreshing their charity and alms deeds ? When they warm the naked with the fleece of their flocks, feed the hungry from their tables, visit the widow and the fatherless in their affliction, and with good words and good deeds make the hearts of the poor, the sick, the fatherless, and widow to sing for joy ? When by refreshing the bowels of the saints they cause many thanksgivings to redound to the name of the Lord ! How far and wide do those refreshing waters flow forth, when by their charity and care, their labor and influence, the gospel is preached to the poor in distant countries and settlements, and souls are born, and churches gathered unto the Lord Jesus ? When by their means the gospel is sent to the heathen, and the dark places of the earth are illumined with the light of life, and the regions of death are peopled with Christians rejoicing in the name of the Lord ? How salutary and refreshing are pastors after God's heart, who feed his people with knowledge and understanding, and are a favour of life unto life unto immortal souls ? Who turn sinners from darkness to light and from the power of Satan unto God ? Who perfect the saints and edify the body of Christ ? Such are the waters which flow forth from those who believe in the Lord Jesus Christ. How much more useful and refreshing are they, than rivers which pour their waters through extensive countries, fertilize a thousand meads, and give

beauty, strength and opulence to the most renowned cities ? Where these waters come the sick are healed and the dead live. How much better are these waters of Israel than Abana and Pharpar and all the waters of Damascus ? When the rivers shall be dried away, and there shall be no more sea, when the sun and stars shall shine no more, these waters shall increase their sweetness, rise higher and higher, and flow more extensively for ever and ever.

How blessed is the believer ? His fruit shall never fail ; he shall never come into condemnation. How rich is the grace bestowed upon him ? How immense are his obligations to gratitude, praise and new obedience ? How should the saints take courage and be comforted, and all the children of Zion be glad in their King ?

(To be continued.)

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

REV. GENTLEMEN,

AS it is your manifest desire to receive what religious information any can afford, and since accounts of the outpouring of God's spirit never fail to gladden the hearts of his children, no one needs an apology for transmitting you accounts of this kind, even though the work be not in the immediate place of his residence.

IN the society of New-Canaan, Columbia county, state of New-York, there has been experienced a considerable degree of the special influences of divine grace. As it is a society destitute of a stated minister, and since he who sends you these lines was more particularly acquainted with

the circumstances than any other preacher ; being also now settled in an adjoining parish, he is requested to write you an account of the work.

In the month of November, 1800, I was passing through the place above mentioned, and from the influence of a neighboring minister, received an application to return and supply them a few Sabbaths. Accordingly I returned. On learning their religious state, it appeared that they had formerly enjoyed the stated administration of the gospel ; but had then been destitute about three years. During this term they had been supplied with preaching but a small part of the time. Even the form of religion was now scarcely visible among them. It is true, there was the remains of a church, wherein were nine male members, and a few more than that number of females. Still, it would admit of a doubt whether it were any honor to the cause of religion to say there was a church in the place. When I first drew near the house of worship, I beheld from its forlorn appearance an affecting comment on that passage of the prophecy of Isaiah where he speaks of "a great forsaking in the midst of the land." The words of the prophet were also no less applicable when the people were convened. Between twenty and thirty persons composed the whole assembly. As I came directly from a place in which people were quite attentive to divine worship, and having had but a few weeks experience in the trying work of preaching the gospel, I returned to my quarters with a heavy heart. The next Sabbath presented much the same scene. The number was very nearly the same. At this time my

feelings of discouragement, and my view of being useless, led me to contemplate leaving them ; although I had given encouragement of tarrying a number of weeks longer. The Sabbath following I felt some more encouraged. Perhaps there were twice as many as attended the other two Sabbaths. About this number continued till my term expired. And "blessed be God !" notwithstanding all this darkness, some rays of light had then begun to appear. The operation of the spirit of God was visible in two or three instances.

As I was conversing one evening on religious subjects, in the family where I lodged, a young lady belonging to the family handed me a bible, pointing to this text, wishing me to preach from it, Psalm xxv. 16. *Turn thee unto me and have mercy upon me, for I am desolate and afflicted.* A few general remarks were made in reply ; and an opportunity was taken, the next day, to learn what this unexpected incident appeared to indicate. Accordingly, it was found, that two Sabbaths previously to this, which was the second of my preaching in the society, such impressions were made upon her mind as it was impossible for her to erase ; and which had been continually increasing. Soon after this, another young lady, residing in the same family, appeared to be specially awakened. In the course of a few days, the first received a happy relief through a crucified Saviour. On the Sabbath-evening previously to my leaving the place, a question was asked a young gentleman belonging to the family, to this import ; whether he would deem it just should God now make him eternally miserable ? He answered ;

that he must confess he could not realize the justice of it. At this the young lady who was mentioned as being last awakened, broke forth into a strain of astonishment, and addressed him thus: *How can you think such vile worms as we do not deserve to be in hell for ever!* It was then inquired, whether she had not, of late, experienced a particular change in her feelings? She observed that she had: and then related, that very early in the morning, after a distressed night, light from the Lord shone most astonishingly into her soul; that her views of God and the Saviour were such as she could not express. "This day," said she, "was the first time I ever heard preaching. This has been a new day to me. I never properly heard a sermon till to day." The next morning I left the society; perceiving that the people in general were still remarkably indifferent with regard to either attending on preaching, or contributing to its support. This was in December. I had supplied them five Sabbaths.

The next spring, being called to supply in a neighboring parish, I visited this people; and found one more instance of hopeful conversion. There appeared also, one or two instances of awakening, which commenced some time before. A number of new instances of serious thoughtfulness were likewise now seen. I learnt, that through the winter, they had been destitute of any stated preaching. The people were at this time engaged in repairing their meeting house. And their house being not finished till fall, they engaged no supply through the summer. During this season, they were, however, favored with preaching a number of Sabbaths by neighboring ministers. They

had also frequent lectures, by a candidate from an adjoining parish; whose labors among them appeared to be accompanied with divine power upon the hearts of a number. In the first part of this season, a number of the church appeared to be quickened, so that the ordinance of the supper was administered; which for a long time had been greatly neglected. At this period, three young persons, who were the first that received a hopeful change, came forward and made public profession of their faith. This was a mean of striking the minds of a number of other youth, as afterwards appeared. Though in the summer there were not many instances of awakening, in the autumn, there was a more refreshing shower of divine grace than had been before experienced. The aspect of the principal young people was now remarkably changed. Youthful amusements, to which they were before greatly attached, were now entirely discontinued. As the work first began among the youth, it appeared chiefly to continue among them. Those who were leaders in vanity seemed to be first arrested.

Their meeting house being now finished, the pulpit was supplied, for the most part through the winter. I was told, that from the close of the autumn to the abatement of winter, the people appeared solemn and attentive, but new instances of awakening were but few. Early in the following spring, which was 1802, there appeared another most special refreshing. This seemed to spread the gospel net still more extensively. Some of every class were by this time the subjects of the work. The number of con-

ferences were now increased, and more fully attended than ever they had before been. Providence so appointed it, that soon after this refreshing commenced, I supplied them a number of Sabbaths. Oh! how astonishing the contrast, in the appearance at this time on the Lord's day, from that which was exhibited when I first preached in the place. There was now a decent house, thronged with a numerous and solemn audience. A number of heads of families had become sharers in these blessed effects; and consequently, the small number of praying families were happily increased. In addition to the conferences which were then attended, the young people appointed one to be regarded weekly; which was statedly attended by a very good number, and which now still continues.

In the course of the summer, new instances of awakening were seldom; and it no more increased. There is, however, still evidence that the Lord has been there, and that he hath set apart a number for himself. Fifty-four have been added to the church. Of these, thirty were young unmarried people. A number of the others were persons in quite the early part of life.—The writer wishes that the youth would reflect on this with peculiar attention. You see that it is in the morning God generally calls his laborers into the vineyard.

A few circumstances may be added, evincing the peculiar *grace* and *sovereignty* of God in this work.

Some families appear to be almost wholly taken; and others altogether left. In some cases, only one individual was taken from a neighborhood. One family, in which there were three young men, was remarkably visit-

ed. At first, the mind of one of the young men was arrested; which appeared to disseminate through the family, till each of the three, and both the parents, were the hopeful subjects of regenerating grace. Formerly, this family were quite neglectful of divine things; and were remarkably engaged in pursuit of perishable wealth; but now, on communion days, all the adult members are seen commemorating a crucified Saviour. In another family, there are five young people, four sisters and a brother, all of whom have hopefully become pious.

About the close of the visible awakening, I was called to attend the funeral of one of the late converts; who was a young lady about seventeen years of age. On the Sabbath preceding her death, which was ten weeks after she had publicly joined herself to the church, she was at meeting taking an active part with the singers. Though her constitution had ever been infirm, she then enjoyed usual health. On Friday following, she was entombed in the silent grave. One year previous to this, divine revelation was almost entirely neglected in the family. The vile invectives of Thomas Paine were believed and read, by the head of the family, to the utter exclusion of God's revealed word. But, in the course of the preceding season, Jehovah was so gracious as to send his Spirit, which banished infidelity from their dwelling, and hopefully renewed the hearts of both the parents, as well as their child. Hereby they were prepared to part with a dear and first born member of their family; and through divine grace, their child also was hopefully prepared to part with her parents, leaving them to mourn, not without hope, either

in themselves, or with respect to her. For a number of months previous to her death, she appeared to be not of this world. She was often heard to speak of death with the greatest degree of composure. At the last funeral that was attended in the place, which was a number of months before we were called to attend hers, she remarked that the bell would next toll for her. On the last Sabbath she attended meeting, she observed to one of her young sisters in profession, that she should live but a short time. And while she mourned that her graces were no more lively, she also added that she was willing to go.—Being much transported in public worship, by the singing of the seventeenth psalm, long metre, she was seen to take her book and sing the same psalm in the evening, after she returned home; which was the last time she was ever heard to sing. Her disorder, which was a nervous pleurisy, was so violent after she was looked upon dangerous, that she was able to make no remarks in her dying hour. She had already given evidence of her good estate, in the most favorable and desirable season; in the time of life, of youth and health.

From what has taken place in this society, it appears evident to the candid mind, that a change of heart effectually removes prejudices against the doctrines of the gospel, and corrects speculative errors. Indeed, it may be remarked, that those who are the most devoutly engaged in a pious life, appear to be the most distinguishingly in favor of those humiliating doctrines which are so opposed by unregenerate minds. They profess in general, to have found by experience, as well as by the word of God, that by nature they are

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totally sinful; that if they are Christians, they made no approach to holy obedience till their hearts were savingly renewed; that God from eternity had a glorious plan respecting all he does; and that the particular state of every individual is included in this plan.

It is true, the subjects of this work have not been so numerous as in many places; yet, may not this be classed among the specimens of God's matchless grace to a guilty world? Should even a part of this number endure to the end, and be finally admitted into the celestial kingdom, how great would be the display of divine grace! Oh, how joyful the consideration that there is the least gleam of hope in the case of any! How can they who are *Christians* forbear to awake and admire their Saviour? Had *sinners* a view of their critical state, how could they forbear trembling? And how can pious ministers of the gospel fail of being most sensibly engaged in so interesting a work? But, all are dependent upon divine grace! How dependent are ministers for every degree of success! A blessed consideration! The young and inexperienced in this work, may therefore go forth upon the strength of the God of Israel, as David met the champion of Gath.

I am, gentlemen,
with much respect,

your humble servant,
JOHN WATERS.

New-Concord, Nov. 1, 1803.

From Viator to Christianus.

(Contin. from Vol. III. p. 225.)

LETTER IV.

DEAR CHRISTIAN FRIEND,

MY present object is, further to aid you and myself in improving the observations made

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in my two first letters. In attempting to do which, I shall attend to several particulars.

1. If the labor of persons divinely enlightened, was rightly explained, it must follow of course, that real Christians, though they may have occasional lapses into sin, will on the whole make good citizens. They will fill their places in all their social relations with fidelity, from the highest to the lowest grade in society.

Persons who are clothed with authority, will remember, 'The God of Israel saith, the rock of Israel spake to me, he that ruleth over men must be just, ruling in the fear of God.'

Persons who are in the more humble walks of life, when they have 'Rulers who are not a terror to good works, but to evil,' will be mindful of that solemn declaration, 'Whosoever resisteth the power, resisteth the ordinance of God'; and be ready, to 'lead quiet and peaceable lives, in all godliness and honesty'; and to 'render to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor.'

If the foregoing observations are true, the tendency of religion, unquestionably, is favorable to civil society, and of consequence deserves the patronage of all who seek the best good of mankind in this present world. Public men ought to be now, what kings eventually will be, 'nursing fathers to the church.' Those persons who oppose the Christian religion, and labor to unsettle the minds of their fellow citizens from every thing serious, cannot be viewed as friendly to the best interests of society.

2. If persons divinely enlight-

ened, are willing to be absent from the body, to be present with the Lord, and labor, as the apostle asserts, whether present or absent to be accepted of him, we may easily understand what he means in the same chapter, when he says, 'If any man be in Christ he is a new creature, old things are done away, behold all things have become new.'

He does not mean, that he has any new faculties, but that his views, affections and conduct are new. His moral taste is essentially altered. He is in a moral view a different man.—Formerly he was selfish in all his affections and pursuits, but now he is benevolent—he loves God supremely and his neighbor as himself; he really wishes to promote the highest good of the intellectual world.—Formerly his 'affections were placed on things which are seen and temporal'; his cry was, 'who will shew me any good'? His only anxiety when he thought about death, was to be happy.—But he now finds his 'affections placed on things which are not seen, and are eternal'; and longs to be holy: his cry is, 'Lord lift thou up the light of thy countenance upon me': when he thinks of death, he finds it has lost its sting, and he is 'willing rather to be absent from the body to be present with the Lord.'

3. If persons divinely enlightened, 'labor whether present or absent to be accepted of the Lord,' we may safely conclude that they will readily give up, whatever they may find to be incompatible with the divine interest and honor.

Self denial is an essential part of true religion. 'If any man will come after me, let him deny himself, and take up his cross and follow me.'

Riches, honors and pleasures, the idols of the world, must not be worshipped, however strong the inducement, as it is inconsistent with the interest and honor of Jehovah, and contrary to the express prohibition of his word: 'Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, acceptable and perfect will of God.'

Self denial is not only an essential, but a very profitable part of religion: 'If thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.'—'For whosoever will lose his life for my sake, shall find it.'—'There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the gospel,' but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.'—It is clearly evident, that whatever any person may give up, of a personal nature, with a view to the divine glory, will eventually turn to his own advantage.—Self denial, tho' contrary to all the natural feelings of the heart, has often been complied with, by those 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,' as is evident from many instances left on divine record. Out of those which might be mentioned, the following may be considered as one of the most striking: 'By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompence of reward.'

Those persons who are actuated by the Holy Spirit, will likewise in every age of the world, be willing to sacrifice all for Christ.

4. If persons who are divinely enlightened, labor whether present or absent to be accepted of the Lord; it is natural to suppose, that every token of the divine approbation will be highly pleasing to them—and that they will never feel fully satisfied, however eligible their situation may be in other respects, so long as they find in themselves the remains of sin. They therefore absolutely despair of complete felicity on earth—and are looking forward to a better world, each one saying with the Psalmist, 'I shall be satisfied when I awake with thy likeness;' knowing from divine promise, that he shall then be crowned, with 'honor, immortality and eternal life.'

My dear Friend, You will permit me, before I close this letter, to observe that it is my ardent wish, that we, who hope we have 'tasted and found that the Lord is good,' may profit by the foregoing observations; that we may guard against that flood of infidelity, and great immorality, which are so prevalent at this day; that

we may neither make shipwreck of our faith, dishonor God, nor lose our souls !

As we have enlisted, professedly, under the Captain of our Salvation, it becomes us to 'stand fast in the faith, to quit ourselves like men, to be strong.' 'For we wrestle not against flesh and blood, but against principalities, and against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.' We ought therefore carefully to attend to the following apostolic exhortation ; 'Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness ; and your feet shod with the preparation of the gospel of peace : Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God. Praying always with all prayer and supplication in the spirit.'

Religion is in the highest sense, worthy of our love and notice, as rational and immortal creatures. This is the 'one thing needful : —The good part which cannot be taken away.'

As we are dying men, soon every earthly good will fail us. The enjoyments of this world, are like Jonah's gourd, momentary. 'Here we have no continuing city.' Let us therefore be wise, and 'use the world as not abusing it ;' and make the divine glory the great pole star in all our conduct, trusting only in the merits of the great Redeemer for mercy.

The danger we are both in, from the present languid state of religion, and increase of infidelity, has been the occasion, of my writing this, and the preceding letters. Many persons are saying now, as they did in the prophet Malachi's day, 'It is vain to serve God ; and what profit is it, that we have walked mournfully before the Lord of hosts ? And now we call the proud happy : yea, they that work wickedness are set up ; yea, they that tempt God are even delivered !' Shall we desert ? Or remember that 'the triumphing of the wicked is short ?' And that it is thus written in the volumes of eternal truth : 'Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. And they shall be mine faith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him. I know it shall be well with them that fear God, who fear before him ?'

Tho' there is reason to fear that some of the professors of religion, are like the foolish virgins, who had no oil in their lamps, and that others may be addressed as John did the Angel of the Church at Sardis, 'Thou hast a name to live, but art dead ;' the real cause of Christ will prove victorious.

The open enemies of the church may increase in number and subtlety—they may appear for a season as though they would expel Christianity from the world, but they will not prevail. God has not forgotten his Church, and never will : 'Can a woman forget

her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee.' *Jacob is now small*; but soon that prophecy shall be fulfilled, 'The place is too strait for me; give place to me that I may dwell.' The Church now has her spots, but will presently 'Look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.' There is not only a sure promise, but many omens for good, in providence. God is evidently making, in many places, great displays of his grace.

May we take courage, persevere in the Christian course, and 'give the Lord no rest till he establish, till he make Jerusalem a praise in the earth.' 'I believed, therefore have I spoken.' 'In due time we shall reap if we faint not.'

I am, dear Christian friend,
your's in Christ,

VIATOR.

Extract of a Letter from the Secretary of the London Missionary Society, to the Trustees of the Missionary Society of Connecticut, dated,

LONDON, August 22, 1803.

IT always affords great pleasure to the Directors of the London Missionary Society, to maintain a correspondence with the faithful and zealous servants of our common Lord in different parts of the earth, and especially with our dear brethren in America, with whom we have the double union of blood and of grace. Your favor of the 20th of April last was read to the Directors, and heard with much satisfaction, as it gives us a further proof of your zealous

efforts to promote the gospel of our blessed Redeemer, in that extensive field which it is your honor to cultivate. Your harvest is great indeed, while the laborers are very few; our prayers continually ascend with your's, that He in whose hand is the residue of the Spirit, may abundantly increase their number, and enable your Society not only to visit the vacant churches, but to extend your Christian benevolence to the native heathen, multitudes of whom are perishing for lack of knowledge.

I beg leave to acknowledge also, in the name of our Society, the receipt of a large number of the Connecticut Evangelical Magazines, for which acceptable present, be pleased to present to our American friends our sincere thanks. They will be read with much pleasure by many of the Directors, and have already afforded to me great satisfaction. The work appears to me to be ably conducted as well as handsomely executed, and I doubt not will prove a blessing to the country around you. As Editor of the Evangelical Magazine, (to which office I have succeeded in the room of our late excellent brother, Mr. Eyre) I shall make free to insert some of your pieces, particularly on the subject of infidelity. The circumstantial accounts you give of the late revival of religion in several places, are extraordinary indeed; but are so well authenticated that no doubt can be entertained of their solidity. Would to God we might see in England the same blessed outpouring of the Divine Spirit! The good work, we doubt not, is still going forward, tho' more gradually and silently with us.

I am directed by the Society

to send you, as a token of our friendship, the last volume of the Evangelical Magazine, and all the numbers of the present year hitherto published. I trust you will favor us with frequent correspondence, shall we say, twice in the year? and I will endeavor to transmit to you every religious event of importance.

Our Society has in contemplation sending several more Missionaries to the East Indies, and a Mission to the island of Ceylon, which last we hope Mr. Voss, an excellent minister who was near the Cape of Good Hope, will direct. One of the Magazines will inform you of the wonderful success which it hath pleased God to give to the labors of Mr. Gericé in the East, which will afford you unspeakable delight.

We are waiting with some anxiety to hear from our excellent brother Vanderkemp, from Algoa Bay, but suppose his dispatches are delayed by their circuitous route thro' Holland.

I am, Dear Brethren, in behalf of the London Missionary Society, and with great respect,

Your affectionate Brother,
GEORGE BURDER,
 SECRETARY.

Religious Intelligence.

Berkshire Missionary Society.

THE annual meeting of the Missionary Society in the counties of Berkshire and Columbia, was holden at Stockbridge, on the 20th of September. A sermon was delivered, on the occasion, by the Rev. Thomas Allen of Pittsfield, from Psalm xiv. 7. *Oh that the salvation of Israel were come*

out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

The Trustees made to the Society a report of their doings relative to the employment of Missionaries, and expenditures of monies, since their appointment in September 1802. From this report it appears, that the Trustees employed the following Missionaries the last year; viz. the Rev. Joseph Avery twelve weeks in the county of Luzerne, in the State of Pennsylvania, and in the counties of Oneida, Chenango, Tioga, Cayuga and Onondaga, in the State of New-York; the Rev. Benjamin Wooster twelve weeks, in the new settlements between Lake George and Canada line, and in the towns on the New-York and Vermont shores of Lake Champlain—and the Rev. Jabez Chadwick sixteen weeks in the county of Luzerne. This report states also, that the Rev. Mr. Wooster was appointed to perform another mission of sixteen weeks, and to take nearly the same tour which he did before,—that he had entered on the service, but had not finished his mission.

From the journal of the Rev. Mr. Avery, it appears that he commenced his mission the 24th of November last—that he travelled 986 miles, preached 80 times—attended 22 religious conferences and 5 funerals—visited 106 families and 6 schools—baptized 8 children, assisted in one ordination, and received in contributions, for the use of the Society, 12 dollars 94 cents.

The journal of the Rev. Mr. Wooster states, that he commenced his mission the 18th of January last—that he preached 75 times—attended 21 conferences and

other religious meetings,—baptized 10 children, administered the Lord's supper once, and received in contributions for the Society 24 dollars 82 cents.

Rev. Mr. Chadwick, in performing his mission, which he commenced the 28th of April last, rode 1086 miles, preached 122 sermons, assisted in forming one church of 27 members, admitted 12 persons to the communion of churches—baptized 4 adults and 21 children—administered the Lord's supper 4 times, visited 2 schools and 80 families—attended 2 religious conferences and 5 church meetings—and received in contributions, for the Society, 42 dollars 38 cents.

By these three Missionaries the Society has afforded to the new settlements forty weeks of ministerial service, and 277 sermons, in the course of the last year.

The Missionaries bring back accounts of their reception and encouragement in their work, which must be animating to all who love the prosperity of Zion. They uniformly testify, that the people are generally disposed to attend upon the preached word, are prompt and apparently sincere in expressing their thanks to the Society, and, in many instances, through the infinite mercy of a sovereign God, their hearts are opened to receive, in the love of it, the truth as it is in Jesus.

At the above mentioned meeting, the Society, in conformity to their constitution, proceeded to elect, by ballot, the officers for the ensuing year. The following were chosen; viz. Rev. Ephraim Judson, President; the Hon. Timothy Edwards, Esq. Vice President; the Hon. William Walker, Esq. Treasurer; Rev. Alvan Hyde, Secretary, and Rev. Oli-

ver Ayer, Clerk.—Rev. Jesse Townsend, Rev. Aaron Bascom, Rev. Dr. Stephen West, Rev. Ephraim Judson, Rev. Alvan Hyde, Rev. David Perry, the Hon. William Walker, Esq. the Hon. Timothy Edwards, Esq. Deacon Stephen Nash, Deacon John Hall, and the Hon. Barnabas Bidwell, Esq. Trustees.

Extract of a letter from a person in Hubberton, to his father in Connecticut, dated Sept, 20, 1803.

“HONORED SIR,

“MY last informed you of the good work in Pittsford, West-Rutland, and some other places, and the hopeful prospect here. At Pittsford the number hopefully born into the kingdom of grace, is 200, or upwards. At West-Rutland 100, or more. About one month since there was the sound of abundance of rain in Benson, which still continues to pour down, and it is emphatically a time of refreshing from the presence of the Lord. Converts spring up as the grass. The wilderness and solitary places are glad for them; and this northern desert is made to blossom as the rose. Saints feed on hidden manna, and join in the joy of angels. I have heard some grey headed Christians exclaim in extacy, “Lord now let thy servant depart in peace, for mine eyes have seen of thy salvation.” The good Lord is now by his spirit in this sinful town, and a greater shaking I never saw amongst dry bones. Oh pray for the enlargement and peace of Zion. May her borders be as extensive as the globe—her children numerous as the human family—her peace as a river—and her righteousness as the waves of the sea!”

ORDINATION.

ON Thursday the 10th day of November 1803, the Rev. TIMOTHY STONE was ordained Pastor of the consociated church of Christ in Cornwall. The Rev. *Samuel J. Mills* of Torrington, made the introductory prayer; the Rev. *Bezaleel Pinneo* of Milford, preached a sermon happily adapted to the occasion, from 2 Tim. ii. 15.; the Rev. *Ammi R. Robbins* of Norfolk, made the consecrating prayer; the Rev. *Peter Starr* of Warren, delivered the charge; the Rev. *Asael Hooker* of Goshen, gave the right hand of fellowship; and the Rev. *Alexander Gillet* of Torrington, made the concluding prayer. Solemnity and order pervaded the assembly.

POETRY.

COMMUNICATED AS ORIGINAL.

Reflections on the end of the Year.

1. **T**H' obedient sun, at God's command,
Once more his course has run;
Another year's forever fled,
And a new year begun.
2. Within the year that's now no more,
What multitudes are gone,
Summon'd by death's restless call,
Into a world unknown?
3. While thousands, younger far than I,
Have clos'd their earthly race,

- 'Midst tombs unnumber'd I am spar'd,
A monument of grace.
4. And while along life's dang'rous path
Securely I have trod,
Reflect, my soul; what have I done
To serve my guardian God?
 5. How many precious hours and days
Have I in trifles spent;
What blessings unimprov'd appear,
What murmur'ing discontent!
 6. Blinded by earth's deluding toys,
Which lead the heart astray,
How often have I turn'd aside
From wisdom's narrow way!
 7. Alas! how slowly have I learn'd
Religion's heavenly art;
How seldom have I rais'd to God
An undivided heart!
 8. Ev'n in his presence, in his house,
Before his awful throne,
How often have my treach'rous tho'ts
To countless follies flown!
 9. How cold my zeal to praise his name
Who bled upon the tree;
How weak has been my love to him
Who groan'd and di'd for me!
 10. Lord, should'st thou strictly mark
my faults,
And bring thy judgment near,
Beneath thy searching, holy eye,
Oh, how must I appear!
 11. But thou art LOVE; thy grace can
cleanse
And sanctify my soul;
The precious blood of Christ can make
The wounded sinner whole.
 12. Lord, glorify thy boundless grace
By saving me from sin:
Cast out, my God, the hateful foe,
And make me only thine.
- ASPASIO.

Donation to the Missionary Society of Connecticut.

December 21, 1803. Rev. Benjamin Trumbull, avails of
his Sermon, 21 70

D. C.

T H E

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. IV.]

FEBRUARY, 1804.

[No. 8.]

The Rev. CHARLES BACKUS, S. T. D. Pastor of the Church in Somers, and one of the Editors of this Magazine, departed this life Dec. 30th, 1803.

DR. BACKUS was born of reputable and Christian parents, in that part of Norwich which is now called Franklin, on Nov. 5th, 1749, and by the wise and righteous providence of God was left an orphan in his childhood, when his education fell under the direction of pious relatives. Discovering an early love of science, although his patrimony was not fully competent for the purpose, his friends determined to assist him in obtaining a liberal education.—He was graduated at Yale College in the year 1769.—In the year 1801, Williams College conferred on him the degree of Doctor of Divinity.

His theological education was under the Rev. Dr. Hart of Freetown; and he became a licentiate for preaching the gospel, in June 1773. On the second Sabbath

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after he commenced a preacher he ministered to the people in Somers, and received the pastoral charge of the church in that place, by ordination, on the 10th of August 1774.

He was twice elected Professor of Divinity, first at Dartmouth College, and afterwards at Yale College, both of which elections he declined to accept.

The first attack of disease, which disabled him for public labor and hath terminated in his death, was on August 31st, 1801.—He departed this life, on Dec. 30th, 1803, after a faithful ministry of more than 29 years.

In College, he made a distinguishing proficiency in science, and his life was moral and amiable. His understanding which was naturally clear, and his judgment which was correct, were improved by a general acquaintance with literary subjects and the best authors. In the latter part of his collegiate life, his mind was impressed with divine truth, and a deep conviction of the sin of his nature. These impressions, after a variety of exercises, terminated in a comfortable Christian hope.

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In his private writings he speaks of a season in May 1770, in which the natural obstinacy of his heart was humbled, and he was led to a knowledge of the glory of a precious Redeemer; and from this time he maintained a Christian hope.

As a Christian, he was humble, exemplary and submissive, especially so, under the death of his only child, Mr. Jabez Backus, who died March 16th, 1794, in the 17th year of his age, and while a member of Yale College.

As a Christian minister he was faithful, evangelical and indefatigable in his pastoral services, being filled with a love of the souls of his people. Under his ministry, which we hope hath been blessed for the salvation of many, there have been four seasons of the special revival of religion. He was evangelical in all his instructions, and his preaching, being drawn from the oracles of truth, was not according to the wisdom of man, but in demonstration of the spirit and in power.

The people of his charge, and those who occasionally heard his ministrations, are witnesses with what plainness he rebuked sin, and taught salvation thro' faith in Christ, together with the necessity of personal holiness, as the only evidence of a good hope; and how he enforced these doctrines by a Christian example.

As a theologian he was eminent. His retired situation which was favorable to serious studies, and his eminence as an instructor, drew around him many who were designed for the Christian ministry. Nearly fifty have been members of his theological school, the greater part of whom are now pastors in the churches.

The Lord, in whose service his

life hath been spent, graciously remembered him to the end. In his last sickness, which was long, he had much of the divine presence until he departed, and as we confidently believe slept in Jesus.

The last words which he was heard to whisper, were, "*Glory to God in the highest, and on earth peace, good will towards men.*"—His remains were committed to the dust, the Tuesday following his death. In the funeral service, Doctor Williams first prayed. A sermon was delivered by Doctor Strong from Psalm xxiii. 4. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."—The concluding prayer was made by Doctor Perkins.

The friends of Zion are sensible that a light is extinguished in our churches, and they pray that much of the divine presence may be granted to the bereaved widow, and to the church which is left without a pastor.

[Sundry extracts from the writings of Doctor Backus will be published in the future numbers of this work.]

Dialogues on the Christian Doctrines,
continued from page 257.

DIALOGUE II.

James.

YOU observed, my friend, in your last interview, that the doctrine of total depravity was very alarming to every natural man—but it appears to me if sinners are ever so much alarmed, it is to no purpose. If God, from all eternity, has elected a certain number to salvation, they will be saved, let them do what they will; and if he has determined a certain number shall be damned, it will be impossible to avoid it, as their

state is fixed; and any exertion that the creature can make, will not frustrate or disappoint omniscience.

John. Are you able by any means to determine whether you are one of the elect or not, admitting the doctrine true?

James. I am not.

John. What are the terms of salvation?

James. Repentance towards God and faith in the Lord Jesus Christ.

John. Then if you repent of sin, and have faith in the Lord Jesus Christ, you are sure of salvation. If you retain your faculties, so as to be able to have faith and repentance, and can get no knowledge of God's decree as it respects you, I can conceive no way wherein it can interfere with your salvation.—If God has fixed your state, he has done it in full view of your conduct; being from all eternity perfectly acquainted with your character, he has determined your state agreeable to your works. If God from all eternity was not perfectly acquainted with the characters of his creatures, then he was not eternally perfect; his perfections you have fully agreed to, and it is impossible he should know what the characters of his creatures will be, unless it is positively determined.

James. I can see no propriety in God's fixing the state of his creatures, *previous* to their existence. If he has left them moral agents, they choose their own state, and not God; but if God determines their state, it follows they *cannot*; but must be entirely passive.

John. No creature will have any just reason to complain, if God decides his character, agreeable to his own choice.—But I

would inquire who you expect will judge the world?

James. The Lord Jesus Christ will be judge of quick and dead.

John. What is necessary to qualify him to be an impartial judge?

James. It is necessary he should possess infinite wisdom, and the knowledge of every event, with every attending circumstance, and perfect knowledge of every heart, and infinite goodness to incline him to do right, and almighty power to execute his righteous decision.

John. You suppose at the day of judgment, God will render to every one as his *works* shall be; and the wicked shall go away into everlasting punishment, but the righteous, into life eternal?

James. I do.

John. Then you agree at the day of judgment God will elect the righteous to life eternal, and send the wicked away to punishment?

James. I agree, that he will then elect or appoint the righteous to eternal life, because by patience and well doing they will have inherited the promises; and he will send the wicked away *because* they have been rebellious and impenitent.

John. If God from all eternity possessed all the knowledge of his creatures that he possibly can at the day of judgment, I inquire of you, and every rational creature, if he was not as well qualified from all eternity, to elect and appoint, as he *possibly* can be at the day of judgment, if he possessed the same power, knowledge, wisdom and goodness? If he would not decide as impartially, and give to every act of his creatures its full desert, and decide for the same reasons, and elect on the same account, and

condemns for the same cause? Finally, if he is eternally the same, "without the least variableness or shadow of turning," then his thoughts are one eternal thought, and his ways are one eternal way, and with him there is no succession of purposes, and his existence is one eternal now—"the same, yesterday, to day and forever."

James. I can coactive the possibility of God's decrees, but find nothing in scripture positive to establish them.

John. I think the doctrine is fully taught, and that there is direct and sufficient proof, even without any collateral evidence. I will select a few passages out of many which I think fully imply the doctrine: "According as he hath chosen us in him, before the foundation of the world. Having predestinated us unto the adoption of children, by Jesus Christ to himself. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. But for the elect's sake those days shall be shortened. And he shall gather together his elect from the four winds. Who shall lay any thing to the charge of God's elect? It is God that justifieth. There is a remnant according to the election of grace. Elect according to the foreknowledge of God the Father, through sanctification of the spirit. That the purpose of God according to election might stand, not of works, but of him that calleth. The election hath obtained it, and the rest were blinded. Them who are called according to his purpose; for whom he did foreknow he also did predestinate to be conformed to the image of his Son: Moreover whom he did predestinate, them he also called, and whom he call-

ed, them he also justified, and whom he justified, them he also glorified."—If these passages do not fully prove the doctrine of God's decrees, then to me they are unmeaning.—On review of what we have said, there appears to be reason, revelation, and the essential perfections of God, to establish it.

James. If God, from all eternity, has determined every event, and the time and means by which it shall take place—will it not follow that there is an impropriety in praying him to bestow mercy, when his plan is fixed, and it is impossible for him to alter it?

John. If God has determined that prayer shall be the means his creatures shall use in order that he should bestow mercy, then there is the utmost necessity for it, to "make our calling and election sure."—If God requires faith and evangelical repentance as necessary qualifications, in order to be one of the elect—then it is absolutely necessary to be possessed of those graces, as evidence that we are chosen of God. We have all possible encouragement to perform every religious duty. As God decides our characters according as our works shall be, if we do not perform good works, we have no prospect of eternal life;—for election does in no way interfere with the terms of salvation. God chose his elect thro' sanctification of the spirit, before the foundation of the world, to be conformed to the image of his Son.

James. I cannot see how a creature can be to blame, for doing what God has determined he shall do, for he fulfils the divine will, and answers the very end for which he was created.

John. Will you pretend to say that Judas was innocent in betraying the Lord Jesus Christ, because

it was determined he should betray him? The Psalmist predicted it—and Jesus himself said to his disciples, one of you shall betray me (mark the word *shall*); the question was asked, which? He answers, the one to whom I shall give the sop when I have dipped it; “and when he had dipped the sop, he gave it to Judas Iscariot the son of Simon.” It cannot be disputed that here was a determination of God. Christ says, “truly the son of man goeth as it was determined; but woe unto that man by whom he is betrayed;” and Judas, after betraying him, says, “I am guilty, in that I have betrayed innocent blood”: but if your arguments are just, it will follow that Judas was not to blame for betraying the Lord of life and glory;—which has ever been considered, the greatest sin that was ever committed by man.

James. Then if election is established, does it not follow that there is a necessity for every thing to take place just as it does?

John. There is no natural necessity for every thing to take place just as it does, but there is an absolute moral necessity that it should; so that all events may terminate in such a manner, as finally to produce the greatest possible quantity of good, and bring the highest glory to God’s name.

James. For my part I know no difference between moral and natural necessity; what I mean by necessity is what must take place at all events, and cannot be hindered.

John. I make an entire distinction between moral and natural necessity: natural necessity may be opposed to the will, but moral necessity on the contrary agrees with the will, and is perfectly consistent with its freedom. If I

should put you out of my house in spite of every effort you could make to oppose me, because I was the *strongest* man, I should say you went out by a natural necessity;—but if you went out of your own free choice, the event would prove there was a moral necessity, tho’ you acted with an entire freedom; and in this case, there is no natural necessity. The apostle said to the crucifiers of Christ, “Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands, have crucified and slain.” They had a natural power to refrain from this wicked act, but they were constrained by their own perverse wills. I presume you will not contend for their innocence, but on the contrary that they were very wicked; which acknowledgement proves that moral necessity does not interfere with free agency.

James. I fully agree that mankind possess the liberty you describe, but deny, that there is an absolute necessity for every event to take place just as it does.

John. If God has a fixed plan of government, and acts according to system, then every event must take place agreeably to his system. But if he acts without order, and has no fixed plan of government, then he has created beings without end, or design, and without knowing what part they would act in creation; and instead of events taking place by order, and under divine direction, they take place by mere chance, and God is liable to disappointment. But scripture says, “known unto God are all his works from the beginning.” If he knew all his works from the beginning, then he knew them in consequence of his fixed determination. To know an event will

take place, it is necessary the event *should* take place. Determination is the foundation of foreknowledge, and foreknowledge cannot exist without it. It then follows, that if God possesses foreknowledge, the certainty of every event is established.

James. It follows, that if every event takes place by necessity, and divine agency, then sin has taken place by divine agency, and you make God the author of sin—which I think is nothing short of blasphemy.

John. If you mean that God is a sinner, by his being active in the production of sin, then I agree with you that it is blasphemy;—but I conceive no such inference can follow;—for his works are the effect of his power, and not the emanation of his nature. If his works must necessarily partake of his nature, then the most venomous reptiles partake of his nature. If the idea is just, then God is a material being, because he has made a material world. But if sin has taken place contrary to the divine plan, then infinite wisdom, and almighty power, are disappointed;—but if sin has been a mean under divine direction of producing an infinite quantity of good *more*, than could possibly have existed without it, then its permission must have been a good and glorious act.

James. Is it necessary that evil should exist in order that good may come? The apostle says, “shall we do evil that good may come? God forbid.”

John. I conceive an entire distinction between creating and doing evil. An act of *creation* belongs alone to God, and is above the power of the creature, but *doing* evil, is within the power of the creature. For creatures to do

evil that good may come, is contrary to the divine law, but for God to permit evil in order to produce the greatest possible quantity of good, is perfectly consistent with his holy nature; neither does it follow that he does evil because he has said, “I the Lord create evil”—but on the contrary that he is good, and “his tender mercies are over all his works.” If evil had never existed, no created being could have any just idea of its nature and tendency, any more than a man that was born blind could have of colors. If sin had not existed, no created being could have seen its infinite opposition to holiness, and God’s *true* character could never have appeared to his creatures in its full beauty and glory. If sin had *not* existed, Christ would never have died for sinners, and of course redeeming love never would have been sung; and because God is good and possesses almighty power, we know it is for the best, if it was not, he would have prevented it—which is a sufficient reason to silence every objection.

James. If sin is necessary, in order that created beings should have a true sense of the nature of holiness, does it not follow that the angels in heaven have no just idea of the nature of holiness, because they never participated of sin, notwithstanding they cry to one another, “holy, holy, holy, is the Lord of hosts, and the whole earth is full of his glory”?

John. I think it does by no means, as they have the example of all sinful creatures before them. If sin had never existed in the system, they would have possessed perfect innocence, and would have had a taste for holiness, the same as a babe has for a sweet cordial; he has a taste for it, on account of

its sweetness, but not on account of its sweetness and nature and tendency both—which it is impossible he should have knowledge of. Since sin has existed, they can see its infinite contrast; they see it was of such dreadful turpitude, that it required an infinite atonement; they can now as well judge of its nature, as you can of the nature of intemperance, tho' you never drank to excess; they can now behold the beauty of God's attributes in his conduct towards his rebellious creatures; they can see his infinite justice in the punishment of impenitent sinners; they can see his infinite benevolence in providing an atonement for sin, in his long suffering, and tender mercies towards his probationers, and in the gift of the Holy Spirit to regenerate and sanctify his redeemed: so that they can with the utmost propriety say, "Just and true are thy ways, thou King of Saints," and cry "Alleluia; for the Lord God omnipotent reigneth."

James. If sin is necessary in the system, in order that created beings should have a just view of God's character, then those who fall under its penalty, are poor unfortunate creatures, as they become miserable, in order that others may be more happy. Will not such a doctrine make the divine government partial?

John. I conceive that partiality consists in injustice, in rendering to one what is another's due. If the very nature of sin is pregnant with misery, and beings voluntarily choose it, with its consequences, and become their own executioners, and others choose the road that leads to life and peace—then such a government cannot be charged with partiality, which is regulated by the eternal rule of

right, in treating all beings according to their characters, and in making every one eat of the fruit of his own doings. But the divine government has made such a display of justice, and unbounded benevolence, in the character of the Redeemer, as will stop every mouth, and silence every objecter. Christ has not only put himself under the law made for mortals, and made it honorable by his obedience, showing that it was reasonable, holy, just and good—and that he was willing to be treated, as he treated his creatures—but has gone infinitely further; for he who knew no sin, neither was guile found in his mouth, who was deserving of nothing but infinite happiness, and the humble praises of all created beings,—voluntarily bore the sins of his people in his own body on the tree, so that by his stripes they are healed; he took such a weight of the sins of the universe upon him, as made his "soul exceeding sorrowful even unto death;" shewing to all intelligent beings, that all things whatever he required of them, he was willing to be obedient to, himself. And in the character of unbounded goodness, has done infinitely more; for by his obedience and sufferings, he has made an atonement for the sins of the whole world, in such a manner, that every one that *will*, may have eternal life.

James. If I admit that sin exists in such a manner as to be consistent with the divine perfections, still I am puzzled to see how it could have existed unless the sinner was free and independent.

John. Created beings must necessarily be in full possession of moral agency in order to be able to sin. But it is impossible they should sin, if independent, as they

would be accountable to no being; and where there is no accountability there can be no rewards, or punishments. *Independence*, is an incommunicable attribute, which belongs alone to Jehovah. I would inquire what you suppose is the efficient cause of our volitions?

James. I suppose we act in view of motives, and the motives we see, are the prime cause of our actions.

John. From whence come the motives, which are the cause of our actions?

James. God undoubtedly sets the motives before us, and leaves us to our entire freedom to act as we please in view of them.

John. Do you suppose any such connection, between motive and action, that from certain motives will flow certain actions?

James. I do by no means. If that were the case, God might as well move us like machines, as to create us with such faculties, that certain motives would produce certain actions; for it would be only for him to set certain motives before us, and he would be as certain what would be the action, as we could be of the product of two and two, multiplied together.

John. If there is not an infallible connection between motive and action, then motive is not the efficient cause, but only the necessary occasion for action, and we are still in the dark, as to the efficient cause.

James. I suppose we must have a self determining power, in order to be moral agents; and of course we originate our own volitions, and become the efficient cause of all our actions.

John. If you mean that we *act*, and *determine*, the same as we *see*, and *hear*, then I agree with you;

but if you mean that we *create* our actions, which is the only sense in which we are the efficient cause, then I disagree with you, and deny that we are any more the efficient cause of our actions, than we are of seeing, or hearing. I wish you would inform me how you regulate your self determining power, so as to determine what you please?

James. We must necessarily have an energising power within us, which we exert previous to our final determination, so that we choose what we will determine. It is necessary our choice should regulate our determination, if it did not, we should be as likely to determine one thing as another.

John. Choice being as much a volition as determination, it follows agreeably to your arguments, that self acts on self—and it is necessary to have a previous volition in order to produce a volition, which would require one volition previous to another, until it would require an infinite number to produce one, which implies we must have a volition before we ever *did* have one.

James. I acknowledge I have got my ideas a little bewildered on the subject, as I have not sufficiently attended to it. I would thank you to inform me what you conceive to be the efficient cause of our actions.

John. I believe that God is the efficient cause of our actions, as much as he is of our sight. We ourselves see, and we ourselves act freely in view of motives; but it is necessary God should act upon us, in order to make us act freely. When God makes us act freely in view of motives, then the act is our own, and not his. Human action cannot be made divine action, nor divine action, human

action. God's agency does in no way interfere with the moral agency of his creatures; When he works in them to will and to do—they will, and they do—and they are accountable for it. If they will and 'do good, they are praise-worthy; if they will and do evil, then they are blame-worthy. God always works in his creatures to will and to do, what will eventually produce the greatest possible quantity of good to his intellectual system.

James. Do you find scripture authority to establish such ideas?

John. I conceive scripture is full to the point, and for your satisfaction I will quote a few passages which I think imply it. Says the Prophet, "O Lord I know that the way of man is not in himself, it is not in man that walketh to direct his steps." Says Christ, "For without me ye can do nothing." Says the apostle, "We are not sufficient of ourselves, to do any thing as of ourselves, but our sufficiency is of God. The preparation of the heart in man, and the answer of the tongue, is from the Lord." Again: "For it is in him we live, move, and have our being." It is a truth that we ourselves act, while God thus acts upon us; for all Christian exercises are said to be the fruit of the spirit, and at the same time the act of the creature. From hence it is evident that we jointly act with God in our volitions. The apostle says he can do all things thro' Christ who strengtheneth him. Again: "We, then, as workers together with him, beseech you," &c. "We are his witness of these things, and so is the Holy Ghost"; and the command is, "Work out your own salvation with fear and trembling, for it is God that works in
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you, both to will and to do, of his good pleasure." So that it appears we are active in the very first exercise of conversion; and it is as much, or more within the power of every one that *wills*, to obtain a new heart, as it is to obtain any thing in this life. It is represented, that whosoever will may come and partake of the waters of life freely, without money and without price; so that there is nothing on the part of the creature wanting, to obtain salvation, but a *will*.

James. If the scriptures plainly represent, that God requires us to perform the very things that he promises to do himself,—if we do not jointly act with God in our volitions, I acknowledge then, to me, the command is unmeaning.

John. I think the whole tenor of scripture is to the point. God's command to man is, "make you a new heart and a new spirit." But he says again, "a new heart will I give you, and a new spirit will I put within you." Again: "God commands men every where to repent, but it is said to be the office of Christ to give repentance and remission of sins. "Him hath God exalted, to give repentance and remission of sins." The command is, "circumcise the foreskin of your heart, and be no more stiffnecked"; but the promise is, "the Lord thy God shall circumcise thine heart, and the heart of thy seed." Christ's invitation is, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." Again he says, "No man can come unto me, except the Father which hath sent me draw him." Finally, all Christian exercises are described as coming from God, and at the same time enjoined as the duty of the creature; which fully proves, that divine and hu-

man agency are *necessary* in order for human action; from which it follows, that we ourselves act freely, while we are acted upon.

James. My engagements are such as require me to break off our conversation at present; but I shall wish soon to renew it.

John. If agreeable to you we will meet again to-morrow and resume the subject.

(End of Dialogue II.)

The nature and effects of Faith, &c.

(Continued from page 269.)

NUMBER II.

Reflections on a view of the nature and effects of Faith.

I. **H**OW precious is faith, both in its nature and effects? It gives full credit to the testimony of God, submits to his righteousness, and confides entirely in his wisdom, power and goodness, for salvation. It seeks it in God's own way, through Jesus Christ, and him only. It involves in its very nature humility and love. In the exercise of it the sinner sets God upon the throne and takes his own place in the dust. The loftiness of man is bowed down, and the haughtiness of man is made low; and the Lord alone is exalted. By this very act, in which he lies so low, sees himself to be nothing and God to be all and in all, he is forgiven all offences, is adopted, sanctified, becomes an heir of God and joint heir with Christ, and is entitled to the inheritance of all things. In believing, he receives peace and joy, which strangers intermeddle not with, which this world can neither give nor take away. By this he overcomes the world and lives to God. And this is the victory which

overcometh the world, even our faith.* The just shall live by his faith.† Through this Christ lives in his people and they live to him. Hence those words of the apostle, But Christ liveth in me: and the life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.‡ By this Christians are kept by the power of God unto salvation. Who then can express or even conceive the value of faith, though it were even as a grain of mustard seed? Well has the apostle termed it precious faith. What are gold and frankincense, rubies and all thou canst desire, in comparison with it? What a divine excellency is there in religion? It gives light, purity and peace to the world. It makes the church of Christ "a fountain of gardens, a well of living waters, and streams from Lebanon."

II. Faith is an holy act, and in this it is distinguished from the faith of devils and wicked men, or a merely historical faith. Antinomians and some others maintain, that there is no more holiness in faith than in a triangle, and have ridiculed the very idea of faith as an holy exercise. Some have maintained that it was nothing more than a bare assent to the simple truth. But from the view we have taken of it, it appears to be a holy exercise, as in it there is a choice of Christ, and an embracing him as the only Saviour on his own terms, as one who had magnified the law and made it honourable, and by his sufferings and death on the cross had condemned sin and sinners. Coming to Christ and receiving him, as

* 1 John v. 4.

† Habak. ii. 4.

‡ Gal. ii. 20.

the scriptures express it, or believing with the heart, implies the confession and inward feeling of the heart of the believer, that the law is holy, and the commandment holy, and just, and good; and that his just desert is death; and so he accepts the punishment of his sin in the very act of believing, and in renouncing his own name and righteousness, and in seeking and receiving pardon and deliverance from wrath, wholly on the footing of mercy, exercised through the righteousness finished on the cross, and thus faith is an act of deep humility. As Christ is embraced as a glorious Saviour, the chiefest among ten thousand, and altogether lovely, the pearl of great price for which the believer parts with all, that he may enjoy him as his beloved; and as he confides in him as his only Saviour, so he exercises supreme love and confidence in him in the very act of faith. But love, humility and trust in God, are holy exercises, and partake of the very essence of holiness. They are the fruits of the divine spirit, as is faith itself. Gal. v. 22, 23. But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. That faith is an holy principle is evident from its effects, as represented by Christ. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. The water that I shall give him, shall be in him a well of water springing up into everlasting life. Were there no holiness in faith, were it merely historical, or speculative, like the faith of devils and wicked men, its effects would not be holy. Unholy principles do not produce holy effects. Sweet waters never flow

from a bitter and noxious fountain. It would not work by love and purify the heart, were there no love, nor purity in it. It is in its effects like other divine principles. It is like the fear of the Lord which is a fountain of life to depart from the snares of death*: Like love, the effect of which is obedience†: Like hope, which causeth every man who hath it to purify himself even as God is pure.‡ In those respects faith appears to be an holy principle or exercise, and to differ essentially from a dead faith, or the faith of devils, as the apostle James terms it. Devils believe and tremble: But do they humble themselves? Do they love God and submit to him? Do they bring forth the fruits of righteousness? Wicked men will all believe and tremble at the day of judgment, but they will not love, trust in Christ, and obey him. Faith therefore is a very different thing from a bare assent to the truth; very different from a persuasion that Christ is mine and heaven is mine; from every thing which is not holy and productive of new obedience. It is in its very nature, and all its tendencies a conformity to the divine will and government as expressed in the law and gospel. The apostle therefore with the greatest propriety, makes the challenge, Rom. iii. 31. Do we then make void the law through faith? God forbid; yea, we establish the law.

III. How different are true believers from hypocrites, and men of the world? As different as living men, all activity and life, from dead men: as different

* Prov. xiv. 27.

† 1 John v. 3.

‡ 1 John iii. 3.

as streams and rivers of water from the parched ground. Believers are begotten unto a lively hope and their works are works of life, pleasing to God and useful to men. But the faith of others is a dead faith, and their works are dead. The one fear God, work righteousness, and their prayers and alms ascend up for a memorial before God. They unite piety and righteousness in their character, meekness and sobriety, temperance, patience and brotherly kindness. They love, forgive, pray for, and do good to their enemies; to all men as they have opportunity, and especially to the household of faith. But these are not found in hypocrites nor men of the world. They cast off fear and restrain prayer. If they pray sometimes they will not always pray and delight themselves in the almighty? Or if they have the form of godliness they will deny the power of it. Or if they attend the duties of piety they will neglect those of righteousness. Some will be externally righteous towards men, and yet be destitute of all piety towards God. Though they may profess to know God, yet their lives contradict their profession. True believers overcome the world. They sell all for Christ; but others cleave to their farms and merchandize, their oxen and pleasures, and will not come to him that they might have life. Believers have crucified the flesh with the affections and lusts; but others nourish and pursue them. The former are pleasant and useful as the light, refreshing as living streams and fountains of water; but the latter are like stagnant waters, which generate disease and death. How do their corrupt doctrines, their hy-

pocrisy, deceit and loose lives poison the world, dishonor God and destroy the souls of men? One sinner destroyeth much good!

IV. Since faith hath such powerful and happy effects, how evident is it that our lukewarm, lifeless professors, and persons who live like the world, are but mere hypocrites. After all their professions and fair appearances, they are dead in trespasses and sins. They do not show their faith by their works. Their faith being alone is dead. What solemn and alarming considerations are these for formalists in religion, and to all men who live to themselves and not to God? Ought not these truths deeply to impress their minds: That he is not a Jew, which is one outwardly; neither is circumcision, that which is outward in the flesh; but he is a Jew that is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God: That in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.

V. How should every reader, in the view which hath been given of faith, inquire, have I this precious faith? Do I experience the nature and effects of it in my heart and life? Have I seen my guilty, self-ruined, helpless condition? That there was no help for me but in the great physician? Have I apprehended the all sufficiency and glory of the Saviour, attracting the supreme affection of my soul; so that I have embraced him as my strength and righteousness, my friend and only beloved? Have I committed my soul and all my eternal concerns into his hands, and trusted in him for my whole salvation? Do I de-

light to see him reigning ? To lie at his feet, and give him all the glory of my salvation ? Do I find a principle of life within me, flowing out in all pious affections, thoughts, desires, purposes and actions, as they respect God ? In kind affection, righteousness, charity, brotherly kindness, meekness, patience, long suffering and forgiveness towards men ? Am I sober, grave and temperate, as it respects myself ? Is my conversation in heaven ? Forgetting those things which are behind, and reaching forth unto those things which are before, do I press toward the mark for the prize of my high calling in Christ Jesus ? O my soul, these are inquiries in which thy eternal happiness is immediately concerned ? With what deep attention should I consider them ? With what holy caution and trembling should I answer them ? O merciful God, may a polluted worm humbly hope that thou hast wrought these things for him, and that the life he now lives in the flesh, he lives by the faith of the son of God ? O Lord, assist me in these great inquiries ? O shine into my soul, and grant that thy good spirit may witness with mine, that I have believed, and do believe in the name of the Lord Jesus, and seal me to the day of redemption. 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. Lord, increase my faith.

VI. Of what infinite moment is it to every man immediately to believe on the name of the Lord Jesus Christ ? What incalculable happiness is there in being like trees planted by the rivers of water, which bring forth their fruit

in due season ? In union to Christ, in a participation in the blessings of grace, peace and glory ? How desirable not only to be holy and happy ourselves ; but to be useful to others, as fountains and streams of water, cleansing and gladdening all around us ? How important is it in another view, as without this we can have no life in us, can never please God, nor have any communion with him ? But shall be in a state of condemnation ; because we have not believed on the only begotten Son of God. We shall not see life, but the wrath of God will abide on us. Soon, very soon we may have our part with the unbelieving and the abominable, in the lake which burneth with fire and brimstone. Should this be the unhappy condition of any reader, let him fly from the wrath to come. Behold the Lamb of God who taketh away the sin of the world !
A. Z.

An explanation of the Prophecy of Daniel.

(Continued from page 264.)

NUMBER IV.

The Kings of the North and South,
Chap. xi.

THE next important vision in the prophecy of Daniel is that of the *seventy weeks* ; but this is not connected with the general series of events which is the grand subject of this prophecy, and may be considered simply by itself. Between the others there is a great resemblance, or rather, they are prophetic representations of the same events by different types, and gradually descending from general subjects to particular parts, and especially, as this eleventh chapter may be view-

ed as a continuation of the vision of the he goat, chap. viii. 8. it is proposed to suspend an explanation of the vision of the weeks, and continuing the prophetic series from the eighth to this eleventh chapter.

As the kings of the north, or Syria, and the south, or Egypt, are the immediate subjects of this prophecy, the angel only makes those general remarks on the preceding events which were necessary, as a regular introduction. This prophet had this vision in the third year of Cyrus. Now says the angel, *There shall stand up three kings in Persia.* These were *Cambyses* the son of Cyrus, called *Ahasuerus* Ezra iv. 6. *Smerdis* the magian, the usurper, called *Artaxerxes*, Ezra iv. 7. and *Darius*, who decreed so favourably for the Jews, Ezra vi. and *the fourth, Xerxes* the son of Darius, *shall be far richer than they all; and by his strength, through his riches, he shall stir up all, his subjects and allies, against the realm of Grecia.* Having introduced the war between the Persians and the Greeks, the angel passes from the authors, the Persians, to the consequences of it, by which the empire of the Persians was destroyed, and the kingdom of the Greeks erected. *And a mighty king, Alexander the great, shall stand up, and rule with great dominion, and do according to his will.* And when he shall stand up his kingdom shall be extended and established, it shall soon be broken, or dissolved by his death, and shall be divided toward the four winds of heaven, or into four kingdoms, and not to his posterity but to his generals, nor according to his dominion which he ruled, not so extensive nor so powerful; for his kingdom shall be plucked up even

for others besides those, for strangers rather than for his seed. This preparation for the immediate subject of the prophecy being thus made, the angel proceeds to describe the conflicts which should subsist between the two capital successors of Alexander, called the kings of the north and south, or Syria and Egypt, as Syria lay north and Egypt south of Palestine or Judea. The other two kingdoms, that of Cassander in Greece, and that of Lysimachus in Thrace, are passed in silence; as they were remote from Judea and disconnected with the Jews for whose sake these prophecies were immediately given. Besides, the kingdom of Cassander was soon conquered by Lysimachus, and annexed to Thrace, and Lysimachus was subdued by Seleucus, and his kingdom annexed to Syria; and so the kingdoms of Syria and Egypt absorbed, and virtually comprised the whole empire of Alexander. Of the prophecy of these kingdoms permit a paraphrase, comprising the principal events contained in it, by way of explanation.

V. 5. *And the king of the south, Ptolemy king of Egypt, one of Alexander's successors, possessing Egypt, Palestine and Coele-Syria, &c. shall be strong, and one other of his, Alexander's, princes or successors, Seleucus, called Nicator, the conqueror, shall be strong above him, Ptolemy; his dominion, comprising Greece, Thrace, the Asian provinces, Syria, Babylon and the provinces in the east, shall be a great dominion.* To Seleucus succeeded his son Antiochus Soter, and to him Antiochus Theos, as to Ptolemy succeeded his son, Ptolemy Philadelphus. Between these kings there were severe contests; but weary of their disputes,

they consulted terms of peace and came to an agreement on the condition, that Antiochus Theos should put away his wife, Laodice, and her sons, and marry Berenice, the daughter of Ptolemy Philadelphus. So v. 6. *In the end of the years they shall join themselves together for Berenice, the king's daughter of the south, of Ptolemy, shall come to the king of the north, to Antiochus Theos, to make an agreement, or fulfil the conditions of peace; but she, Berenice, shall not retain the power of the arm, her interest in the affections of her husband, for Antiochus shall reject her, and receive Laodice his other wife to his bed; but he shall not stand nor his arm, shall lose his authority, for Laodice, fearful that he will reject her and her son, and return again to Berenice, shall cause him to be put to death by poison; but she, Berenice, shall be given up, be murdered, and they that brought her, to Syria, her Egyptian attendants, and he that begat her, or perhaps rather, was begotten of her, her son, who shall be murdered in like manner; and he that strengthened her in those times, they who would have secured her from the malice of Laodice, or her father who had so tenderly conveyed the best means for her health and comfort.* V. 7. *But out of a branch of her root shall stand up one in his estate, Ptolemy called Euergetes, proceeding from the same parents, the son of her father, who succeeded him in his kingdom, resenting the injuries offered to his sister, shall come with an army to avenge her insults, and shall enter into the fortresses or fenced cities of the king of the north, governed by Laodice and her son, Seleucus Collinious, and shall deal against them and shall prevail, reducing them to his obedience.*

V. 8. *And shall carry captives into Egypt, their gods or idols and their princes, and among them those idols that Cambyfes had taken and carried away, for which the Egyptians shall call him Euergetes, the benefactor, and their precious vessels of silver and of gold, and he shall continue more years, shall live four or five years longer, than the kings of the north.* V. 9. *So the king of the south, having enriched himself with the spoils of Syria, shall return and come into his kingdom and return to his own land.* V. 10. *But his sons, the sons of the king of the north, Seleucus called Ceraunus, and Antiochus called the great, shall be stirred up and shall assemble a multitude of great forces, and one, Antiochus, for Seleucus shall be taken off, shall certainly come and overflow and pass through, recovering the cities and provinces which had been wrested from Seleucus king of Syria, and after the truce which shall be made shall expire, then he shall return to prosecute the war, and be stirred up even to the fortresses, or city of defence belonging to Ptolemy.* V. 11. *And the king of the south, Ptolemy Philopator, the son of Euergetes, shall be moved with choler and shall come forth and fight with him even the king of the north, and he, the king of the north, Antiochus, shall set forth a great multitude; but the multitude shall be given into his hand, and Ptolemy shall obtain a complete victory over Antiochus.* V. 12. *And when he, Ptolemy, hath taken away the multitude, his heart shall be lifted up, in pride and vanity, and visiting the northern provinces, he shall come to Jerusalem, offer sacrifices, and attempt to enter into the holy of holies, from which being restrained by the priests, he shall be bitterly incensed against*

the Jews, and on his return to Egypt shall commence a cruel persecution against them, and shall cast down many ten thousands, but he shall not be strengthened by the victory for the loss of so many valuable subjects. V. 13. For the king of the north, Antiochus, shall return again to recover his lost provinces, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and much riches. V. 14. And in those days there shall many stand up against the king of the south, Ptolemy Epiphanes, an infant king, the son of Philopator. His officers of state shall be treacherous and plot his ruin, others shall combine with Antiochus for his destruction, also the robbers, the seditious ones, of thy people shall exalt themselves, and unwittingly contribute to establish the vision. V. 15. So the king of the north, Antiochus, shall come and cast up a mount and take the most fenced cities in Cœle-Syria and Palestine, and the arms of the south shall not withstand, or prevent him, nor his chosen people, his ablest generals and bravest troops, neither shall there be any strength to withstand or resist Antiochus. V. 16. But he that cometh against him, Antiochus, shall do according to his will, reducing the provinces of Ptolemy, and none shall stand before him; and he shall stand in the glorious land, Judea, which by his band, the foraging of his army, shall be consumed: or perhaps rather, shall be perfected, as to ingratiate himself with the Jews and secure their friendship, he shall provide for the repair of their city, Jerusalem, and the temple, and tolerate them in their religious customs. V. 17. He, Antiochus, not content with having wrested Cœle-Syria, or the region of Da-

mascus, and Palestine, or Judea, from Ptolemy, shall set his face to enter Egypt, with the strength of his whole kingdom, and upright ones with him, the Jews; thus shall he do deliberating with himself, as he will meditate a war with the Romans, he will prefer stratagem to force, and propose to set things right, to settle differences and adjust disputes, and to establish friendship and peace, and he shall give him, Ptolemy, the daughter of women, his beautiful daughter Cleopatra, corrupting her, designing to persuade her to betray the interest of her husband; but she shall not stand on his side, neither be for him, shall espouse the interest of her husband, Ptolemy, rather than that of her father, Antiochus. V. 18. After this he, Antiochus, shall turn his face to the isles, and shall take many of them, with the maritime cities on the coasts of Asia and Greece, and so insult and provoke the Romans; but a prince, or Roman general, Acilius at Thermopylæ, or rather Scipio at Mount Sipylus, for his own behalf shall cause the reproach offered by him, Antiochus, to cease; without his own reproach, not to his disgrace but honor, he shall cause the reproach offered by him to turn upon him, Antiochus. V. 19. Then he shall return to the fort of his own land, to Antioch the metropolis of his kingdom, and be compelled to make peace with the Romans, upon the hard conditions of paying 3000 talents when the treaty should be ratified by the senate, and 1000 annually for the next twelve years to come, to provide for the payment he shall go into the east to collect his tribute and rife the rich temple of the Elymeans, and the inhabitants, provoked by this sacrilegious attempt, shall attack, defeat and slay him

and his army: so he shall stumble and fall and not be found. V. 20. Then shall stand up in his estate, his son Seleucus Philopator, a raiser of taxes, the glory, the wealth and strength of the kingdom, who shall send his treasurer Heliodorus to plunder the temple in Jerusalem, to pay the tribute due to the Romans; but within a few days or years he shall fall neither in anger nor in battle, neither in sedition at home nor in war abroad, but by the treachery of his own servants. V. 21. And in his estate shall stand up a vile person, his brother Antiochus called Epiphanes, to whom they shall not give the honor of the kingdom, not being the next heir to the crown, and the murderer of his brother, the sacrilegious Heliodorus, designing to possess it himself; but he shall come in peaceably and shall obtain the kingdom by flatteries; flattering the king of Pergamus, that he will be his faithful friend and ally; flattering the Syrians by his liberality and fair promises; and the Romans by paying them the arrears of the tribute, making them presents, and assuring them that he will be a faithful friend and confederate. V. 22. And with the arms of a flood shall they, his competitors for the crown, be overflown before him, and all their designs frustrated, yea, even, the prince of the covenant, Onias the high priest, who shall be displaced in favor of Jason, who will offer 360 talents for the office. V. 23. And after the league made with him, Jason, he shall work deceitfully and give the office of high priest to Menelaus, who will give more money for it, and he shall become strong, be established in the kingdom, with a small people, from small beginnings and feeble prospects. V. 24. He shall enter peaceably upon the fittest places

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of the province, possessing the rich kingdom and provinces of Syria, and he shall do that which his fathers have not done, nor his fathers' fathers, for he shall scatter among the people in wild profusion, the prey of his enemies, and the spoil of temples, and the riches of his friends; yea, and he shall forecast devices, against the strong holds, and make preparation to invade Egypt, even for a time. V. 25. And he shall stir up his power and his courage against the king of the south, Ptolemy Philometor, the son and successor of Ptolemy Epiphanes, with a great army, and the king of the south shall be stirred up to battle with a very great and mighty army, but he shall not stand, for they shall forecast devices against him. V. 26. Yea, they that feed of the portion of his meat shall destroy him, his officers of state shall be treacherous, his governors revolt, and his subjects become seditious and make his brother king.—Amid these scenes Philometor shall come into the power of Antiochus. V. 27. And both these kings' hearts shall be to do mischief, each plotting the ruin of the other, and they shall speak lies at one table, Antiochus, pretending that he had done all this out of affection to his nephew, and Philometor accusing his ministers, and acknowledging his obligations to his uncle for his goodness in the care which he had taken of him, but it shall not prosper, the devices of neither shall succeed, for yet the end of these struggles shall be at the time appointed. V. 28. Then he, Antiochus Epiphanes, shall return into his land with great riches, having plundered Egypt of its treasures, and a report having been propagated in Judea that he was dead, and the Jews rejoicing for the event, his heart shall be against the holy covenant, exceed-

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ingly incensed against the Jews, he shall take Jerusalem in his way, subdue the city by force, kill 4000 Jews, sell as many more for slaves, pollute the altar with swine's flesh, profane the holy of holies, plunder the temple of 1800 talents, restore Menelaus to his office, of which he shall be divested by his brother Jason, appoint a barbarian governor of the city, and he shall do, or having done these exploits, he shall return to his own land. V. 29. At the time appointed, when these conflicts shall terminate, v. 27. he, Antiochus, shall return and come again toward the south, but it, this expedition, shall not be as the former or as the latter. V. 30. For the ships of Chittim transporting the Roman ambassador, of whom the king of Egypt had prayed relief, shall come against him, and the ambassador, suspending friendly salutations, shall give him the decree of the senate, requiring him to depart from the friends of the Romans. Terrified at such a peremptory demand, he shall reply, he will obey the Roman senate: therefore shall he, Antiochus, be grieved, and return to Syria; and have indignation against the holy covenant, venting all the chagrin and grief of his disappointed hopes of conquering and possessing Egypt upon the Jews: so shall he do, he shall detach his general Apollonius with an army against Jerusalem, who shall slay many of the Jews, plunder and set fire to the city, build a strong castle which shall interrupt, harass and kill the worshippers in the temple, and shed innocent blood; so God's worship shall be neglected and the temple deserted: he shall moreover publish an edict, requiring his subjects on pain of death to conform to the religion of the heathen; so the worship of God shall be abrogated,

heathen rites instituted, and the temple consecrated to Jupiter Olympius the great god of the Greeks: and he shall return and have intelligence with them that forsake the holy covenant, proceeding in all this by the advice of the wicked Menelaus and other apostate Jews, to subvert the worship of the Jews and introduce the worship of the heathen.

As previous to this the Romans had conquered Greece and Macedonia, and now began to control the affairs of Asia and Egypt, and all the succeeding operations in them were but the dying pangs of dissolving empire; especially, as the spirit of prophecy concludes its predictions respecting the empire of Alexander with Antiochus Epiphanes, let this explanation be concluded with a very general description of the kingdom of the Greeks. The Macedonians and Grecians were the descendants of Javan, the son of Japheth, by whom the isles of the Gentiles were divided in their lands, Gen. x. 5. From families, probably, they grew into tribes, called nations, with a chief, called a king, at their head. In their more improved and civilized condition, when the spirit of liberty began to respire, they assumed the title of states, and had their congress of deputies to consult the liberty and general interests of Greece.— They planted many colonies in distant parts. At an early period in the history of nations, they became famous for their improvement in science, for their orators, philosophers, poets and heroes, for their arts and their arms. A knowledge of their war with the Trojans and the destruction of Troy, in the time of the Judges in Israel, perhaps of Jephthah, some say in the days of Hezekiah, king of Judah,—by the poetic

powers of Homer will be transmitted to remotest ages. Their victory over the army of Darius, when ten or eleven thousand Greeks put three hundred thousand Persians to flight; and their expulsion of Xerxes and his vast army from Greece, procured them great renown. But the spirit of emulation obtaining among them, they divided into factions, harassed and weakened one another, and finally fell a prey to the ambition and power of Philip, king of Macedon. By him an expedition was planned against the Persians, and preparations were made for commencing the war. But Philip dying, his son Alexander succeeded him, and carried the war into effect, by subduing the Persian empire.—In the Macedonians, we see the *rough be goat*. In Alexander and his family, *the notable horn between his eyes*. That being broken, in Cassander, Lyfimachus, Ptolemy and Seleucus, we see the *four notable ones* which came up for it; and in Antiochus Epiphanes, we see the he goat expire, or the empire dissolve, 167 years after it was founded by Alexander, and 164 years before the birth of our Lord and Saviour, Jesus Christ.*

* It may not be improper in this place to observe the aptitude of the types by which this empire was represented. In the image it was represented by *brass*; to denote the brazen armour of the Greeks. By the *belly* to denote the luxury and intemperance of its emperors and kings. Alexander brought himself to an untimely death by the excessive use of wine. The kings, his successors, especially the kings of Egypt, were monsters of intemperance, luxury, debauchery and incest. By the *stomachs* to denote the two kingdoms, of Syria and Egypt, into which it finally descended. In the vision it was represented by a *leopard* to denote the resolution and fierceness of it; and courage,

In the progress of the explanation we have now come to an important and yet very obscure part of the prophecy; and expositors have not much more agreed in explaining the preceding, than they have disagreed in applying the remaining part of this vision. Does it not most obviously relate to the same subjects and events with the vision of the little horn, Chap. viii. 9—12? and shall we be surprised in finding that expositors have given it the same general explanation? some applying it to Antiochus, and others to the Romans and particularly to Antichrist? Though the present writer is conscious of an incompetency for deciding upon the different interpretations, yet he begs leave to submit some general observations to candid consideration, as difficulties or objections against applying it exclusively to Antiochus. 1. It is said in the introduction of the vision, Chap. x. 1. *A thing was revealed to Daniel—but the time appointed was long*. But from the third year of Cyrus, when the prophet had this vision, to the death of Antiochus was only 370 years. This comparatively was a long time; but then it is said in the conclusion of the vision, Chap. xii. 7. in answer to the question, how long shall it be to the end of these wonders? that it should be for a time, times and a half; which is the time assigned for the persecu-

or rashness, was the capital feature in Alexander's character, and the valor of the Greeks was not exceeded by that of any nation. It was represented by an *be goat* to designate the nation or people of which it was composed. The Macedonian was called the goat's people, their metropolis was called the goat's town, and Alexander called his son Ægus, the he goat. How surprisingly apt the types and how accurately did they describe the empire!

tion of the little horn, Chap. vii. and does not this imply that this vision is of equal extent, and related to cotemporary, or the same events? The angel says to the prophet, Chap. x. 14. I am come to make thee understand what shall befall thy people in the latter days. And do not the *latter, and last days*, in the old testament generally, if not always, denote the times of the gospel dispensation? 2. The persecution of the Jews by Antiochus is inserted in its proper place, immediately after the expulsion of the Syrians from Egypt by the Roman ambassadors, v. 30. and when we consider the concise manner in which the events of this prophecy are predicted, is it to be supposed that all the remaining part of the chapter is employed in describing it, when it continued but three years and a half? 3. Is not the setting up of the abomination which maketh desolate, v. 31. Chap. xii. 11. applied by Christ, Matt. xxiv. 15. to the Romans? 4. It is said, v. 36. And the king shall exalt himself above every god, &c. but was this true of Antiochus? It is said, v. 37. Neither shall he regard the God of his fathers—nor any God. But did not Antiochus worship the God of his fathers in a pompous manner? and make a decree that all the nations in his dominion should conform to the Grecian religion, and dedicate the temple to Jupiter Olympius, the great god of the Greeks? But is it not true of Antichrist? It is also said, he shall not regard the desire of women: but Antiochus had his wife and concubine, and made himself odious by his debauchery and lewdness; but how applicable is this to Antichrist, who violates the strong propensity of human nature in *forbidding to*

marry? Have not the Romans and Antichrist corrupted and seduced as many by flatteries, as Antiochus did? Was it more true of Judas and his brethren, that the people who knew their God should be strong and do exploits, than of Christian ministers and martyrs? Was it more true in the times of the Maccabees, that they that understood among the people should instruct many, yet they should fall by the sword, and by the flame, and by captivity, and by spoil many days, than of Christian professors? Was it more true of the Jews, that when they should fall they should be holpen with a little help, by the Maccabees,—than of the Christians who were relieved from the persecuting sword and flame, by Constantine? Or did more cleave to the Jews by flatteries than cleave to the Christians?—Some learned expositors interpret the god of forces, v. 38. (Mahuzzim, gods, protectors or tutelar deities,) to denote canonized saints and martyrs, who have been adored as the protectors of cities, temples and persons; so in his estate, his place or office, he shall honor the god of forces, or these protecting divinities, with gold and silver and precious stones and pleasant things. This would indeed be acknowledging a stranger which his fathers knew not. These would be new gods that came newly up. So they render, v. 30. Thus shall he do in the most strong hold with a strange god whom he shall acknowledge.—To the defenders of these tutelar deities he shall multiply honor, &c. That is, while he acknowledges these new or strange divinities, he shall honor those who advocate them, the religious orders who have eulogized the beneficent acts, and powerful protection

of departed saints, and persuaded the multitude to adore and confide in them with such ardent affection and zeal, and he shall divide to them the land for gain, or a reward for this essential service. 5. They who apply this prophecy to Antiochus, understand his planting the tabernacles of his palaces between the seas in the glorious holy mountain, and coming to his end; of his establishing his absolute regal authority in Judea, and dying in his eastern expedition. But in the partition of Alexander's empire between his generals, was not Judea resigned to Ptolemy? Did not the kings of Egypt exercise a regal authority over it as truly as Antiochus? and for a much longer time? Did not the Romans establish an absolute regal authority over it? Besides, did not Judas and his brethren wrest Judea from Antiochus and establish their own authority in it before his death? Now if planting the tabernacles of his palaces in the glorious holy mountain, denotes establishing a regal authority in Judea, why is it not as applicable to the kings of Egypt as to Antiochus? and to the Romans in preference to either?—Permit one general observation, as a conclusion of these remarks, equally applicable to the little horn, Chap. viii. 9—12. which in the last number was treated with brevity, as it was designed to connect it with this vision for a further illustration. Is it not very obvious that the prophet begins the prophetic series of events with the empire of Babylon, and by the most significant types, with admirable accuracy describes the Medo-Persian and Macedonian empires, with the conflicts of the north and south to the expulsion of the Syrians from Egypt by the Roman ambassa-

dors, and ends this series, Chap. xii. 3, 4. with the resurrection of the just and the unjust, and the retributions of eternity. Now if these events are to be understood of Antiochus, in these visions there is a mighty chasm, a vast void, extending from Antiochus to the general resurrection, in which no scene is opened, no event predicted, but that long protracted period is involved in an impenetrable gloom. It is also to be observed, that the dream, and the vision of the four beasts, conduct the series to the final consummation; but, if the vision of the eighth, and of this eleventh chapter, concludes with Antiochus, is there not an obvious want of uniformity in these divine visions? But if we should consider the spirit of prophecy in these visions, as proceeding in concert with the other, and as when it introduced the Persians, it passed from the Babylonians to them, and when it introduced the Macedonians it passed to them from the Persians, so when it introduces the Romans, it passes from the Macedonians to them; and having seen them expelling Antiochus from Egypt, if, with some learned critics, we render v. 31. *And arms, a military power, shall stand on his part*, and after him arms, or a military power (the Romans), shall stand up, wax exceeding great, towards the south and towards the east and towards the pleasant land, subduing the Jews and casting down the sanctuary, taking away the daily sacrifice, placing the abomination which maketh desolate, and persecuting the Christians with the sword and the flame and captivity, and spoil many days, yet holpen with a little help, by Constantine; if we see the king, Antichrist, doing according to his will, refusing

subjection to laws human and divine, exalting himself above every god, and adoring a strange god, deifying saints and martyrs to the time of the end—and this idolatrous worship being established, if we see *the king of the south*, the next absolute southern power, the Mahometans, or Saracens, pushing their conquests to the north; and *the king of the north*, the next absolute northern power, the Turks, coming from their north quarters, *like a whirlwind*, (Ezek. chap. 38.) *with chariots and horsemen and many ships, entering the countries, overflowing and passing over from Asia and establishing themselves in Europe*; if we should see him irritated by tidings out of the north and out of the east, and going forth in great fury to destroy and utterly to make away many; if we should see him plant the tabernacles of his palaces between the seas in the glorious holy mountain, in Judea, and there come (Ezek. 39.) to an inevitable end; if we should perceive this to be a time of great tribulation to Jews and Christians, and Michael their prince standing up to deliver them; if we should hear the trump of the Archangel sound, see the dead arise and come to judgment;—if, I say, we should see this to be the series of events contained in these visions, should we not admire the uniformity and harmony of the system? and seeing it illustrated and confirmed in divine providence, would it not bear the impression of divine authority, and rivet a conviction in our minds, that the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost?

To the question, Chap. xii. 6. How long shall it be to the end of these wonders? it is replied,

ver. 11. From the time that the daily sacrifice shall be taken away and the abomination which maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred five and thirty days. From what particular events to compute these periods, it is, at present, impossible for us to decide. As the text assures that the words are closed up and sealed, to the the time of the end, let us, rather than roam in the field of conjecture, wait in faith and hope for a complete explication of them from the providence of God.

Christian Unity.

ACCORDING to the laws of Christ, there is a visible union to be sought by all his followers in this world. They are directed to unite and incorporate themselves into one visible society, which is called a church. The apostles, who were extraordinarily qualified for the purpose, were directed to take the oversight of this society. They divided it into lesser churches, as necessity and convenience required. These were considered only as the distant branches of the same society, and all were in communion with each other. Individual Christians, when they incorporate, associate for special purposes. It is in their agreement in these things, which are the objects of their incorporation, that Christian unity consists. If they are not agreed in the objects for which the church was instituted, there is no Christian unity, however great their harmony may be in all other respects.

Churches are not societies formed with a principal reference to worldly purposes; and however

kind their members are to each other in this respect, tho' they should throw their possessions into common stock, this alone would not be Christian unity.

Nor is the institution of the church designed for the purposes of amusement, and habits of friendship on these principles. Therefore if its members have ever so much love and harmony of this kind, there will be in it no Christian unity—the ends of this institution will be in no degree answered.—All societies except the church are formed for purposes which respect this world. But Christians are citizens of a kingdom, which is not of this world. The institution of their visible union is of a nature infinitely more important. Tho' the Christian spirit will unquestionably incline the members to kindness in these things.

Christians incorporate for this purpose only, *to serve the Lord, and promote his cause and kingdom.* This was the original design of the institution. The object is the same which led our Redeemer to descend to his abasement and sufferings, and to commission his disciples to preach the gospel, and form and regulate the Christian Church. Churches have nothing to do in any other concerns but this service, and they are authorized to do every thing that it is necessary that they should do to this end. According to the duties required of them in the scriptures, and their solemn engagements, and professions, grounded on the word of God, they profess, that the Lord Jehovah is their God, that they cheerfully yield themselves to be his servants, and they covenant to aid each other in this service, as one family, in mutual subjection to the laws of Christ. All

this they engage; and nothing but what is implied in this. They also unite in the fundamental articles of the Christian faith. By these acts and professions, they manifest that they consider it the whole business of the community, and of every individual, to make the service of Christ and his kingdom their only employment. This service consists in the faithful performance of every duty—of the whole will of God. It comprehends the private devotions of each individual; and the diligent use of all the appointed means of sanctification,—a reverential attendance on the institutions of public worship,—a faithful use of their whole influence by example and conversation for the salvation of others, and the edification of each other, every relative duty, and suitable exercise of kindness, and in general, an entire devotion of themselves to the interests of Christ. “Then are ye my disciples indeed, when ye do all things, whatsoever I command you.” They engage that this shall be their only employment to eternity. It is in fulfilling these engagements and duties, that Christian unity very much consists. They are in gospel fellowship, only in proportion to their faithfulness and zeal in these things.

The unity of Christians is such, that they are all actuated by one spirit, to pursue the same objects. They are all made to drink into one spirit. They have the same things for the objects of pursuit as God, as our Redeemer, as the holy angels, the apostles, martyrs, and the whole family of holy intelligencies have had, and will have forever. The first object is the glory of God, and the next is the highest blessedness of his creatures. Thou shalt love the Lord

thy God with all thy heart—and thy neighbor as thyself.—Christians are also united in loving God, for the sake of the same attributes, administrations and excellencies, for his purity, his law, his gospel, his absolute supremacy and universal providence; and they delight in the moral likeness of God, in whomsoever it is discovered; they love the saints.

Further: Christians are like each other in their disaffections. The same things are the abhorrence of them all. Whatever opposes the common interest, is the aversion of the whole society. Above all things they hate sin, and on the same account, because it is pernicious, opposed to God, and tends to injure his kingdom. Their hatred of iniquity produces the same effect on all, causes them to forsake the practice of it with repentance, oppose temptations, resist the devil, and deny themselves all ungodliness, and every worldly lust. Every individual considers that as his enemy, which is an enemy to the cause; for they have no partial interests: The prosperity of the whole is the treasure of each.—Again:

The union of Christians is the more complete, because the comforts of all arise from the same source. All rejoice exceedingly in the manifestations of the perfections of God, in contemplating the stability and perpetuity of his government, and in anticipating the period which approaches, when all the redeemed shall be with Christ where he is, and behold his glory.

All Christians in this world are also affected with the same sorrows. They are grieved at their past sins, groan under the sense of their remaining depravity, and mourn when the light of God's

countenance is withheld. They lament the wickedness of such, as will not believe on Jesus Christ. And all the declensions which they observe in themselves and others, are causes of godly sorrow.

In this society, all the true spiritual members look for the supplies they need, to the same source. As branches of the same vine, they all draw their spiritual nourishment from Christ,—depend on his atonement and righteousness for pardon and acceptance with God,—have not their confidence in the flesh, but depend on the sanctifying influences of the holy spirit, and say with David, 'Create in me a clean heart, O God, and renew a right spirit, within me.'—Christians are also united in their sentiments and feelings, respecting the things of this world. They consider them as of little value, they see that they cannot serve both God and Mammon, and they cherish the idea of being but pilgrims and strangers on earth.—Christians have also embraced, in all ages and nations, the same leading system of doctrines. The belief of one holy God, who has the direction of the universe,—of a glorious Redeemer,—of the efficacious influences of the spirit,—of man's natural and total depravity of heart,—and of future and eternal retributions, are all plainly revealed in that sacred volume, which they all acknowledge as the revelation of God, and in these things they have but one opinion.

Christians are united in proportion as their hearts are intensely fixed on divine things, and as it is their meat and their drink to do the will of their Father who is in heaven. In this life, it is admitted, that their union is imperfect, because their sanctification is not

complete; but as soon as they enter on the invisible world, it will be entire, and remain forever.

From considering the unity of Christians, and the things in which they are united, a man, who is not in a good degree zealous in the cause of God and his kingdom, and attached to the leading doctrines of grace, may conclude that he is not a real member of this holy society, which Christ has redeemed with his blood. But such as find their hearts in fellowship with the people of God, to serve him and his cause, and to take this service, and the comfort of seeing God and his cause prosperous and glorious forever, for their portion, may justly view themselves living members.

The perfect union which subsists between God, and the whole society of holy intelligencies, is a most peculiar and wonderful foundation for the highest social happiness which can be conceived of; and the certainty of the accomplishment of the objects they seek, and of their eternal union, must give evidence, that every member will have an eternal weight of glory.—What a motive this to holiness?

The view we have taken of Christians will show, on what account, and with what manifest propriety, they are called in the holy scriptures, ‘The excellent of the earth,’ and why they are exhorted to ‘be like minded, having the same love, being of one accord, of one mind.’

Finally: The enemies of this union, and of the principles of the union, must be desperately wicked at heart; and having no impartiality or benevolence, as a principle of cordial union among themselves, they are fitted to be the eternal instruments of divine wrath upon each other, when all

restraints shall be taken off, and they shall be given up to the selfish and hateful passions of their own hearts. ‘The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace to the wicked, saith my God.’

MIKROS.

Report of the Trustees, to the Hampshire Missionary Society, at their annual meeting, in Northampton, on the last Thursday in August, A. D. 1803.

THE Trustees would just remind the Society that in August last four Missionaries were in their employment. The Rev. Messrs. Taggart, Hale, Taylor and Grout. Messrs. Taggart and Taylor, were employed in the state of New-York—and Messrs. Hale and Grout in the district of Maine. Their missions were of different durations. Two for sixteen and two for twelve weeks; owing to the different times at which they were undertaken. In general they were gladly received and kindly treated. Their services were gratefully acknowledged. In some instances serious impressions were made, convictions produced—re-formations effected—difficulties were removed—order and peace restored—schools were visited, examined and instructed—churches formed and the ordinances administered. People, when seasonably apprized, crowded to attend lectures and conferences and hear the word of life. They were not easily satisfied with hearing; and noticed with wonder and pleasure the measures which were taken for their best interest by those who lived so remote from them. They eagerly solicited renewed tokens of their friendship and love. In a

few instances they contributed small sums to the funds, which have been duly received. Frequently different religious sects attended with decency upon their public labors, and appeared pleased and profited. Seldom did a spirit of indifferency render the appointment of a lecture improper. The contrary to this was so apparent that they assembled, when they could, in uncomfortable places and inconvenient buildings—as the settlements are scattered, and some lately and thinly inhabited, the assemblies differed in their numbers. Sometimes they amounted to several hundreds. Where they had once been favored with the word of truth they sought a second benefit. The Missionaries penetrated thro' difficult and rugged ways into places where none had been sent before, and were unexpected. They labored both publicly and privately, and seized occasions as they offered to be extensively useful. They did not spare themselves but labored much in the Lord, and we charitably hope that the blessing of souls, ready to perish, rests upon them.

They also distributed the books which were committed to them as they judged would most effectually subserve the general design. Some of them were designed for children—some for heads of families and more private use, and others for public assemblies on the Lord's day.—They were directed more particularly in their private instructions to encourage family prayer—the pious instruction of children—a regular observation of the Lord's day—meeting on that day for public worship—to guard the people against those who might endeavor to turn them from the faith and the practice of the Gospel—to urge upon them to lay aside

small differences—collect into a church state—settle a gospel ministry and keep the unity of the spirit in the bond of peace. They were directed to receive and bring with them what was freely offered to the Lord, to obtain correct information respecting the religious state of our infant settlements—to keep exact journals of their missions—and so to demean themselves that the important objects aimed at might be attained. In this manner we think, we may say, that they have conducted; as will more fully appear from the account which they have brought, and from the testimony of those among whom they labored.

Rev. Mr. Taggart, while performing a mission of sixteen weeks, travelled more than fourteen hundred miles; preached 83 sermons;—29 in the county of Oneida; 19 in that of Onondaga; 18 in that of Chenango; 10 in that of Cayuga; 4 in that of Herkimer, 2 on the line between Herkimer and Otsego, and one in the county of Montgomery—baptized 4 children and administered the Lord's supper once. He observes, “In general my reception has been very cordial. People shewed a disposition to hear; the religious assemblies particularly on the Lord's day were usually large considering the places where they convened; and, many times, large collections assembled at weekly lectures. People seem both to feel and express a grateful sense of the pains which have been taken by the several Missionary Societies to afford them supplies.” After mentioning some disadvantages and discouragements under which Missions seem to lie, he proceeds; “From the best information I have been able to obtain, the state of religious society ap-

pears to be progressive. Settled Ministers are getting into some places, and the number is increasing, and their labors appear to have been, in some instances, crowned with remarkable success. Missionaries have, I believe, in some places done much good; particularly by forming societies and preparing the way for the settlement of the Gospel; and God has, in various places, been pleased to pour out his spirit, so as to cause the wilderness to bud and blossom as a rose, in a spiritual as it does in a literal sense."

Rev. Mr. Taylor, while performing a mission of twelve weeks, preached upwards of 50 sermons—formed 2 churches—baptized 18 children and visited 13 schools. After noticing the kind treatment which he experienced, he gives it as his opinion that the Missionary business is of vast importance if judiciously managed. That special regard should be had to the character and experience of those who are employed. He states several of the advantages, as they presented themselves to him, arising from a discreet and steady management of missions. As the following; "They serve to counteract the powerful inclination of people in a new country wholly to neglect the concerns of their souls and regard nothing but procuring a comfortable subsistence.—They check the pernicious influence of the immoral and unprincipled. They encourage and strengthen the few pious characters, which are to be met with, in their duty.—They serve to secure the youth from the dangers to which they are exposed; and incline them to hear and regard the truth.—To convince of the utility of civil order and good neighborhood and

friendly intercourse.—To impress a deep conviction of the importance of religious institutions and public worship and the regular dispensation of the word, as relating both to the present and future life.—To work sincere regret for the precious privileges which they had lost by their removal, and an ardent desire to regain them.—The Missionaries are instrumental in forming regular churches which are productive of extensive good—Visiting, instructing and praying with schools also produce happy effects.—Their labors and instructions are likewise calculated to further and enliven the discharge of parental duties." The advantages are too many to be more minutely enumerated.

Rev. Mr. Grout, while performing a mission to the district of Maine of sixteen weeks travelled 1265 miles—preached 87 Sermons—baptized 46 persons—assisted in forming three churches—administered the Lord's Supper 4 times—visited the sick—catechised the children and gave private instruction to particular families. He appears fully convinced of the utility of well conducted Missions, and recommends the continuance of them and the encouragement and assistance of the charitable, in a manner which shews how nearly the spiritual interest of these destitute people lay to his heart.

Rev. Mr. Hale, while performing a mission of about twelve weeks to the eastward preached nearly 60 Sermons—assisted in forming 3 churches—baptized 7 adults and 25 children—administered the Lord's Supper twice—visited the sick, and informed himself carefully of the state of the people. He was kindly received, labored much, and, we hope, suc-

cessfully, and is convinced of the need and utility of discreet Missionary services.

They all agree that much good may result from Missions, and assure us, while the field of labor is large and the harvest is plenteous that the laborers are few.

Constrained from love to souls and animated with the pleasing prospect of serving them, the Trustees have prosecuted their work, and have now four Missionaries in their service: Rev. Messrs. *Fish, Cooley, Crosby and Strong.* The three first for the term of 18 weeks—the 4th, being the last procured, for 14 weeks. The two first are employed in the counties of Herkimer, Oneida, Onondaga and Chenango, in New-York: the others in the district of Maine. To avoid interference with other societies, and to profit ourselves of the knowledge which we had gotten and of the favorable impressions which we had made, they were directed to take the same route, to obtain, if able, fuller information—make deeper impressions of our sincere desire to afford them the bread of life and make them a people prepared for the Lord.

In the few letters received, they assure us of their kind reception—of the large fields of labor which are before them—of their fair prospects and hopes, and of their desire and purpose to do what is expected, trusting in Christ for strength and success, and earnestly entreating the prayers of those who wish well to Zion.

The distribution of books is again made an object. The list of the last year has been increased—as the report of the Trustees—Dr. Lathrop's vol. on the Epistle to the Ephesians—His sermons on baptism and Christ's warning

to the churches—His sermon on steadfastness in religion, and two sermons on the Christian Sabbath—Doddridge's Rise and Progress—the several sermons which have been preached before the society—also divers other small tracts, as Plain Truths, Two Shoemakers, Repository Tracts No. 7 and No. 8, Familiar Instructions, Extracts from Henry's life, Hemmenway's Sermon to Children, Vivian's Dialogues, Address from a Stranger, Whitaker's Address, Friendly Visit. Different books, calculated to promote the leading object, appeared most eligible. A variety of entertaining, useful and religious reading suits different tastes—enkindles a thirst for information—prompts to a good use of leisure hours—animates to emulation and ends in greater improvement. The selection of the Tracts, it is thought, has been judiciously made. The other and larger works are generally known. All the books purchased have not been distributed. The remainder is reserved for future years.* That there should be a destitution of books in a newly settled and uncultivated country will be easily supposed, and readily accounted for, when the necessaries and ordinary comforts of life first and for a considerable time engross the attention of the inhabitants. It is not then strange that the dispersion of books is so commonly gone into by religious societies. In this way more good is effected than only by employing Mission-

* On hand, Bibles 52—Select Sermons 10—Doddridge's Address 400—Lathrop's Six Sermons 316—On the Christian Sabbath nearly 1000—The Tracts, about 1000—The Trustees' report and instructions, not exactly ascertained.

aries. Extensive and permanent good accrues from it.

The present state of the funds will be laid before you as by document A.* The report of the Auditing Committee—with our expenditures and disbursements since the last meeting as by document B,† and the contributions which have been made, and the prospects which we have of being further serviceable to the cause of Christ.

From the ready patronage which the good people in this county have given to this benevolent institution, and the very important objects which it embraces, the Trustees flatter themselves with a continuance of their charities. What has been freely given, they trust, has been acceptably and beneficially applied: That many in the new settlements have reaped and still reap the blessed fruits of Missionary services, and of the useful books which have been distributed among them. We believe that the good Lord has owned what has been done, and accepted the alms which have been consecrated to his use. Opportunities often present to do good to our fellow men. But how can we do them more good, or so much, as by affording them the means of religious instruction? To what higher and better use can any apply the wealth which Providence bestows on them, than by sending to the destitute and poor the dispensation of the gospel of the grace of God? In what estimation do we hold our religious advantages? With what extreme reluctance would we part with them? How then must our bowels yearn over those, who sel-

* Note A. P.

† Note B. P.

dom enjoy them, or are wholly deprived of them?

It is very conceivable, that in a new country many, who would be glad to hear the word and attend on all the ministrations of the sanctuary; who once heard and attended cheerfully and profitably, feel unable to spare even a small sum to attain those valuable objects. Necessity constrains them to apply what they procure to the subsistence of their families. Unaided, they must for years experience a famine of the word of life. For how shall they hear without a preacher? How preach unless sent? Who send them but Christ, and who furnish the compensation for their labors but the wealthy and liberal? There may be others, who, for want of suitable instruction, imbibe hurtful if not destructive errors. How shall this evil, which may be a growing one, be resisted but by the labors of orthodox and pious teachers?

Those who live long without the word and ordinances of Christ, are exposed to lose a lively sense of their utility and high excellence, to cherish a Gallio spirit, and to apply what they have altogether to worldly purposes. To prevent all this something must be done, and done by those who judge correctly, who duly appreciate gospel blessings, and who have the ability to reward those who preach the truth. The condition of our infant settlements is meliorating. To this desirable change Missionary societies have doubtless contributed. This affords encouragement to pursue the work which we have undertaken. Let us not be weary in well doing. God is not weary in doing good to us. He can furnish the means more liberally if we apply them right, and occasion requires. Occasion

will, doubtless, still exist, and require our exertions in this way. To this we may be powerfully moved by the good which has been effected; by the more steady conduct of individuals; by the orderly management and religious education of private families; by the peace and harmony of towns; the organization of churches; by the more careful observation of the Lord's day; by a growing conviction of the value of gospel institutions; by the settlement of ministers, and by a divine influence accompanying the ministry of the word, producing, as we hope, the conversion of sinners and the enlargement of Zion.

We should be moved by the abundance of good which may yet be effected by diligently and vigorously and discreetly prosecuting what we have begun. Having done so much, let us go on;—that we may not lose what we have gained. Let us still exert ourselves without fainting and weariness and reluctance, and give and do as we are able; accordingly as God giveth to us; who loveth a cheerful giver. Let us animate our hearts to this good and glorious work, by considering what benevolent efforts are still made in various parts of our country, and in various parts of Europe, to spread the light of divine truth and enlarge the borders of Christ's kingdom—by considering what large numbers are employed in it—how cheerfully they contribute towards it—how harmoniously they pursue the work—how ardently and incessantly they besiege the throne of grace for direction and success, and how remarkably their designs and labors have been owned of their Father in heaven, and how wonderfully the God of hope causes them to

abound in hope and faith thro' the power of the Holy Ghost.

May these animating considerations still operate upon our hearts, and on many others, who need only to have their attention turned to this subject and their charity solicited.

God is able to make all grace abound, towards those who with well to this very thing—who labor diligently and bestow freely for the instruction and salvation of precious souls; that such may have an all sufficiency in all things and abound in every good work; and being enriched in every thing to all bountifulness, thanksgivings and praises may be offered by very many unto God.

The Trustees would suggest to the society, that the following votes be passed—which were accordingly passed.

VOTED, That a Committee be appointed to form a plan of a legal incorporation of the society, and report the same at the next annual meeting.*

VOTED, That the several Churches and Congregations belonging to the society, be requested to make a public contribution to the funds of the society upon the next annual Thanksgiving.

VOTED, That the above report be printed and sent to each Minister of the society or, if vacant, to the deacon of the church, with a request to read it publicly to the congregation.

SAMUEL HOPKINS,
Vice President.

* It was after proposed and voted, that the committee should report to the Society on the second Thursday in January next. That the committee should consist of seven. That Rev. Messrs. Dr. Lathrop, Dr. Lyman, S. Williams, Hastings, Billings, Phelps and Jonathan E. Porter, Esq's, should be the committee.

A. MONIES received by the Hampshire Missionary Society, since the report of the Trustees A. D. 1802.

	D.	C.		D.	C.
Amherst, 1st parish,	37	97	Norwich,	2	
Ashfield,	77		Palmer,	20	
Bernardston,	4		Plainfield,	21	
Belchertown,	20	$\frac{1}{2}$	Rowe,	4	
Buckland,	26	20	Shelburne,	30	
Charlemont,	8		Southampton,	37	75
Chesterfield,	20		South-Hadley,	35	96
Conway,	28		Springfield, 1st par.	118	
Cummington,	4		Sunderland,	46	
Deerfield,	6		Westhampton,	25	25
Easthampton,	1	50	West-Springfield, 1st par.	29	29 $\frac{1}{2}$
Granby,	28		Whateley,	10	50
Greenfield,	4		Williamsburgh,	54	45
Granville, middle par.	13	50	Worthington,	67	
Hadley,	51	38	By Missionaries,	29	59 $\frac{1}{2}$
Hatfield,	39		Of Henry Lord, of Killing-		
Hawley,	10	50	worth, Con.	1	
Heath,	17		Profits on Mr. Williams' Con-		
Leverett,	8		vention Sermon,	6	59 $\frac{1}{2}$
Longmeadow,	47	33			
Montgomery,	2	50			
Northampton,	61	8			
			TOTAL,	1073	96.

MONIES received by the Hampshire Missionary Society, from August 1802, to August 1803.

Annuity 1802, - - -	432	42
1803, - - -	4	
TOTAL,	436	42

B. THE Committee appointed by the Hampshire Missionary Society, at their meeting at Northampton, on the twenty-sixth day of August last, to examine into, and report to the Society the state of their Treasurer's accounts—ask leave to report as follows :

THE Committee find that all the monies for which the Treasurer has become chargeable up to this day amount to twenty-two hundred fifty-four dollars six and an half cents. Thirteen hundred forty-four dollars twenty and an half cents he has by regular and proper documents proved to have been duly expended, under the direction of the Committee of the Trustees, for the purposes of the society. Eight hundred thirteen dollars and sixty-two cents are loaned to sundry persons and secured with interest, for the benefit of the society. There are now in the Treasurer's hands in cash ninety-six dollars and twenty-four cents.

The three last mentioned sums make in the whole the sum of twenty-two hundred fifty-four dollars six and an half cents, for which the Treasurer was accountable.

	D.	C.
Expended,	1344	20½
Loaned,	813	62
On hand,	96	24
The whole amount received,	2254	6½

ASA WHITE,
JONATHAN E. PORTER, } *Committee.*

Hadley, August 19, 1803.

C. EXPENDITURES of the Hampshire Missionary Society, since the Report A. D. 1802.

To complete the pay of Missionaries A. D. 1802.

	D.	C.		D.	C.
To Rev. Samuel Taggart,	68		Nov. To Mr. Taggart, postage of letters,		88
To Rev. Jonathan Grout,	71	43	To Mr. Grout, do.		33
To Rev. John Taylor,	46		To Mr. Taylor do. and carriage of books,		7 67
To Rev. Enoch Hale,	42	57	A. D. 1803, May. To Mr. Williams do. and printing 2 letters,		9 82
A. D. 1803, in advance,			Aug. To Dr. Lyman, carriage of books &c.	11	39½
To Rev. Peter Fish,	72		To Mr. Williams, postage and 2 trunks for the deposit of books,		6 93½
To Rev. Timothy M. Cooley,	90		To Mr. Hale, paper and advertisement,		3 8
To Rev. Joshua Crosby,	64		To Mr. E. Cook, for entertaining 2 committees and treasurer,		2 50
To Rev. Joseph Strong,	56		For printing letter and plan of a female Association,		13
For books. Four Bibles,	3		For wrapping paper and wafers,		25
15 Select Sermons,	15		To Dr. Nathaniel Ely, to aid in educating two Indian lads,		50
1 Dr Lathrop's do. on Ephesians,	87½				
416 ———'s six Sermons,	45	14½			
15 ———'s God's challenge,	1	20			
9 ———'s On Steadfastness,	72				
40 Dr. Lyman's—to the society,	3	20			
11 Mr. Williams' do.		88			
1700 Sheets of small Tracts,	44	72			
42 Dr. Doddridge's Rise &c.		38			
* 200 Trustees' Report, A. D. 1802.					
40 Dr. Lathrop's sermon before the society,					
1400 ———'s on the christian sabbath,					
			TOTAL,		769 60

* In the foregoing account are several books, valued 10 dollars and 87½ cents, which, being donations, are not brought into the account of the Treasurer. Also 18 dollars of the charge for Doddridge's Rise, are yet due from the Society, and may be paid by a return of the books. The other 20 dollars were sent to Albany expecting to purchase 18 of Doddridge's Rise, and 12 of Fuller's Gospel its own witness. The result is not yet known. The books to which no price is affixed, it is expected, will be of no expense to the society, being paid for, by printing large impressions of Dr. Lathrop's sermons on the sabbath, his six sermons, and his sermon before the society. Large sums have been paid out of the treasury to the printer, but, being due from subscribers and purchasers, will be replaced as soon as collected.

Religious Intelligence.

Extract of a Letter from Rev. Jedediah Busbrell, to one of the Editors, dated Cornwall, Vermont, December 5th, 1803.

RESPECTING the state of Zion in this country in general, I have good news to write. It is probable I never had better news. There has been much religious attention in this country within a year, and is much now in many places. It is much the greatest in Rutland and Bennington counties. Two years ago it was great in the northern counties, and of late much greater in the southern counties. You doubtless have heard of the glorious revivals in Pittsford, Rutland and Bennington; the attention began in those towns, and has been very great. Since, it has been great in Dorset, and of late, very great in Benson, probably more powerful than in almost any part of our land. I was there a few days ago, and more than one hundred persons had then united with the church, since the commencement of the revival, and the work still continues. The work has been more sudden in that place than common; it is but three months since it began. It seemed to overpower the town at once, and a number of bold enemies have been cut down, and bowed to almighty grace. I have seen many glorious awakenings, but have never seen a more powerful work than in some towns in this State. Besides the towns mentioned, where the attention has been the greatest, its happy influence has been experienced in the following towns; Hubberton, Castleton, Orwell, Shoreham, Weybridge, Vol. IV. No. 8.

Bridport, Addison, Hynesburgh, Sudbury, Brandon, Duxbury, Jericho, and I have heard of late that there is some attention in Tinmouth, Rupert and Sandgate. But it must be remembered that in some of these towns the attention is small; in some of them but a few persons have given evidence of a change of heart. A holy sprinkling appears in all the places mentioned, and in some of them showers. It is, therefore, a time of the most gracious visitation among us; Oh, that we had a heart to give God the glory!

Extract of a Letter from Rev. Thomas Robbins, Missionary to New Connecticut, to one of the Editors, dated Canfield, December 7, 1803.

THE custom of Presbyterians in this western country of meeting in large numbers on sacramental occasions, is an invariable practice. Dr. Nesbit, of Carlisle, told me it was introduced in Scotland, in the reign of Charles I. when a great number of their ministers were silenced. One or two would administer to several churches. The present practice is, to have a sacrament at every congregation once and sometimes twice in a year: Generally twice in a minister's charge. Three or four ministers attend, and the most of the people within 12, 15 or 20 miles, and some much further. Their ordinary custom is to preach Saturday afternoon, twice on the Sabbath, with the administration between, a praying meeting on Sabbath evening, and a sermon on Monday. After which the people disperse. In these times of awakening they are not confined to their usual mode as to the duration of the meeting. The

people who belong to the congregation where the meeting is, all keep open houses for any that come. On Thursday preceding the sacrament they had a fast, agreeably to their custom. A candidate belonging to the Presbytery performed the first exercise, I did the second.

The sacramental occasion was the most solemn scene I ever witnessed. I shall not attempt the description. But could you, sir, be present at such a scene, as I there saw, however much you have heard, I doubt not you would have such feelings and impressions as you never had before. The solemnity, the impression, the evidence of the divine presence, were such as is not to be told. I never conceived any thing which appeared so much, as some parts of the solemnities, like the judgment day. But you will remember that the present is not an ordinary but a very extraordinary time.—The exercises began Saturday, at noon, in the meeting-house. Mr. Swan preached. After which there were some baptisms of persons newly admitted to the church, and Mr. Porter gave an exhortation and dismissed. An exhortation is a very common exercise among them, which they are very fond of. In all their exercises the ministers are about twice the time of the ministers in Connecticut. Saturday evening the people again convened, and Mr. Woods preached. The people dispersed at a late hour. Sabbath morning we met for public worship, in a place provided, in a pleasant oak grove, near the meeting-house. As to the number of the people, I don't know how to guess, but I should suppose there were as many as I have ever seen on the greatest and most public

religious occasions in Connecticut. Mr. Speer preached in the forenoon, after which they attended to the administration of the ordinance, which lasted three hours and a half. Mr. Porter fenced the tables, which is done as follows. Every communicant previously receives a token, which is a small piece of lead. This they get by applying to any elders present who know them. None may come to the tables without their tokens. In fencing the tables, the minister shews from scripture who have and who have not a right to that holy ordinance. It is an address to the consciences of those who have received tokens. That they may then absent, if they do not feel clear to come to the table. But the principal object in fencing the tables is to let the world know, if wicked men do come to that ordinance, the scriptures do not authorize it, nor does the church allow it.—The number of communicants was about three hundred. There were five tables. Mr. Porter asked the blessing upon the elements, and administered at the first table. Mr. Swan served at the second, Mr. Woods the third, Mr. Speer the fourth, I did it at the fifth, and gave thanks. After a short intermission Mr. Porter preached, and closed the exercises about sundown. At evening they met in the meeting-house for society. Their society is a common meeting with them, particularly at this time, answering to conferences in New England. The exercises are alternate singing and praying. They sing the old tunes by reading the lines, which is very solemn. If they have a minister in their societies, he generally gives an exhortation. But the elders commonly pray. The evening meet-

ing was peculiarly solemn, a great deal of that kind of falling which has been common in the revival in this country. After a number of prayers, I spoke upon the temper of the returning prodigal, prayed and gave the blessing, near eleven o'clock. The ministers and some others then left the house, but the people generally appeared unwilling to go. Mr. Woods and a young man, a candidate, remained and continued the exercises till two o'clock. And some stayed till four in the morning.— We met on Monday at eleven o'clock at the grove. The number of people almost equal to the day preceding. I preached from Jer. viii. 20. The people appearing unwilling to retire, Mr. Woods preached. After which Mr. Porter said a little, and dismissed the people near four o'clock. At about sun-down, the last left a place which I shall ever contemplate with reverence.

I feel it incumbent upon me to make some remarks upon the extraordinary work of divine grace in these western countries; but I hardly know what to write. You once observed to me, you wished to have an account of this work, from one who had been an eye witness, and who was acquainted with Connecticut ideas, modes of thinking and expression. Your wish has probably been gratified in a measure by communications from Mr. Badger and others. I suppose you have had nothing more particular than a letter which you received from Mr. Badger last summer, which I saw. But from that, and all which I had heard, I had got a very inadequate conception. Accounts of things at such a distance, commonly, are general; but it is from particulars that we usually obtain

accurate ideas. I do not suppose I can inform you of any thing essentially new. But may perhaps mention some particulars, which will not be wholly useless or unentertaining.

I have not much knowledge of the present state of this work, except in Pennsylvania. I believe there has not been an instance of its appearance on the east side of the Alleghany mountains, but on this side it is universal. Of all the congregations under the care of the Synod of Pittsburgh, amounting to 80 or 90, there are not more than five or six which have not been visited with divine grace. I conceive this work in many respects to resemble the great revival of religion in New England in 1740, '41 and '42. In extent of territory it exceeds that. In its diffusion to almost every town and society it also exceeds that. With respect to the number of subjects in the several societies where the work is, I believe the present hardly equals the former. I am persuaded there are not so many subjects as in most of the societies in the late revivals in Connecticut, according to the number. But in most or all of the societies which are visited, I trust there is a good number delivered from the reign of sin, who will adore the riches of sovereign grace forever. The opposition, the ridicule and reproach which the present work receives, is not less than did the work of the same spirit sixty years ago. The only difference is, opposition is not now conducted with the same external violence; it not being the custom of the day. The manner of the ministers' preaching is also much as it was then; Calvinistic in sentiment, serious, earnest and pathetic. The state of society in

these back counties is in some respects similar to what it then was in New England. In the general attention and commotion which is produced among all classes of people, the two cases are quite similar. If there were any excesses among ministers who were great instruments in that work, it doubtless was owing to the violent opposition they experienced. In the present revival I have not known any thing of the kind. But they appear to conduct with great moderation and propriety. People at a distance may say what they will, but when they come to be eye witnesses, every reasonable man is effectually restrained from declaring it to be any thing but the mighty power of God.

It is proper to remark, that this work is in many respects mysterious and extraordinary. And after the most careful observation, long experience and inquiry, there are some things which cannot be understood. Is this an evidence that it is not the work of God? It is, if the creation of matter from nothing, which is a mystery, be an evidence that God did not make the world. But there are things to be seen, which are not to be described. After all that could be told or written, your conceptions would be far short of the reality; or of what they would be, if you could be an eye witness. With regard to the number who fall, my ideas were very incorrect. By far the greater part of those who are subjects of the work, fall. Of those who have been made the subjects of grace, or who have had real, genuine conviction, so far as I have seen at least, two thirds or three quarters fall. But there are many, who are evidently made

subjects of the work of the spirit, and have deep and powerful convictions, who do not fall, and are not at all affected that way. They, generally, first fall, under a conviction of sin. And they sometimes obtain comfort the first time they fall, but not generally. I have never heard of any falling once only. It is commonly repeated many times. If they obtain a hope and give good evidence of a reconciliation to God, they still continue to fall.—Good people fall in many instances. Several ministers have, who appear to be men of piety. Many people, who have been professors of religion for years, and who have given good evidence of a Christian life and character, have fallen. Elders of the churches, serious men, have fallen, and in some instances, in the exercise of public prayer. Many young professors, who appeared to become Christians before the present work took place, have fallen like others, but still have never given up their former hope. There are probably many who fall, who will not finally be brought to a saving union with Christ, who will hereafter return to vicious courses, and become more hardened in wickedness; as is the case with some in all religious revivals, who have powerful convictions. There are some few, but a small number however, who fall, and still pursue vicious courses. This is a matter of great triumph with the enemies of the work. They know no better. But they might have known, that it is not uncommon for persons in the ways of vice to have sudden and pungent convictions of their sin and danger, but still continue the chained prisoners of Satan, and in the service of their lusts.—Persons fall on all occasions. Most generally

at public worship and at their societies. Frequently at family prayer, sometimes alone, sometimes in merry company, being suddenly struck by the truth. Sometimes they fall when they are in their ordinary business. Perhaps if private religious meetings in Connecticut were conducted more in the way they are in this part of the country, and less for speculation, they would find more evidence of the divine presence.—In the places where the work is, there is scarcely a time of public worship, without some persons falling. The first instance I ever saw, was at the evening lecture I preached during the session of the Presbytery. At the close, and after the exercise, three persons fell. The next day, at the fast, preparatory to the sacrament, ten or twelve fell. On Saturday before the sacrament, there were perhaps 25. On the Sabbath, I imagine there were 50; perhaps 80. Sabbath evening and Monday, nearly as many.—You observe I use the word *fall* indiscriminately. I know of no other word so proper. But it must be remembered, that the degrees of bodily affection are indefinitely various. From the least nervous agitation, every grade to the most violent you can conceive; or to a death-like weakness and inaction. Some can sit who cannot stand. Some can sit in a corner, who could not otherwise. Some can sit with a little assistance from another. Some must be held as much as infants, some as much as persons in high convulsions. The bodily affection is of two kinds. A loss of the strength and animal powers; or nervous affections and convulsions. The latter is much the most common. In the former case, they are general-

ly still, excepting sometimes sobbing and sighing. But, at times, apparently, almost lifeless. In the latter case, they generally make a noise, in proportion to the height of the affection. The deepest sobs and sighs, and the loudest groans. They generally make great exertions to suppress their noise; but it seems like damming up a torrent, after a little restraint it bursts with still greater violence.—The duration of the affection is very diverse. In some cases, it is but a few minutes. In others, an hour or two; and sometimes twenty four hours, or several days. Though they continue this time without sustenance, they feel no inconvenience afterwards, and on their recovery, are able to attend to any business. In their affections, though they appear to a beholder to be in the greatest bodily distress, they are not sensible of any pain, or any other than mental distress. There is very rarely an instance of any one being sensible, at the time or afterwards, of any injury from the fall, however severe. And when they are so agitated, that two or three persons have to make the greatest exertions to hold one, and of course are held by violence, they feel no soreness or inconvenience afterwards.—The philosopher and the cold professor may say what they will, these things are facts. And these are some of the characteristics which render the work a mystery.—Persons of all ages are subjects of this work. Old, middle aged, youth and children. Some children quite young. So are all characters. Infidels, philosophers, physicians, many remarkable instances, lifeless professors, the stupid, the thoughtless and the gay. But, as in other revivals, young persons and those

who have had a religious education, constitute the greater proportion.

The great inquiry in New England is, why do they fall? For five weeks that I was in that quarter, I took great pains to enable myself to answer this inquiry. I can say a little, but perhaps it will not be satisfactory. You observe there are two kinds of characters who are subjects of this affection. Those who are Christians, and those who are not. It will be presumed, of course, that their views and feelings are very different. Unrenewed sinners, when they fall, generally are impressed merely with a sense of their sin and danger. A sense of the weight of sin, the wrath of God, the certainty of his vengeance, and the pains of hell, when brought feelingly to their view, come upon them with a load too great to be borne. They shrink, and sink under its weight. Is this a matter of surprise? Is it not rather to be wondered that awakened sinners ever can support themselves? Sometimes however they are struck down as if with a stroke of divine power, without much previous reflection. Christians, when they are led to a feeling sense of the goodness and mercy of God, of his long suffering and patience, of their extreme ingratitude, their great abuse of privileges, the danger of their being deceived in their hope, the solemn account which they must render to an omniscient Judge, and their just exposure to eternal death, they find themselves unable to sustain the pressure of truth, but must yield to its weight. Sometimes a view of the glories of the divine character, the wonders of sovereign grace, the riches of the Saviour's love, and the glo-

rious work of man's redemption, opens to them with such clearness, that they can no more bear it than Moses could a sight of God's glory. Sometimes a consideration of the danger of sinners, their infinite hardness and stupidity, and the certainty of their being brought into judgment, is more than their natures can bear. Sometimes they fall instantaneously.—However those who fall may be affected, they never lose their senses. Their minds appear to be more active than ever, and all their powers seem intent upon the things of religion and the interests of eternity. They are never in so good a situation to receive instruction.—Their minds are fixed, and their memories uncommonly retentive.—Many of them speak in broken accents and half expressions, in their affection. Generally according to the nature of their feelings. Begging for mercy, deprecating wrath, groaning under sin, calling upon perishing sinners, or giving glory to God. Those who are still, when they recover sufficiently to be able to speak, commonly speak then. It makes very little difference what is the time or occasion. The impulse appears to be irresistible. And some persons will speak for some time, and speak to admiration. It seems almost, not from the manner, but from the truths they utter, as if they had been to the invisible world.—The ministers uniformly inculcate the idea that there is no religion in merely falling down. Indeed it appears to be nothing more or less than the effect of the affection of the mind.—Many, very many have been the attempts to account for this extraordinary work, on natural principles; but all have been in vain. All agree,

friends and foes, whenever they become eye witnesses, that it is a reality, and not feigned; nothing which is the effect of design in the subject. That is indeed placed beyond all doubt. Divine Providence seems to have singularly ordered events, in such a manner as to confound and effectually disappoint all attempts which have been made to account for this work from natural causes. Many who have made the attempt have themselves *fallen*, and become subjects of what they before termed a delusion. No causes have been assigned, which have not been demonstrated by facts, to be trifling and absurd.—It belongs to us in these things to be modest, and not to despise and disbelieve, if “there are some things hard to be understood.” I will conclude this subject by observing, that I firmly believe this to be a conspicuous and glorious work of divine grace; and that thousands of immortal souls, the subjects of it, will adore the riches of divine mercy, thro’ eternity. May the Lord of all grace carry on his work gloriously, to the honor of his great name, and the enlargement of Zion!

quiry of some amongst us what shall we do to be saved? But what of all appears most singular to people from New-England is the falling down. Some appear to be as it were faint, but most are seized with a kind of convulsions, some to a very great degree. Some are in that situation longer, some shorter than others, no two alike. Yet after recovering they appear to have received no injury from being held to prevent struggling; and although entirely helpless, they have a retentive memory and have a full knowledge of all that is said or going on near them. Youngerly people seem generally to be the subjects of the awakening, and some children of eight or ten years of age. Some have immediate relief, others are in great agonies of mind for many days. People in general are serious. May Zion rejoice! Pray for us. The prayer of the righteous availeth much. The great Jehovah will do as he hath determined. May his will be done, and in humbleness of mind may we resign ourselves into his hands!

INSTALLATION.

Extract of a letter from a gentleman in New Connecticut, to one of the Editors, dated November 21st, 1803.

WE had seventy persons attended a conference the other evening. Mr. Badger was with us. Such scenes I never saw before. The Lord of all will do just as he pleases. Many are very thoughtful, some are struck down. Jehovah appears to be riding forth in many places conquering and to conquer. In many parts of Pennsylvania the awakening is very powerful, and of late it is the in-

ON the 19th of October last, the Rev. SETH WILLISTON, Missionary from Connecticut, was installed in the pastoral office over the church in Lisle, State of New-York, with a reserve for the present, of half the time to labor in the service of the Missionary Society of Connecticut. The public services of the day were performed in the following order. The Rev. Mr. Darrow of Homer made the first prayer; the Rev. Mr. Chapin of Jericho preached the sermon from Acts ix. 31, and also made the consecrating prayer;

the Rev. Mr. Sage of Chenango gave the charge; the Rev. Mr. Walks of Pompey presented the right hand, and the Rev. Mr. Woodward, Missionary from Connecticut, made the last prayer. The exercises were closed by singing the 342d Hymn in the Hartford selection, "Let Zion's watchmen all awake," &c. It was considered by those who attended, as a season of more than usual solemnity.

3. Thy hand, when hardest trials came,
Has often clear'd my way;
And thou wilt give thy servant strength
Proportion'd to my day.
4. Oh, let me to thy gracious hand
My life, my all resign:
Be thou my guardian and my guide,
And be thy pleasure mine.
5. Let threat'ning billows round me
rise,
If, Lord, thou judge it best;
Thy presence in the fiercest storm
Shall calm my fears to rest.
6. My willing heart, if thou command,
Shall quit its fond desires:
Thou wilt bestow what most it craves,
Or quench its idle fires.
7. If earthly comforts be denied,
And piercing sorrows come,
Jesus, on thee I'll fix mine eye,
And on my heavenly home.
8. There, when this dream of life is past,
Safe let my soul arrive:
Redeem'd by thee, beneath thy smile
I would forever live.

ASPASIO.

* Several of the leading thoughts of this hymn are borrowed from another, published in the Magazine for March, 1803, entitled "Jesus the Christian's refuge in trouble."

POETRY.

COMMUNICATED AS ORIGINAL.

*Faith and Resignation.**

1. JESUS, my Saviour and my God,
On thee I cast my care;
While on thy word my soul relies,
Thou wilt my sorrows bear.
2. When guilt depress'd my spirit low,
Thy mercy rais'd me up;
And shall I let thy promise go,
And cast away my hope?

Donations to the Missionary Society of Connecticut.

1804		D. C.
Jan. 2.	Mr. Thomas Williams, contributed in new settlements - - - - -	32 56
5.	Rev. James Woodward, do. - - - - -	41 28
15.	Rev. Samuel Leonard, do. - - - - -	4 0
	Rev. Ira Hart, do. - - - - -	31 5
	Avails of Dr. Strong's Sermon at the ordination of Rev. Thomas Robbins, - - - - -	14 37
	A friend of Missions, to purchase Books, - - - - -	11 32
		134 58

By Doctor Trumbull, 600 Addresses on Prayer and Family Religion.
By Mr. Ruggles Humphrey, late of Simsbury, deceased, a Bequest of six Dollars, annually.

T H E

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[No. 9.

On Moral Taste.

BY moral taste is here meant a disposition of mind, or preparation of heart, to relish, or be disgusted with moral subjects. An attempt will be made to show that there is something in the human mind, of a moral nature, which bears a resemblance to the appetites of the body, by which men have a preparation to be pleased or displeased with certain kinds of food, fruits or liquors.

Moral subjects admit only of moral evidence, and not of mathematical demonstration; and when they are of an abstruse nature, fixed attention and careful illustration are necessary, that their evidence may be clearly manifested and suitably impressed. The subject to be now considered, being of this nature, it is proposed to give a short dissertation on the taste or appetites of the body, which may illustrate and assist in inquiring into the moral taste.

1. The universal experience and observation of mankind render it manifest, that people are pleased by tasting certain kinds of food and fruits, and are disgusted with

other kinds. Different men are pleased and disgusted with different things; so that what is agreeable to one is loathsome to another, and what one regards with indifference, is exquisitely relished by his neighbor. This also takes place among animals of every species; so that they choose different kinds of food. Something similar operates as really in smelling and hearing, as in tasting. And from a like cause, people are led to prefer different employments, company and amusements. And this is so powerful, that those things which highly entertain some, do as strongly disgust others.

2. Experience and observation equally prove that the affections of being pleased or disgusted by certain things, are in a degree permanent, and continue the same for years together, and frequently through life, when those things are applied to the taste; and that they never can be contemplated without some degree of desire or abhorrence, accordingly as the taste is a preparation to be pleased or offended by them. There is however many times a gradual, and sometimes, by some special

cause, a sudden change, by which some things which once pleased disgust, and which once disgusted please; and when the change has taken place, it continues as permanent as other appetites.—From these considerations it seems to be evident, that there is a certain preparation in the organs of taste, smell, &c., to be pleased or displeased with certain objects of sense; because, wherever these objects are presented, they uniformly produce those effects, unless some powerful cause prevents them. And this preparation of palate is by common consent called the taste or appetite. And men say, ‘They always have an appetite for these things.’—The word taste is also used in a still more extensive sense, and we speak of a taste, not only for food, but for music, company, polite accomplishments, history and many other things; meaning a preparation to be pleased with them, and such a preparation as remains through life, or for a long time, and is proved by the uniform effects which they produce on every occasion, when those things occur.

3. This preparation to be so pleased or displeased, tho’ it remains in the palate continually, is never in exercise, unless the particular food or fruits, which excite pleasure or displeasure, are tasted, seen, or at least tho’t of. The appetite, or preparation of the organs of taste lies dormant, and gives one no desire, pleasure, pain or other affection, until called into action by the object by which it is prepared to be affected.

4. When the object of the appetite is presented, then it acts, if nothing interferes, in proportion to its strength and the nearness of the object. If we but barely think of the object, the appetite

may be but little affected. If in addition to this we expect to enjoy it soon, the appetite is still more affected. If it be bro’t in sight, prepared to be eaten, if it be smelt and contemplated with undivided attention, there is a great affection of the organs of taste, and the desire is powerful. But it is only when actually received that the sensation is most exquisite. The appetite therefore is distinct from actually tasting the object, and from the pleasure or disgust it produces. It is the preparation, and these are the affections of the appetite.

5. There may be an appetite for two kinds of fruit, and the appetite for one of them may be much stronger than for the other. If both should be presented at the same time, and but one could be obtained, a decided preference might be given to one, because the organs of taste are adapted to be more exquisitely affected by one than by the other. Let one be a pomegranate and the other an orange, and I am unable to purchase but one. I should without hesitation purchase the pomegranate, for the sake of its taste, if both were presented at the same time. But I have a desire for the orange also, and’ if I had the means, I would gladly procure both, and should eat both with pleasure.

In certain circumstances however, my appetite would lead me to purchase the orange, in preference to the pomegranate. Let the orange be now present, and the pomegranate cannot be obtained within an hour: It is out of sight, tho’ soon expected; but the orange is before me, I see it, I smell it, I contemplate it, my appetite is powerfully excited. But the pomegranate being at a

distance, and unseen, has much less effect on the appetite, and hence, after some debate with my judgment, which would direct me to wait an hour for the pomegranate, that would afford more pleasure in the issue, I purchase however, from present appetite, the orange. This is according to the known properties of the appetites.

Mankind are agreed in acknowledging the existence of such appetites; and it is reasonable from the uniform effects of their objects, to consider them permanent, tho' often dormant; the effects cannot in any other way be rationally accounted for.

Therefore, if there be something in the moral affections of the mind, similar to those of the body in all these particulars, it is conceived, that it would be unreasonable to deny the existence of a moral appetite, taste, disposition or preparation to be pleased or displeased with moral subjects, according to the nature of the taste. Let this resemblance or analogy be considered.

1. Universal experience and observation make it manifest, that certain men appear to be pleased with the doctrines of the gospel, with the law of God, and with his supremacy in the exercise of universal providence; and that others are displeased with these things. This is also agreeable to the holy scriptures, which teach us, that men either love God or are at enmity against him.

2. Observation and experience prove, that these affections of being pleased or displeased with God, and his government, are in a degree permanent, and continue, so as to form the general characters of men; and that they usually take place, whenever these moral

subjects are strongly impressed upon and realized by the mind. With reference to this, the holy scriptures denominate some men the friends, and some the enemies of God. His friends have also a fixed abhorrence of sin, and his enemies delight in it. This is fully illustrated in the different characters of men, given for our instruction, in the word of God.

Among his friends, some are more usually, or more strongly affected with one and some with another part of his dispensations, as his law, his gospel or his providence; and have a correspondent set of exercises and duties, by which some become more especially exemplary in one part of Christian duties and exercises, and some in another. In the same manner, some who love sin, are given to detraction, others to covetousness, intemperance, profaneness, or persecution of the people of God; and these propensities become characteristic of them. These are as evidential of a permanent taste or preparation of mind to be affected with pleasure or pain by moral objects, as the analogous affections are of the natural taste or appetites of the body. It is rational to consider them as the necessary effects of moral taste; and they can be rationally accounted for in this way, and in no other. It is also true, that sometimes these moral affections are suddenly changed, as in the case of Saul of Tarsus, and of the three thousand at the memorable day of pentecost; and then contrary affections become permanent, which proves what the scriptures call a change of heart; and is the same that is meant by a change of moral taste or disposition of the mind towards such things, and is as evident as the

change of bodily appetites. This moral taste is different from moral affections, and is the cause of them, or the preparation for them; and stands in nearly the same relation to the affections, as the will does to its volitions, except that the taste governs both the affections, and the will, with its volitions.

3. This preparation to be pleased or offended with moral things, which we call the taste or the heart, or the disposition of mind, (for these are synonymous words,) tho' by continual and repeated observations, it is found to remain constantly in the mind, is never in exercise, unless those moral objects with which it is prepared to be delighted or disgusted, are presented to its view. The taste or heart lies dormant, as to these things, and produces no exercises of the affections, is neither pleased or offended, until called into action by the contemplation of the object with which it is prepared to be affected, that is, by moral things. Thus the wise virgins often slumber and sleep.

4. When the divine character, or the object of the taste is presented, then it acts in proportion to its strength, the nearness of the object, and its being contemplated and realized with undivided attention. If the true character of God be bro't into view, and be seriously considered, and the relations in which we stand to him and his government, appear real and interesting, there will be a great affection of love or enmity, according to the nature of the heart or taste. And hence it is that the people of God are exceedingly blessed in beholding him, and his enemies become exasperated to madness, when God and his government are brought clearly into view. This was the case under

the ministry of Christ and his apostles, whom they persecuted with extreme violence.

5. There may be, and there is in believers while in this world, two tastes, respecting moral subjects, in direct opposition to each other; one is pleased with holiness, and the other with the objects of sinful pleasure. In the holy scriptures these are distinguished by the law of the mind, and the law in the members, or the new heart, and the carnal heart. "I find then a law, that when I would do good, evil is present with me; for I delight in the law of God, after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. So then, with my mind, I myself serve the law of God; but with the flesh, the law of sin."—In all true believers the holy taste is stronger than the sinful one, or the supreme object in which it delights is so infinitely superior to all the objects which please the carnal taste, that if both were felt and realized by the mind, at the same time, and in the same degree, a decided preference would always be given in favor of holiness; for the mind is prepared to be more exquisitely delighted with God than with any sinful gratifications. "Thou art my portion, O Lord."

But in certain circumstances, believers do actually serve sin, and the sinful taste prevails. At such times, some object, calculated to inflame the sinful taste, is present—is contemplated—the imagination fired and the taste strongly excited, and God is either not thought of at all, or his glory is little contemplated; and in this way the sinful taste hurries the

man into evil exercises. Thus David had his perverse inclination or taste enflamed, while God was out of view; so that he did very great wickedness. But when he reflected upon his sin in the presence of God, he was filled with anguish of spirit; and said, 'My bones waxed old thro' my roaring all the day long'—'Make me to hear joy and gladness, that the bones which thou hast broken may rejoice.'

In all these particulars, the affections of the mind are analogous to those of the palate; and it is thought, do as fully prove a moral taste, which is the foundation of moral affections or exercises, as the others prove an appetite, which is the foundation of the pleasure or disgust, which certain kinds of food or fruits give to men and other animals.

Besides: It is thought, that this idea of a moral taste, distinct from moral exercises, and the foundation of them, is supported by the holy scriptures. Our Lord says, "Either make the tree good, and his fruit good, or else make the tree corrupt, and his fruit corrupt, for the tree is known by his fruit." And again he says, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." The tree is here designed to represent the moral quality of the man, or his preparation for good or evil exercises, and the fruit, to represent those exercises, as appears by their connection. In one instance, the tree is mentioned as a mark to distinguish false prophets, and in the other, it is explained by the following words. "A good man, out of the good

treasure of his heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things." These words teach us, that there is the same preparation in the heart to produce particular moral exercises, good or evil, as in a tree to produce good or evil fruit; that the heart or taste is as distinct from its affections or exercises, as the tree from its fruit; and that the exercises of the heart do as certainly and as necessarily correspond with its nature, as the fruits do with the nature of the tree.

The scriptures frequently use the word *heart* in the same sense, signifying the moral taste. They mention a stony heart, an heart of flesh, a new heart, an honest and good heart, a clean heart, an hard heart and a carnal heart, in such a way as seem necessarily to imply a preparation or taste for holy or unholy exercises. They also expressly distinguish between the heart and its exercises. They mention, the desires of the heart, an heart which worketh iniquity, and an heart that believeth. It is thought that this proves, that by the heart, when used in this manner, we are to understand a moral taste or disposition.

Again: That men have a moral taste, and by nature a corrupt moral taste, appears to be more fully confirmed by the consideration, that mankind universally begin their lives with evil exercises; and unless renewed by the Holy Ghost, they are wholly given to sin, at all times, and on all occasions, which is a scripture doctrine. When the chain of their moral exercises is disturbed by the most surprising incidents, or suspended and broken off by sleep, or diverted from one object to another, in an infinite variety of ways,

still "Every imagination of the thoughts of the heart is only evil continually." This is naturally accounted for, on the idea that they have an evil heart or taste, which is a continual preparation to love sin and hate holiness, and that they have no other moral inclination; and that this remains independent of moral exercises, and the foundation, faculty or principle of them; for in this case, the tree must always bring forth such fruit, or the heart such exercises. But if no such corrupt taste or bias be supposed, recourse must be had to some hypothesis more unnatural, and different from the ordinary method of divine operations, by which God brings about events by natural or moral causes, sometimes called the laws of nature. And this hypothesis must also contradict the scripture representations, of corrupt streams, depending on a corrupt fountain, for their evil quality. It is believed, that this is no small evidence of a moral taste, and of one which is corrupt.

Further: It is believed, that the scripture representation of regeneration brings a serious argument, in proof of the existence of a moral taste. Regeneration is a change from sin to holiness. In effecting this, God takes away the heart of stone, and gives an heart of flesh. It is an event never repeated in the same person. In giving the new heart, God is represented as doing something for a man, which he never does again, and which is different from the ordinary operations of his spirit, in carrying on the work of sanctification. And this corresponds with the idea, that regeneration is the communication of an holy taste, which begins to exterminate the original corrupt taste. And

all that the scriptures say of regeneration is intelligible in this view; for that taste is permanent, and whenever it is excited by contemplating God and the things which it relishes, will put forth holy affections.—But were we to disbelieve any such thing as an holy taste, and suppose the heart to be nothing but a simple chain of moral exercises, we must necessarily suppose, that there is nothing special in regeneration, different in kind, from that which takes place at any other time, when God is pleased to create an holy exercise in the soul, after it had been employed in sinful exercises; which seems to be contrary to the representation, which the scriptures give us, of the importance, and especially of the peculiar nature of regeneration.

The idea of moral taste, as it has been explained, is also in perfect conformity to that which the scriptures assert concerning two opposite laws, or propensities in the Christian. The old one is but in part taken away in this life, and a new one is created.—This will therefore reasonably account for the inconstancy of believers. When objects adapted to please either taste are brought near and contemplated, that taste prevails for the time. And the whole is perfectly intelligible, which otherwise would be a mystery. For Christians are conscious of one, and sometimes of an opposite class of moral exercises, as according to the idea of a moral taste, they must be, when the objects which please either taste are out of view.

Moreover: The view we have taken of the subject is calculated to impress on the mind the importance of the numerous directions, which God has given us, to avoid temptations, and to pray

that we be not led into them; which would not appear so evidently important, if we rejected the idea of a moral taste or disposition of mind. It peculiarly shows us the importance of avoiding the company and evil communications of the wicked, of meditating on the law of God, and of keeping the heart with all diligence. For according to the idea that Christians have two opposite moral tastes or inclinations, which are excited and put in action by the objects which are suited to give them delight respectively, it is evidently of great consequence to make a covenant with our eyes and with all our senses, not to present us with the objects suited to inflame the sinful taste; and that we do not suffer them to work upon our imaginations, lest they hurry us into sin. And it is equally necessary, that we keep those things in view continually, which please the holy taste; that we may have holy affections, and be in the fear of the Lord all the day long. Thus we may set the Lord always before us, and ponder the path of life.

Besides: As the appetites of the body are weakened by long absence of their objects, and men become gradually weaned from them, and as they are strengthened by frequent gratifications; so avoiding temptations and sinful indulgencies tends to weaken and subdue the corrupt taste, and wean us from sin; and the constant sense of the perfections of God, and the exercise of gracious affections naturally tend to strengthen an holy disposition or taste. These considerations should engage us to follow the directions we have received, to avoid temptation, and set the Lord always before us. The way to conquer is to fly. And it is in obedience

and the use of means directed, that we are to expect that God will work in us, both to will and to do, by his special grace. In this way we are to give all diligence to make our calling and election sure.

Further: The view now taken of this subject peculiarly helps us to understand, how it is, that the truths revealed in the scriptures are the food of the saints. They grow by the sincere milk of the word, and are edified by the use of all Christian institutions. These things excite holy affections in those who have an upright heart or moral taste, strengthen it, call off the heart from objects of sinful desire, show how evil and unsatisfying they are, and wean the heart from them. We have occasion to admire the mercy of God in the gift of his word and institutions, which so often call our minds off from the objects which inflame the sinful taste, to meditate on those which captivate an holy inclination. Thus we have the sabbath weekly, and daily calls to family and closet prayer; and are taught to address God whenever we sit down to our food, often to read the scriptures, attend the religious instruction of children, and associate with the people of God. These things feed the people of God, recover them from temptations, habituate them to holy exercises, and so weaken the power of the corrupt, and strengthen the good disposition. And accordingly, where these helps are not enjoyed, or are too much neglected, Christians are sensible of spiritual decay. This also may be considered as another evidence of the reality of a moral taste.

Again: If there be an holy taste, then believers will hunger and thirst after righteousness;

and if an evil one, then the wicked will have their minds on those gratifications which suit their taste, and will be tempted and drawn away by their own lusts, just as we find by scripture, experience and observation that they are ; which, while it brings another evidence of a moral taste, at the same time, calls us to examine ourselves, and instructs us by what means we may know our own hearts, even by their fruits.

Finally : Men must be born again. We need good hearts, and a good heart or moral preparation is indeed an excellent treasure ; agreeable to the instruction of our Lord, " A good man, out of the good treasure of the heart, bringeth forth good things."

CARDIA.

A Narrative on the subject of Missions : and a Statement of the Funds of the Missionary Society of Connecticut, for the year 1803. Published by order of the Trustees of the Society.

AMONG all the great events which have taken place within a few years past, no one is more remarkable, than the sudden and extensive ardor which has been excited, among Christians, in almost all parts of Christendom, to spread the light of the glorious gospel of Christ, and advance his kingdom in the world. In Europe, Christians, of every denomination, have united their efforts, to send the gospel to nations which are in total darkness, and to extend the means of salvation with respect to those who but partially enjoy them. Many missionary societies have been formed. The hearts of Christians have been opened, to contribute liberally of

their earthly goods, for raising necessary funds ; and many instruments have been raised up, and endowed with extraordinary zeal and fortitude, who have been sent and are now laboring as missionaries in the most distant and uncivilized parts of the world.

The same spirit has operated, in a most extraordinary manner, on the hearts of Christians in America. Within a few years past, there have been formed ten or twelve missionary societies, for the purpose of furnishing the inhabitants in the new settlements with the preaching of the gospel, and the administration of Christian ordinances ; and of gospelizing the tribes of Indians who inhabit our western frontiers.

So extensive a co-operation among Christians, to spread the knowledge of Christ and to advance his kingdom in the world, affords great reason to believe, that it is God's design to make some uncommon advances, at least, towards the fulfilment of his promise, to fill the earth " *with the knowledge of the glory of the Lord.*"

A missionary society was formed in Connecticut in June, A. D. 1798. And, although at first it was destitute of the necessary funds for carrying into execution the benevolent designs of its institution, yet it has pleased God to open the hearts of the people to contribute, publicly and privately, in so liberal a manner, that the funds of the society have been uniformly increasing ; notwithstanding a number of missionaries have been constantly employed.

The same zeal which has prompted the pious, by their prayers and contributions, to advance the missionary cause, will naturally enkindle in them a desire and solicitude to know in what

manner the monies they have contributed have been applied, as well as the success which has attended missionary labors.

The Trustees of the society, therefore, as they have annually done, now present to the public the following narrative of their proceedings and transactions during the past year.

There have been, in the course of the year 1803, thirteen missionaries employed in the service of the society; some during the whole year, others for a shorter period. The following is a summary account of their labors and success, as far as can be collected from the various letters and journals which have been received from them. From whence it will appear, that missionary labors have been extended over a vast tract of country—that the hearts of many pious people have been made glad—that some in security have been awakened—and that there still remains abundant encouragement for the friends of the missionary institution, not only to continue their exertions, but to redouble their zeal.

At the close of the Narrative of 1802, it is said, “The Rev. *John Willard* is now laboring in the settlements adjacent to Connecticut river, &c. But no particular accounts have been received from him.” The Board of Trustees have since received a particular journal of his missionary labors; from which it appears, that he entered on his mission the beginning of October 1802, and confined his labors to the towns on each side of Connecticut river, in the northern parts of New-Hampshire and Vermont. He continued to itinerate from one settlement to another, for sixteen weeks, excepting three Sabbaths,

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which he spent at Lunenburg. He was employed in preaching, visiting families and catechising children as opportunity presented. During the time he was in missionary service, he travelled 650 miles—preached forty six times—formed one church—administered baptism to five persons, catechised children, and visited more than a hundred families.

Mr. *Willard* writes, “I can truly say, I never spent thirteen weeks in my life more agreeably than when I was upon missionary services, tho’ the business was fatiguing; wherever I went I was cordially received. In sundry instances, it seemed as tho’ my labors were attended with success.” He further informs, that in general the people were ready to hear the word; and manifested a high degree of gratitude, for the benevolent exertions which have been made to furnish them and other infant settlements with the preaching of the gospel. The account Mr. *Willard* gives is confirmed by several letters from some of the inhabitants in the places where he labored, which express a high degree of gratitude for the attention which has been paid them, and earnest solicitations that they may still share in the benevolent exertions of the Missionary Society of Connecticut.

In the last Narrative it is mentioned that the Rev. *Jedidiah Bushnell* was reappointed 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 from his Journal contains a general account of his mission:

“I commenced my mission the 18th of May 1802, and was gone 40 weeks. Twenty one

S f

‘ weeks I spent as a missionary ;
 ‘ and 19 I preached as a candidate
 ‘ without expense to the society.
 ‘ During my mission I preached
 ‘ 120 sermons ; attended 20 public
 ‘ conferences ; administered the
 ‘ sacrament of the Lord’s supper 5
 ‘ times ; and baptized 43 children
 ‘ and 4 adults. These missionary
 ‘ labors were performed, the most
 ‘ of them, in infant settlements and
 ‘ churches which I had formerly
 ‘ visited, with a few exceptions ;
 ‘ and in places where I thought
 ‘ the necessities of the people and
 ‘ the cause of religion required.”

“ Through my whole mission I
 ‘ have been treated kindly by the
 ‘ people ; and have found the
 ‘ young churches generally to bear
 ‘ fruit to the glory of Christ. Some
 ‘ of them appear with hardly that
 ‘ life that they once did, but
 ‘ some give evidence that their last
 ‘ works are more than the first.
 ‘ If the showers in the wilderness
 ‘ are not so heavy as they have
 ‘ been, the cloud is more generally
 ‘ spread, and there is a divine
 ‘ dropping of heavenly rain, almost
 ‘ throughout the wilderness ; so
 ‘ that Zion begins to raise her head
 ‘ in many places, above her ene-
 ‘ mies, and looks like an army
 ‘ with banners ; she is not only in-
 ‘ vigorated, but consolidated and
 ‘ extended.”

After he had completed his mis-
 sion, Mr. *Bushnell* was reappointed
 a missionary to labor in the north-
 western part of Vermont, such a
 portion of the time as he could be
 spared from the people of Corn-
 wall in that state, where he has
 been recently installed. In a let-
 ter dated December 5th, he ob-
 serves ;

“ Respecting my present mis-
 sion, I have spent 13 weeks in
 the service of the society ; princi-
 pally in the three northern coun-

‘ ties upon the west side of the
 ‘ mountain, and among the moun-
 ‘ tains. I have been twice nearly
 ‘ to the northern line of the state,
 ‘ and once eastward of the moun-
 ‘ tain.”

Towards the close of the Nar-
 rative for 1802 it is said, The Rev.
Samuel Leonard is itinerating in the
 northwestern parts of Vermont.
 But no account had then been re-
 ceived of his missionary services.
 The Trustees have since had par-
 ticular information, by several let-
 ters from him. By a letter dated
 Poultney, February 28, 1803,
 it appears that he commenced his
 missionary labors December 7,
 1802. From Poultney he pro-
 ceeded on a tour through a large
 number of towns, which contin-
 ued for five weeks. He then re-
 turned to Poultney. In this tour
 he preached 30 sermons—atten-
 ded 11 conferences, and admin-
 istered baptism to one child, be-
 sides making many family visits.

On Tuesday, March 11, 1803,
 Mr. *Leonard* began another mis-
 sionary tour of 11 weeks ; in
 which he visited many of the
 new settled towns ; and preach-
 ed, visited the sick and from house
 to house—attended many confer-
 ences, and administered the ordi-
 nances of baptism and the Lord’s
 supper.

He writes, “ In the whole 11
 ‘ weeks I have preached 60 ser-
 ‘ mons—attended 24 conferences
 ‘ —baptized 19 persons—received
 ‘ nine into the church, and admin-
 ‘ istered the communion four times.
 ‘ My last tour has been chiefly in
 ‘ the new townships where mission-
 ‘ aries have scarcely been. Peo-
 ‘ ple have been attentive to meet-
 ‘ ings, and treated me with hos-
 ‘ pitality. Many have expressed
 ‘ a high sense of gratitude, to the
 ‘ Missionary Society and people

‘ of Connecticut, for the exertions
 ‘ they have made for their future
 ‘ well being. I think I have
 ‘ found, in every town, occasion
 ‘ to thank God and take cour-
 ‘ age.’

Mr. Leonard has since been another short missionary tour among the settlements in the northwestern parts of Vermont, in many of which there has been for some time past a revival of religion; and numbers have been added to the Lord.—

New Connecticut opens a wide and extensive field for missionary labors. It contains upwards of fifty new settled towns, and by persons and families from different parts of the country, but chiefly from Connecticut. The Trustees of the Missionary Society, as appears from preceding narratives, early turned their attention to the state of those infant settlements. At the commencement of the year 1803, there were two missionaries in New Connecticut. The Rev. Messrs. Joseph Badger and Ezekiel J. Chapman.

Mr. Badger has continued in the service of the society through the whole of the past year. From several letters containing a journal of his labors and services, it appears, that he has travelled through a great part of the settlements—preaching, visiting families and sick persons—forming churches—catechising children—attending conferences, and conversing with individuals—That people in general were ready to hear preaching, although some were disposed to make opposition. He found some serious and attentive Christians in most of the settlements he visited, and many instances occurred of individuals who were under deep religious impressions. Mr. Badger repeatedly

mentions the great need of more missionary labors than can be performed by the missionaries already appointed for that extensive field.

Mr. Badger still continues to labor as a missionary in that country, and manifests great zeal and engagedness in the missionary cause. In many instances his labors have been attended with a divine blessing, and numbers through his instrumentality have been brought to a knowledge and love of the truth.—By late accounts from New Connecticut it appears that there is a very general revival there; that it has extended to most of the settlements, and its effects are similar to those of the revival in Kentucky and other southern states. The harvest there is truly great and the laborers are few. It is hoped therefore that the pious people of this state will pray earnestly to God to raise up and qualify suitable laborers for that extensive field; and that they will cheerfully contribute of their earthly substance to enable the Trustees to support a competent number of missionaries there and in other places where they are wanted.

The Rev. Ezekiel J. Chapman left New Connecticut about the middle of April last. In the time he was on his mission, which was about a year and a half, he rode more than 2000 miles—“preached 180 times—administered the ordinances of baptism and the Lord’s supper—catechised and instructed children—visited families and conversed with parents and children, and performed other missionary labors.”

Mr. Thomas Robbins of Norfolk was appointed a missionary in May last, to supply the place of Mr. Chapman in New Connecticut. On the 20th of July following he

was ordained by the North Con-
 sociation in Litchfield county, as
 preparatory to his entering on his
 mission. He set out from Nor-
 folk for New Connecticut the 25th
 of August. A letter has been
 received from him, dated Carlisle
 (Penn.), October 10, about 40
 days from the time he left Nor-
 folk, in which he writes, he "rode
 470 miles—preached 39 times
 '—attended two conferences—
 ' administered the sacrament of
 ' the Lord's supper once—visited
 ' sick persons—catechised chil-
 ' dren, and endeavored to give
 ' much instruction."

These services were performed
 in the settlements on the Susque-
 hannah through which Mr. *Rob-
 bins* was directed to travel as a mis-
 sionary on his way to New Con-
 necticut; and it appears from his
 letter that these settlements are in
 great need of the labors of faith-
 ful, zealous missionaries to preserve
 them from the baneful influence of
 errorists who are industriously prop-
 agating the most pernicious opin-
 ions. By another letter from Mr.
Robbins, recently received, it ap-
 pears that he reached New Con-
 necticut the latter end of Novem-
 ber, having been detained several
 weeks by sickness in the western
 part of Pennsylvania. He men-
 tions that there is a very general
 revival of religion in the back
 counties of that state, and many
 instances of falling similar to those
 in Kentucky. Having been an
 eye witness to these and attentively
 observed them, he is convinced
 they proceed from the power of
 God and are not to be accounted
 for upon any natural principles.
 Mr. *Robbins* will labor in concert
 with Mr. *Badger* and with a third
 missionary who is soon to be sent
 there; the Trustees having deter-
 mined to keep three there for the
 current year.

The Rev. Messrs. *Seth Williston*
 and *James W. Woodward* were
 appointed missionaries to occupy
 and labor in the same field which
 they improved the last year; viz.
 the western counties of New-
 York, and northern counties of
 Pennsylvania.

From the letters and journal of
 Mr. *Williston*, it appears that he
 made three missionary tours, from
 Nov. 10, 1802, to May 14, 1803.
 The first consisted of eleven weeks,
 which were spent in the counties
 of Luzerne and Wayne in Penn-
 sylvania, and terminated the latter
 part of January 1803. In which
 Mr. *Williston* preached often—vis-
 ited families and attended confer-
 ences. In some places he found
 a special attention to the great
 concerns of futurity, and in general
 a disposition to hear the word.
 He gives the following account
 of the state of religion in the
 counties of Wayne and Luzerne.
 "The counties of Wayne and
 ' Luzerne, as far as they came into
 ' my view, call for our compassion,
 ' our prayers and our exertions.
 ' The number of apparent Chris-
 ' tians is, comparatively, few. Still
 ' I found the people more hospita-
 ' ble and kind, and more attentive
 ' to meetings than I expected.—
 ' There is not a single minister of
 ' the Congregational or Presbyte-
 ' rian order, in these counties. The
 ' prospect, as it respects the firm
 ' establishment of gospel order, is
 ' exceedingly gloomy.—I hope,
 ' notwithstanding all these gloomy
 ' and forbidding appearances, that
 ' God has good in store for these
 ' people. The attention which he
 ' has lately disposed the different
 ' missionary societies to pay to
 ' them, gives me great encourage-
 ' ment. I remember, that when
 ' Christ was on earth, he sent forth
 ' his disciples, two and two, *whith-
 ' er he himself would come.*"

On the 22d of February 1803, Mr. Williston entered on his second tour, to consist of five weeks; to be spent principally in the county of Steuben. In this tour he preached between 30 and 40 sermons—attended several conferences, besides conversing with families and individuals. He found some special attention to religion in some places. On the whole he writes, “This was a new field of labor to me. This county is but thinly inhabited. Its situation, in a religious point of light, is truly affecting. There is no Presbyterian or Congregational church in it.”

Mr. Williston began a third tour, to consist of three weeks, April 20, thro’ a part of the counties of Tioga, Cayuga and Onondaga; and returned the 10th of May following.

He preached about 20 sermons, besides attending many conferences and visiting families. He also attended a convention of ministers and delegates from churches, which met for the purpose of forming a plan for an Association, in the military tract. He examined some as to their qualifications for admission into the communion of the church, and admitted some who had been previously examined. He administered the Lord’s supper, and baptized several persons.

At the close of his narrative of this mission he observes, “The field of this last mission is one of the most fruitful parts of the new settlements. There is no special awakening among the people at present, except one now on the decline. The Christians with whom I had a more particular opportunity, generally complain of not feeling that interest in religion which they hope they have

felt in days past. They are sighing for the more stated ordinances of the Lord’s house. In some places, they are taking some measures to enjoy them. The truly pious still make but a small part of the infant settlements.—These desire, and some of them pant after the house of the Lord, and the stated administration of the word and ordinances.”

In June last Mr. Williston made a visit to Connecticut, and soon returned to Lisle where he was installed, as the stated pastor of the church in that place, with permission to labor as a missionary a part of the time as he had done before. In the course of the fall he performed two short missionary tours, amounting to seven weeks, among the settlements on the head waters of the Susquehanna. During these missions he preached about 50 times; administered the sacrament of the Lord’s supper 4 times; baptized 6 children; assisted in the formation of one church; admitted several persons to communion; attended conferences, and visited families.

Mr. Woodward, who was appointed to act in concert with Mr. Williston, began a tour from Lisle into the northern parts of Pennsylvania, the latter part of October 1802, and continued it till January 24th, 1803; and then returned to Lisle. He employed the time in preaching on Sabbaths and week days—visiting families and attending on conferences.

On the 28th of January he proceeded to the military tract, in the western part of New-York, where he performed missionary services till the beginning of March following. He then revisited the northern counties in Pennsylvania and continued his missionary labors among them, till about the middle

of May, when he returned again to Lisle.

Mr. *Woodward's* report of the religious state of those settlements through which he passed, perfectly agrees with that of Mr. *Wiliston* already related. In the several towns which Mr. *Woodward* visited, he preached about 180 sermons—administered the Lord's supper 8 times—baptized one adult and 38 children: Among which are included 6 households, containing 25 children. He writes, "People in general have been friendly to the design on which I was sent."

The 10th of May above mentioned, Mr. *Woodward* again left Lisle, and proceeded on the way to revisit the northern counties in Pennsylvania; and again returned to Lisle the 24th of August following. In this tour Mr. *Woodward* travelled over a large number of settlements; not only attending on conferences, making family visits, &c. but he preached between 70 and 80 sermons—baptized 3 persons—assisted in examining several persons for communion; and in the formation of one church, consisting of 27 members.

Mr. *Woodward* in a letter observes; "In places which I visited last spring; I think there is an increased attention to the word. It is a country which greatly needs reforming. The state of the country claims the pity and the prayers of saints."

Mr. *Woodward* continued to itinerate as a missionary till towards the close of the year, when he returned to Hartford. The following extract from his journal contains a summary view of his whole mission.

"Since October 7th, 1802, I have preached 321 times; bap-

tized 51 children and 3 adults; administered the Lord's supper 10 times; assisted in forming 3 churches; attended conferences; visited schools and private families. I have visited most of the settlements in Luzerne and Wayne counties, excepting those on the Delaware river, and some of them three or four times. Missionaries are cordially received by many in this country, and happy fruits attending their labors are apparent. I travelled into Northumberland county and visited a few settlements there between the north and western branches of the Susquehanna river. In the state of New York, my labors were chiefly confined to the counties of Tioga and Chenango. I have been kindly treated in most places which I have visited, and my labors have been gratefully received."

Mr. *Woodward* is re-appointed a Missionary for this year and it is expected will soon revisit the field of his former labors.

Mr. *Samuel P. Robbins* was appointed a missionary, to labor among the inhabitants on Black River and parts adjoining. A letter was received from him, dated Rutland (No. 3) and Lowville, (No. 11) October 10th and 15th, 1803, when his missionary appointment was about half expired.—He began his missionary labors at Camden. From thence he went westward about 20 miles preaching in different neighborhoods, 3, 4 and 5 miles apart." Thence he proceeded to Steuben. He observes, "People treat me kindly wherever I go, a very few instances excepted." From Steuben he proceeded to the river, preaching in every settlement and making family visits,

He purposes finishing his mission, by revisiting the settlements of western Camden. Thence to proceed through Redfield (Salmon River county) to Ellishburgh, Perch River, Catfish Creek, &c. Then return to Knoxville, and pass through the river towns homeward. Mr. *Robbins* in his letter observes, "The state of religion, in general, in this country is rather low. Oh, how much the people here need the ministrations of the gospel!"

At a late meeting of the Trustees it was voted that Mr. *Robbins* should be requested to continue in that country till the first of May next.

Mr. *Thomas Williams* was appointed a Missionary for 4 months. The field of labor assigned him, was the counties of Delaware and Otsego in the state of New-York. He began his missionary labors about the beginning of September last. By a letter, dated at Meredith (Delaware county) Sept. 30, it appears he began his labors in the county of Delaware, excepting one sabbath which he spent at Worcester, in the county of Otsego. He had then spent 4 weeks in the county of Delaware; and had visited every settlement in the county, excepting two. He had preached 28 sermons—visited some sick persons, and families in which there were persons under serious impressions. In his letter he observes, "The hearers have generally been attentive. In some instances, scarcely a motion during sermon. In almost every place, there have been some tears. Christians, in many instances, appear to have been revived and strengthened. Such has been the appearance, in most places, that I have wished to stay longer, than I supposed I could

have time, and visit all the places I ought—I have been kindly received, &c."

Mr. *Williams* returned from his mission about the first of January and gave the following summary account of his labors: "I preached 111 times; visited several schools; visited a few persons who were sick; and attended several church meetings. I have heard many expressions of gratitude to God and to the Missionary Society for the labors of missionaries; and have seen abundant evidence of the good effects of those who have been employed before me, in the counties to which I was sent; and I see very great need of the continuance of missionary services among the people in that region."

The Trustees, at their meeting the beginning of January, re-appointed Mr. *Williams* a missionary to the same counties for one year; and deeming it expedient that he should be ordained previously to his entering on his mission, voted to request the Association of Windham county, of which he is a licentiate, to ordain him as an Evangelist.

About the middle of December, the Rev. *Ira Hart* finished a missionary tour of twelve weeks in the Black River country. The following is an abstract of his journal: "During my mission, I preached 55 sermons; attended several conferences; visited and prayed with the sick and attended funerals. I formed two churches, one in Leyden, consisting of 15 members, and one in Lowville, consisting of 16, to which there is a prospect that several additions will soon be made. I also met with several churches which had been previously formed, and attempted to heal divi-

sions and compose difficulties which had sprung up, for want of a regular administration of Christian ordinances and discipline. During my mission, I administered the sacrament of the Lord's supper 6 times, and baptized 4 adults and 14 children. I found in almost every place some individuals under serious impressions, and in Turin a very considerable revival of religion. I was received in almost every instance with great kindness, and treated with polite attention; and though there may be some who would rejoice to hear no more of missionaries, and to be left to walk in the light of their own eyes, this cannot be said of the people in general. The settlements on Black River are increasing with an unexampled rapidity, and loudly call for missionary labors among them, till they shall be able to settle ministers."

The Rev. Calvin Ingals is now on a mission to the northeastern parts of Vermont. No intelligence has been received from him.

The Trustees have voted that another missionary be sent for the year to the northwestern parts of Vermont; and one for six months to the settlements on Black River, and on the Oswegotchee; and also one for four months to the settlements in the vicinity of the south end of lake George.

(To be continued.)

Dialogues on the Christian Doctrines,
continued from page 290.

DIALOGUE III.

James.

WE will now, if you please, enter on the subject which we began, at our last interview. You believe the special agency of the spirit necessary for the salva-

tion of any one. If God always works in men, to will and to do of his own good pleasure, what does he ever do more, which you distinguish by a special or an irrefragable operation?

John. It will be necessary for me first, to explain what I mean by the common grace of the gospel, in order to give you my ideas of special grace. The law of God, arising from his perfections, is eternally binding on all intelligent beings, to love, serve and obey him, with all their powers, unceasingly; for he is infinitely deserving and lovely in his nature, and one deviation from this law must necessarily bring sin, guilt and misery; and it being impossible ever afterwards for beings to render to God more than *all* their love and obedience, so it will be impossible for them to atone for the least offence, and according to strict justice they must eternally deserve punishment. But God, from his own self-moving goodness, concerted a plan whereby he could be just and yet the justifier of every one that believeth in Jesus; for he so loved the world, that he gave his only begotten son a ransom, that whosoever believeth on him might not perish, but have everlasting life. In consequence of Christ's atonement, salvation is offered to all mankind, that will throw down the weapons of their rebellion; and repent of their sins, and look alone to Jesus Christ for justification. The invitation is, whosoever will may come and partake of the waters of life freely—so that all who *will*, may now embrace the terms of salvation, as easy as they can partake of a rich feast, provided by a generous friend, who invites them in the most kind and tender manner to receive it, without mo-

ney and without price. This free provision of salvation, with the pressing invitations to receive it and every good that flows from it, is what I call common grace. I call it common, because it is offered to all who enjoy the light of the gospel.—God warns, calls and invites sinners to embrace the gospel, with his spirit, word, providence, judgments and mercies, expressed in various ways. God “commands men every where to repent;”—but mankind, possessing a spirit of supreme selfishness, wish to fulfil the lusts thereof, and with one accord they begin to excuse themselves, and refuse the kind invitations of the gospel feast; and one will go to his farm, and another to his merchandize, notwithstanding the feast was provided at the expense of the precious blood of the Son of God; and not one of all the race of Adam would ever participate of it, if God did not by the special agency of his divine spirit compel them to come in, by working in them both to will and to come, that Christ might see the travail of his soul and be satisfied. When God by his spirit works in his people to will, that is, to exercise true *faith* and repentance, it is what I call the special operation of the holy spirit.

James. Do you believe that none ever exercise true faith and repentance except those who will finally be saved?

John. I conceive this to be a doctrine fully taught in scripture. It is evident that Christ has a chosen people in distinction from the world. The scriptures say, “Thy people shall be willing in the day of thy power.” Again: “and he shall give you another comforter, that he may abide with you forever, even the spirit of

truth, whom the world cannot receive, because it seeth him not.” Again: “that he should give *eternal* life to as many as thou hast given him.” Christ saith, “I pray not for the world, but for them thou hast given me, for they are thine.” It is farther evident that Christ’s chosen people receive a new heart, and are born again by the power of the Holy Ghost.—God saith, “And I will give them a heart to know me, that I am the Lord, and they shall return unto me with their whole heart.” “And I will put my spirit within you and cause you to keep my statutes.” “But according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost.” “But as many as received him, to them he gave power to become the sons of God, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” “For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.”

James. If it be a fact, that such an entire change of heart is wrought in those who are renewed by the spirit of God, why do we not see its fruits acted out in their lives and conversation? Why are they not holy, harmless, undefiled, and separate from sinners; which was peculiarly characteristic of Christ? The impression of a seal gives a perfect image of its original.

John. The supreme bias or inclination of their heart, is after the image of Christ. “He that hath not the spirit of Christ is none of his.” In this world they are sanctified only in part, they have the remains of sin in them;

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they have a law in their members, warring against the law of their mind, so that they, with their mind, serve the law of God, but with their flesh, the law of sin. They delight in the law of God after the inward man; sin becomes their greatest enemy, and when they see it in themselves, they loath themselves and repent in dust and ashes, and cry with the apostle, "O wretched man that I am, who shall deliver me from the body of this death!"—Christians are not free from sin and temptations. They sometimes fall into great crimes, but it appears to be a uniform rule of God's dispensations to bring them to true humility and unfeigned repentance, and to lead them to confess, with the deepest contrition of spirit; as we see in David, Peter and many other ancient saints. But every one that is created anew in Christ Jesus, is created unto good works, and let any one make ever so high profession of religion, if he does not bring forth fruits meet for repentance we have no evidence that he is born of God. "By their fruits ye shall know them." This great change consists in having the supreme affections of men's hearts taken from *self*, and placed on God, so that they love God's holy character independent of any expected good to themselves.

James. It is not possible in the nature of things, that infants should be capable of those exercises which you suppose absolutely necessary for salvation, and of course all who die in infancy, agreeable to your ideas are inevitably lost.

John. Infants are men in miniature, and possess the same faculties as men, only in a very small degree. If they are not men in miniature, I would thank you to

inform me at what period they become so. If infants possess all the faculties of men, however small the degree, even if it is less than we can conceive of, then God is as able to regenerate them by the special operation of his spirit, and change their natures as he is an adult. For it is written, "Out of the mouth of babes and sucklings thou hast perfected praise" and it appears from scripture that Samuel, Jeremiah, and John the baptist were regenerated in childhood.

James. It appears evident from scripture that real Christians may fall from grace, which if fact, will totally destroy your idea of special grace on a certain number only.

John. I would thank you to quote those passages of scripture which you suppose establish the possibility of true Christians falling from a state of holiness, so as finally to fail of salvation.

James. I conceive the doctrine very fully taught. The Apostle speaks in positive language to some of the Church, "Ye are fallen from grace." Again, "But if any man draw back, my soul shall have no pleasure in him:" "Holding faith and a good conscience, which some having put away, concerning faith have made shipwreck. "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them, for his iniquity that he hath done, shall he die." And every command to watch and pray and be steadfast, implies, that there is not only a possibility but even great danger of Christians finally falling away to everlasting destruction.

John. I acknowledge, if there were no other passages of scripture on the subject, except those you have quoted, I should say these

imply it, but not positively declare it; but we must compare scripture with scripture, and not take passages unconnected; if we do, direct contradictions may be found. But one passage that you have quoted is positive, and that is taken without connection. The whole connection is thus, "Christ is become of no effect unto you, whosoever of you are justified by the law, ye are fallen from grace"; so that no one is represented as fallen from grace, except those who are justified by the law; and the apostle says, by the deeds of the law no flesh shall be justified, and that there is salvation in no other name but Jesus Christ: But his meaning evidently was, that they had fallen from the plan of grace, to wit, justification by Christ, and depended on the works of the law for justification; such put away faith in Christ, and make shipwreck of it, and go about to establish their own righteousness, which is like filthy rags; which was the case of many nominal Christians in the apostle's day. I do by no means deny, that many receive the word with joy who have no root or true grace in them, who finally draw back unto perdition. But it is evident from what the apostle says, when speaking on the subject, that real Christians never draw back; he says, when addressing them who were of God's elect, "But we are not of them that draw back unto perdition, but of them that believe to the saving of the soul." When God has fixed an event, he has fixed the means to bring it about; and it is God's usual method to enjoin the fulfilment of the means necessary in order to accomplish his purpose. Christ informed his true disciples that they should sit on thrones in his kingdom of

glory, and that their names were written in heaven, so they were sure of salvation; and then enjoined perseverance in every good work, which was necessary to bring them there.—The angel of the Lord stood by Paul at the time of his shipwreck, and positively told him, that not one life in the ship should be lost; but when some were about to go out of the ship into the boat, Paul said, "except these abide in the ship they cannot be saved." So if a righteous man should forsake his righteousness, and sin wilfully, there would remain no more sacrifice for sin. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come,—if they should fall away, to renew them again to repentance." And it no more follows that the righteous do forsake their righteousness, because the consequence is pointed out, if they should, than that an angel from heaven will be accursed for preaching a new doctrine, as the consequence is pointed out, if he should. The apostle says, if an angel from heaven preach any other doctrine, let him be accursed.—As I find passages of scripture directly in favor of final perseverance, and none absolutely against it, I am bound to believe it a scripture doctrine.

James. I wish you would quote those passages.

John. It is evident from scripture, that Christ has a church which he has purchased with his own precious blood; and it is his own property, and no being has right or power to take it from him, and nothing shall separate it

from his love; neither tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword—neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, or any other creature.” Christ says, “all that the Father giveth me shall come to me.” Again: “Ye have not chosen me, but I have chosen and ordained you, that ye should go and bring forth fruit, and that your fruit *should* remain.” “My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand.” The apostle saith, “being confident of this very thing, that he which hath begun a good work in you will perform it, until the day of Jesus Christ.” God says to his children, “I will make an everlasting covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me. And I will give them one heart and one way, that they may fear me forever.” Here God promises to fulfil on his part, and then engages that his children shall not fail on theirs. I might proceed, in producing more passages of scripture directly to the point, but enough have already been adduced to satisfy every one who hath eyes to see, or ears to hear.

James. If the doctrine that faints will infallibly persevere is true, will it not have a tendency to relax Christians, in the performance of every good word and work?

John. To every one whose religion consists in selfishness, I acknowledge it would not be a very

stimulating doctrine, for he would feel that his personal interest was secure, and that would satisfy him. But one whose religion consists in supreme love to God, and sincere benevolence, has no evidence of being a true child of God, only in finding a constant habit of forgetting the things that are behind, and reaching forth towards those that are before, and in pressing forward towards the mark of the prize of his high calling of God in Christ Jesus. To such an one, I conceive it one of the most stimulating doctrines of the gospel. I suppose that God’s positively telling Hezekiah that he had added to his days fifteen years, was the most *persuasive* argument possible to induce him to use the means prescribed for his recovery.—The Lord told Paul that he must bear witness of him at Rome; so that he was certain of being preserved until he arrived there: Yet when he knew that certain Jews had bound themselves under an oath to kill him, he took every means possible to preserve his life, so that he might preach at Rome also. But had Hezekiah and Paul possessed a spirit of tempting the Lord, one might have said, he had God’s positive word he should be healed, and there was no necessity of using any means, for his recovery was certain; and he might go on farther, and refuse his daily food, as he had the infallible promise of God that he should live fifteen years; and the other might have said, he would take no care to save his life on his journey, as he was sure of visiting Rome. But this cavil is by no means a new one. Satan told our Saviour if he was the Son of God to cast himself down from the pinnacle of the temple; insinuating that there was no necessity of taking prudent

care of himself, for it was impossible he should be hurt; for he had the promise of God that he would give his angels charge concerning him, that in their hands they should bear him up, &c. And Christ's answer to Satan may apply to all who insinuate such presumption; "Again it is written, thou shalt not tempt the Lord thy God."

James. What is the manner of the special operation of the spirit?

John. It is like the wind; we see its effect, and feel its influence; "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."

James. If the spirit moves in a sovereign manner, how is it possible for us to obtain its influence when we wish?

John. "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." And God's sovereign promise satisfies every one that has confidence in his veracity.

James. How shall I determine whether I am a subject of special grace, or not?

John. If by self examination you find that you delight in the divine perfections, and love God supremely for what he is in himself, and that you love his law which pronounces a curse on the least transgression; that you rejoice in being in his hands as clay is in the potter's; that you rejoice in his reigning an uncontrolled sovereign, and that the government of all worlds is with him; that you disrelish sin in every form, and it is your greatest enemy, let you see

it where you will, even if it is in yourself; that you delight in prayer to God, in a public, private and social manner, and are constant in the duty every day; that you esteem Christ's children as the precious ones of the earth, and seek them as your constant companions; and that you rejoice in the glorious plan of salvation by Jesus Christ, and esteem him the chiefest among ten thousand, and the one altogether lovely, and depend on him *alone* for justification; that you delight in *his* law after the inward man, and walk in humble obedience, and finally glory in the cross of our Lord Jesus Christ; if you can say sincerely that you possess in some degree these exercises, then I can say unto you, blessed art thou—for flesh and blood have not revealed this unto you.

James. Well John, we have continued our conversation much longer than I first contemplated, and my mind is so full I want a little time to digest it; if you please we will at present drop the subject, and at some future period resume it.

John. I am perfectly agreed; and may we humbly beseech him with whom is the residue of the spirit, to pour it out upon us, and turn us from nature's darkness into the marvellous light of the gospel—so that we may behold the beauty of the divine character in his works of providence and grace, and join in hearts with all holy beings in heaven and on earth, in the celebration of his praise, love and goodness.—Farewell.

The Gospel more glorious than the Law.

IN illustrating this subject, the writer is sensible that it becomes him to proceed with cau-

tious steps, lest he should derogate from the purity and importance of the law. The following observations, on this subject, are thought to accord with the holy scriptures; and are humbly submitted to the editors of the Evangelical Magazine, with a desire, that if they are deemed worthy of being made public, God might thereby be glorified.

r. The law killeth, but the gospel giveth life.—To the sinner the law is death. It exhibits no indulgence, no mercy to transgressors.—The language of the law is this—“*Cursed is every one, that continueth not in all things which are written in the book of the law to do them.*”—To the whole human race the law would prove to be the ministration of death, were it not for the gospel. The truth of this is realized, when the holy God fastens the arrows of conviction on the conscience of the guilty sinner. He is then ready to adopt the words of the apostle Paul, when he was relating his own experiences—“*But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law since: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death.*” Here we see an essential difference between the law and the gospel, as fallen men are respected.—The law declares the sinner to be undone; and the gospel views him in the same condition, but it proclaims life to him, thro’ the Lord Jesus Christ. Therefore, speaking of the institution of the Christian ministry, the apostle says, “*Who also hath made us able ministers of the New Testament, not of the letter, but of*

the spirit: for the letter killeth, but the spirit giveth life.”—It is important to observe, that the law and the gospel harmonize, as to their requirements and threatenings. The law requires holiness, and so does the gospel. The law views the sinner as possessing a most odious character, and so does the gospel. The law says the disobedient deserve to be punished with everlasting destruction; the gospel says the same. As holiness and sin are respected, the law and the gospel perfectly harmonize. But the latter is the most glorious; because, while it represents the sinner to be every way as vile, and as helpless as the law does, it exhibits *life* to him. It presents a remedy, which is equal to the deplorable state of the sinner. In this, the law, tho’ infinitely pure, and infinitely worthy of our love, altogether fails. It knows no mercy, it admits of no forgiveness. Truly the law has glory, but its glory is outshone by the gospel. As the salvation of sinners is respected, the law is said to be weak. The apostle speaks of it in this light, —“*For what the law could not do, in that it was weak thro’ the flesh, God sending his own Son, in the likeness of sinful flesh: That the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the spirit.*” While, therefore, we see the gospel harmonizing with the law, in its views of sin and holiness, we are taught that it possesses strength, where the law is nothing but weakness—that it possesses infinite riches, where the law has not a single favor to bestow—yea, that it freely offers eternal life, where the law has nothing to present but eternal death. Between the law and the gospel, therefore, is

there not some difference? Is not the glory of the latter far greater than that of the former? Well might the apostle say,—“*If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth.*”

2. The gospel brings out the justice of God more clearly than the law. Justice is an essential attribute of God, a bright and glorious perfection of his nature. If God were not just, his creatures could have no confidence in his government. It is important, that this perfection of divine nature should be displayed before intelligent creatures, that they may see the glory of God. The gospel, in a peculiar manner, makes this display. In this respect, it surpasses the law as much as the light of the sun exceeds that of the stars. The law declares God's hatred of sin; but the gospel has brought this hatred out to view far more clearly. Angels and men, by the light which the gospel affords, have been made to see, that God is determined to maintain a righteous government, and that he will be known as a sin-hating God. The gospel shows us, that God is infinitely attached to the law, and that he never will give up one jot or tittle of it. In what way could there have been so striking proof of this given, as in the death of Christ on the cross? That angels and men might see him display his hatred of sin, and might have unquestionable proof his being a God of inflexible justice, he spared not his own Son. He gave him up to die a shameful death on the cross. In this great event, the justice of God shone with peculiar lustre, even so as to

astonish all holy beings. In the death of Christ, the law was magnified and made honorable far more than it was when given to Moses on Mount Sinai. Had it not been for the gospel, for the coming and work of the Lord Jesus Christ, we never should have known, as we now have opportunity to know, how infinitely strong is God's attachment to the law, and how determined he is to appear to the universe as a being of justice. God has now given the greatest possible proof of his justice, because he has not spared his own Son.

3. Without the gospel mercy could never have been revealed. Mercy is that attribute of the divine nature which manifests itself in bestowing favors on the ill-deserving and miserable. The law gives no intimation that God possesses such an attribute, or that transgressors may have the least ground to hope for the divine favour. It is acknowledged, that in the second commandment of the decalogue, we find the following clause—*Shewing mercy unto thousands of them that love me and keep my commandments.* But, this copy of the divine law was given to a people, who had before been made acquainted with the promises of the gospel; and the clause, referred to, undoubtedly alludes to the gospel. There is also a clause in the fifth commandment, which was introduced with particular reference to the state of that people, as journeying to the land of Canaan. The clause is this: *That thy days may be long upon the land which the Lord thy God giveth thee.* Here is an intimation of God's mercy and patience; but it was given to a people, who had previous knowledge that with God there is forgiveness. It was whol-

ly on this ground, that such clauses as these were introduced into the law, as it was there given. The divine law had existed before, even in the days of Adam. A summary of it was given by the Saviour in the following words:—*“Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength, and thy neighbor as thyself.”* The love, here required, is *perfect love*; and the law can give life, on no other condition. Strictly speaking, the law knows no mercy, nor the least indulgence. But, the gospel is good news to *transgressors*, to those who deserve all that the law *threatens*. It is good news, because it makes the offer of pardon to the guilty, through the blood of Jesus Christ. In the light of the gospel, we can see how God can be just, and yet justify as many as believe on the Son of God. Tho’ the gospel is not in opposition to the law; yet it exhibits what the law cannot, viz. *a dying Saviour*. The *invitations* of the gospel do not, in the least, interfere with the honor and dignity of the broken law. Wonderful mercy is here revealed, such as never could have been known, if mankind had not become sinners, and the eternal Son of God had not appeared as their Saviour. How plainly it appears, therefore, that the gospel has brought out to view an important attribute of the divine nature—a glorious perfection, which must have been forever concealed from the view of creatures, if it had not been for the gospel. Is not the work of redemption far superior to that of creation? The world was created, that there might, as it were, be a theatre, on which the glorious work of redemption might be carried on.

The gospel states the incarnation of the Son of God—it brings out to view his atoning blood, and opens a door for lost creatures, as we all are, to view ourselves prisoners of hope.

Far more of the great and holy God is seen in the gospel, than could ever have been seen in the law; tho’ it is as pure as a law possibly could be. The gospel brings out the great doctrine of the Trinity, in a clear light; and in the accomplishment of the work of redemption, the necessity of this doctrine is made to appear. We are taught the necessity of a Saviour to atone, and of the Holy Spirit to sanctify. The light of the gospel, as it reveals mercy, excites the astonishment of angels; for they are represented in the word of God, as desiring to look into these things. We have reason to think, that the work of redemption is their chief study, the great and delightful theme of their contemplations. When we thus compare the law with the gospel, particularly as mercy and the forgiveness of sin are respected, we may say: Wherein the former is *darkness* the latter is *light*. For the law does not shew one sin forgiven; but the gospel presents forgiveness to all who are willing to accept it, and to forsake their sins. Christ did not come into the world to be the minister of sin; nor did he die on the cross, that mankind might be saved in their sins, or as impenitent. He died that mercy might be offered to all; and that pardon might be bestowed on as many as should repent of their sins and forsake them. How greatly are mankind indebted to God for the gospel! How are their views of the divine character enlarged, by the light of the gos-

pel, especially as they see God glorifying himself, in forgiving the chief of sinners!

4. The nature of sin and the character of the sinner could never have been known, as they now are, had it not been for the gospel.—But to the idea now advanced are not some ready to urge as an objection—that, *by the law is the knowledge of sin?* Truly the scriptures declare this, and it is no doubt a just sentiment. But while it is admitted, that by the law is the knowledge of sin, it is considered as being a solemn truth, that sinners, under the light and instructions of the gospel, are chargeable with far greater sins, than they could be with no other light than the law affords. Since the gospel has been preached, the depravity of men has been made to appear, in a light, of which men, perhaps, would never have conceived.—Would it not have been supposed, if the contrary had not been made to appear by fact, that sinners, when assured of their condemnation by the law, and that they never could be saved by it, would gladly have received the gospel? Would it not have been supposed, that they would be thankful for a space for repentance and for the offer of pardon; and that, when their immortal souls were at stake, they would eagerly embrace the opportunity of being saved by Christ? But, alas! the publishing of the gospel, and the pressing manner in which it has been recommended to sinners, have made the contrary fully appear. By this, it has been clearly proved, that sinners have wickedness and obstinacy enough in their hearts to neglect and despise a day of grace, when procured for them, and procured too at an infinite price. The man-

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ner in which sinners treat the divine Saviour, who condescended to come into the world and die for them, brings out more of the depravity and stupidity of the human heart, than their opposition to the law. In this way, we learn more than we could in any other way, how deplorable is their situation, and how completely lost and undone. The law was glorious, in that it brought out the odious nature of sin; but the gospel, in this respect, was more glorious. That, which was made glorious, had no glory, by reason of that which excelleth. And as the gospel gives us enlarged views of depravity, it must of course be the means of making a very bright display of that justice, which will finally punish the despisers of the Saviour, while, at the same time, it establishes the doctrine, that the salvation of the redeemed is wholly of God. H.

TO THE REV. EDITORS OF THE
CONNECTICUT EVANGELICAL
MAGAZINE.

On the reasonableness of an immediate Repentance.

I SEND the following observations for insertion in your useful Magazine, should it be thought proper.

IN the second Epistle to the Corinthians, at the 6th chapter and 2d verse, it is written: "*Behold, now is the accepted time; behold, now is the day of salvation.*" These words afford abundant matter for exhortation, and, to the impenitent, abundant cause of alarm. The obvious declaration of the passage is, that the present moment is the most proper time to repent of sin, and be reconciled to God. It shall be my endeavor

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vor to show that this doctrine is reasonable, and that it is the dictate of true wisdom to yield an immediate compliance with what it enjoins.

It may be proper to mention, that I am particularly addressing those who admit the Scriptures to be the word of God, and who believe them to teach the necessity of a total change of heart, before we can have any hope from the gospel. There are, doubtless, persons of this description, who are not experimentally acquainted with the power of godliness; there are persons who have a speculative conviction of the interesting truths of revelation, who yet continue to halt between two opinions, and put themselves off with the delusive expectation that they shall repent at some future time, and become renewed in the spirit and temper of their minds before they die. Such persons are requested to attend to some dispassionate reasoning on the subject.

If each of the following arguments is not possessed of intrinsic weight, let it fall to the ground. I claim no merit in bringing them forward; but rather esteem it a glorious privilege, that most of the readers of this Magazine have heard them insisted on from the pulpit with very great ability and force. Experience and observation, however, as well as the oracles of truth, assure us, that it is not improper to inculcate *line upon line, and precept upon precept*. There is some small hope, then, that persons may receive benefit from perusing reflections on the same topics, which they have heretofore heard and seen discussed in a manner much more ample and convincing.

1. It is obvious to every person that he must die. *Dust thou*

art, and unto dust shalt thou return, is an assertion which it seems impossible even for wicked men to disbelieve. Not a person who will read these lines can make himself believe, or even hope, that he shall not, in a few years at the most, be laid under the cold clods of the valley. Now let us take this fact and compare it with another equally true, which is, that if we are ever reconciled to God, this work must be accomplished before death. One would think that these two facts afford an argument for immediate repentance which must find its way to every considerate mind. Yet how numerous are the instances of persons who acknowledge its force, and still remain altogether unmoved with respect to the things which it brings into view. Those things pertaining to this world which are deemed more important, are not treated in this negligent manner. When a person has in contemplation an object, by the attainment of which he may aggrandize himself, or bring comfort to his family, he sets about it immediately, and pursues it with assiduity and perseverance, rising above obstacles seemingly insurmountable, till he obtains the accomplishment of his desires. This conduct with respect to the deceitful, unsatisfying, perishable things of time, is called wisdom by the world. How great, then, is the folly of neglecting all endeavors to procure an interest in God's favor, which is life, and in his loving kindness, which is better than life!

2. The force of the foregoing argument is inconceivably increased by the consideration, that the life of man is totally uncertain. We cannot help knowing, however unpleasant the knowledge

may be, that the young and the old, the healthy and the diseased, the beautiful and the deformed, are continually and indiscriminately going down to the grave. We cannot but know, that many of our companions, or perhaps our parents, brethren and sisters, have passed from time into eternity. We cannot but know, that the length of our lives depends entirely upon the will of God, and that he has not given us security for a single future moment. He is under no obligation to uphold us in life, and he will not do it any longer than is necessary to bring about his wise and holy designs, which are to us inscrutable. He has declared, that *man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.* We can give no reason why we are now continued on the earth, while others younger and better than ourselves have been carried to the silent tomb, except that it is the will of him, *who is wonderful in counsel, and excellent in working.* In this view of the subject, how foolish is it, how extremely hazardous, to delay a preparation for death a single day. How dreadful is the tho't, that while men improve every advantage to obtain the good things of this life, and take every precaution to secure them, they are entirely unmoved and heedless while their eternal well-being may depend upon the wise improvement of the present opportunity.

3. Human life is very short at the longest. Although this assertion may seem strange to inconsiderate youth, yet they may obtain complete satisfaction that it is true. Ask the aged, those who

have arrived to threescore and ten, whether their lives have not been short. Ask them whether it is wise to pursue the things of time and sense, as tho' they constituted the supreme good, even were men sure they should live to see their seventieth year. Will they not tell you, that life is as deceitful in its length, as in the enjoyments which it promises; and that whoever presumes on either, will most certainly be disappointed? Will they not tell you, that their years appear shorter and shorter as the number of them increases, and that their days pass *as a tale that is told*? Indeed, cannot all who have arrived to years of discretion, if they will consult their own minds with respect to the time which is past, come to a complete assurance, that the life of man is not of so great duration as they may be tempted to imagine? The man of thirty five cannot suppose, that, should he double his years, his life will appear of very great extent. If persons would yield to the evidence which their own experience affords them, they could never doubt that the time of our temporal existence is, in all instances, exceedingly short and fleeting.

But the language of the Bible is wonderfully striking and explicit. When the Patriarch was inquired of by the king of Egypt, with respect to his age, he gave this affecting answer: *The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been.* The afflicted Job exclaimed: *My days are swifter than a weaver's shuttle.* And again; *My days are swifter than a post.* For what is your life? inquires the inspired Apostle: *It is even a vapor that appeareth for a little time, and then vanisheth away.* It is impossible

to find images more expressive of shortness and speed, than those which inspiration has chosen on this subject.

But if life be thus short and fleeting at the longest, where would be the wisdom of deferring repentance, even were we sure of being continued to old age? On the other hand, does not this consideration alone afford sufficient cause of alarm to the impenitent; and ought it not to arouse them from this death-like lethargy to pay a serious and earnest attention to the things which belong to their everlasting peace?

C. Y. A.

(To be continued.)

Hampshire Missionary Society.

THE Trustees and Members of the Hampshire Missionary Society, impressed with a sense of the sacred importance of the object of their association, beg leave, with reference to this object, to address themselves to the professors and friends of religion, in general, and more particularly to those in the county of Hampshire.

BRETHREN,

WHEN we consider the nature and design of the gospel; the astonishing manner, in which it was first communicated to our fallen race; the extraordinary means by which it was propagated among the nations of the earth; and the wonderful providence, by which it has been preserved to this day, and transmitted to us; we feel an obligation lying on ourselves, and we see an obligation lying on its friends in general, to contribute, as there is opportunity, to its greater in-

fluence and wider diffusion. For this purpose the Hampshire Missionary Society was instituted, its measures adopted, and the assistance of its friends solicited.

The zeal, which has been remarkably kindled; and the exertions, which have been laudably displayed, within these few years, in various parts of the Christian world, for the spread of the gospel among the heathens, and for the advancement of its interests nearer home, justify the hope, that God is about to accomplish some great work in favor of his church; and the concurrence of Christians of different communions in these benevolent exertions, strengthens the pleasing expectation. The reports of Missionaries, in different places, concerning their reception and success among the people, to whom they have been sent, encourage us still to continue, and farther to increase our exertions in the prosecution of the work, which we have begun.

Our Society is in its infancy: It has but little strength, and has had but little time. What it could do, that it has done. And the information given us of our past success animates us to persevere in our labors.

The field for Missionary labors in America is extensive, and the laborers employed in this field are few in relation to the work which may be done. Its wide extent and the necessities of the people within it exceed our first apprehensions, and impress us with a stronger idea of the importance of our missions, than we had then conceived.

Besides the information communicated by our own, and other Missionaries, we have received letters from people in our new settlements—some signed by respectable individuals—some signed by

numbers—stating their unhappy situation with regard to the enjoyment of gospel privileges ; expressing their joy and gratitude for our charitable attention to their case ; respecting the good which has already been done, and the great and effectual door which is opened for doing more ; requesting a share in our future charities ; signifying their hope, that, by our help, they may be led to the enjoyment of a stated ministry ; and promising in the mean time, such individual contributions to the cause, as their abilities will permit, or their influence can procure.

While we feel ourselves happy in a free and full enjoyment of the gospel of our salvation, can we with unfeeling hearts, contemplate the destitute condition of thousands of our fellow immortals scattered in the wilderness, and wandering as sheep which have no shepherd ?—Many of them possess not books of piety, nor even bibles for their private and family use ; nor can they, in their present situation, easily purchase them. Few of them enjoy the stated ministrations of the word and ordinances of Christ ; and by reason of the paucity of their number in some places, and their dispersed situation in others—by reason of interfering habits and prejudices brought with them from the different parts from which they came—and for want of leading and influential characters, duly animated with a sense of religion, they are utterly unable without some temporary aid from the charity of others, to unite in measures for obtaining this important privilege.

How easy it is for many of us, from the competence which God has given us, to contribute, each

one a mite for their relief ? And who knows what infinite and everlasting benefit may accrue to multitudes, and redound to himself, from a mite thrown into the treasury of God ?

It will perhaps be asked ; “ Are not many in the wilderness more wealthy than some of us ? ”—It may be so. But their wealth, at present, is of a kind, which cannot so easily be applied to this object. We will set them an example, how to use their wealth, when it can be thus applied. Some of these young settlements, we hope, will soon emerge from their present condition, and rise into populous towns. Let us diffuse among them the benevolent spirit of the gospel, that they, in their turn, may contribute to the aid of those, who shall then be more necessitous than they. We mean not, that they should be eased and you burdened ; but now, at this present time, let your abundance be a supply for their want, that so, in a future time, their abundance may be a supply for the want of others, and that thus there may be an equality.

Say not, in excuse for neglecting them, “ they for worldly prosperity, went away from the gospel, and we will not send it after them.” Some went away urged by necessity. These surely are objects of charity.

If some left the gospel thro' indifference to it, there is less hope, that they will seek it ; but not less reason, why they need it ; and there is therefore greater cause why we should send it. And who knows, but some, who despised it, when they enjoyed it, may appreciate it now since they are deprived of it ? There have been such cases.

Will you say ; ‘ You are not

bound to exercise your charity to them before it is asked? It is asked—asked by great numbers; and asked in such pressing and affecting terms, as piety and charity cannot easily resist. Many, no doubt, are indifferent to the gospel; and some, it may be, disbelieve it. From them a request is not expected. But remember, they have immortal souls—they have families—they have children. Who knows but some of the careless may be awakened by the gospel when it comes to them? Who knows, but some who oppose it, if they should be instructed with meekness, may receive the truth, and recover themselves out of the snare in which they are taken? Who knows, but the tender minds of children and youth may be savingly impressed with divine truth, even tho' their parents remain regardless of it? But what hope shall we have for these unhappy children, if they enjoy no means of salvation, but what *careless* parents afford them? Every objection of this kind, justly viewed, will turn to a pressing argument for our charitable exertions. Let us imitate the goodness of God: 'He is found of some, who sought him not: He is made manifest to some, who enquired not after him.'

Will any say, 'We know not that our charities will do any good?' Good has been done: We hope more may be done. 'Cast your bread on the water; and after many days you will receive it again. In the morning sow your seed, and at evening withhold not your hand; for you know not, whether shall prosper this or that, or whether both shall be alike good.'

We hope, you may expect a prudent, or at least a faithful application of your charities. Accurate accounts will still be kept of

the liberalities which we receive, and of the disbursements which we make, and these accounts will be communicated for public information. The members of our society are considerably numerous, and are citizens of all classes; and all our transactions are open to the view of our fellow-citizens. We aim, that you shall have every security for our faithfulness in the trust committed to us, that we are able to give you.

We have begun our work with a design, and with a hope to promote the cause of the Redeemer, and serve the interest of immortal souls. As we proceed, the prospect brightens. But our funds are small; and without additional supplies, they will soon be exhausted, and the work begun must be discontinued. We hope that the charity so laudably exercised already, will still abound, and that the zeal of those, who first showed a forwardness in this work, will provoke very many. 'Every man, according as he purposeth in his heart, so let him give; not grudgingly, for God loveth a cheerful giver. And God is able to make all grace abound toward you, that ye always, having all sufficiency in all things, may abound in every good work.'

SAMUEL HOPKINS,
Vice-President.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

Gentlemen,

AMONG the many instructive and animating publications which have appeared in your Magazine, none seem better calculated to subservise the cause of piety in general, and of personal improvement in religion in particular; and at

the same time to exhibit displays of sovereign grace, than biographical sketches of persons, who, having been subjects of divine influence, have maintained a conversation becoming the gospel.

Desirous of contributing to the fulfilment of this part of your original plan, we present you with the following Memoirs; in which we have endeavored to draw some leading features in the character of Mrs. *Hepsa Ely*, late consort of the Rev. David Ely, of Huntington.

In her life she approved herself a person of sincere piety and true Christian benevolence, and in the near approaches of death was favored with very exalted views and delightful foretastes of the heavenly world. By giving our attempt a place in your useful publication, you will oblige

Your brethren,

ELISHA REXFORD,
STEPHEN W. STEBBINS,
SAM'L BLATCHFORD.

Dec. 22, 1803.

THE subject of the following biographical sketch was grand daughter of the Reverend Jedidiah Mills, the first minister of the gospel in Ripton, who died January 24, 1776, after having been mercifully continued in the ministry nearly 52 years, exhibiting a character at once pious, laborious and evangelical. Her father, Elisha Mills, Esq. (of whom she was the third daughter) trained up his family in a strict attention to moral and religious duties, and was, probably, the means of begetting in his daughter a tenderness of conscience for which she was remarkable in her earliest youth, which, joined with a natural amiableness of disposition, rendered her exceedingly interesting

and lovely; and thus the Lord, who had graciously marked her for his own, was pleased divinely to increase by his own peculiar operations upon her heart.—The religious impressions and deep conviction, which preceded her hopeful conversion, took place in the year 1769 when she had attained the 14th year of her age. These, it seems, were occasioned by the sudden and, in its circumstances, uncommon death of a young woman in the neighborhood, and continued for several weeks very strong and pungent. Her sin and danger appeared to her exceeding great, and, bowed down under a sense of her vileness and misery, her distress, tho' not for the whole time equally acute, was not removed until she was ushered into marvellous light. Now it was, that for the first time she saw the glory, beauty and all-sufficiency of Christ; and such were her views of the attractive excellencies of his character, presenting her with free offers of pardon and gracious acceptance, that her soul, raised from the dust, rejoiced in hope of the glory of God, and longed to show to others the richness and freeness of the Redeemer's love that they might be saved.—It was in this year she made a public profession of religion, happy in the opportunity of having her name enrolled amongst those who called Jesus their Master and Lord.

She was married December 18th, 1777, to the Rev. *David Ely*, who was ordained colleague pastor with her grandfather October 27, 1773. And, as with pleasure we contemplate a picture where the proportions are exact and the tints are blended with softness and precision, so do we trace her in those important rela-

tions which providence permitted her to sustain.

As a *wife*, she was faithful, constant and affectionate, so that the heart of her husband did safely trust in her. And as the wife of a minister, where much depends on the conduct of his help-meet, she was discreet and exemplary; at all times shewing herself to be that prudent wife which is from the Lord, securing and maintaining at once the esteem and affection of the people.

As a *parent*, she was tender and indulgent, anxiously solicitous and watchful for the best interest of her children, and by word and deed recommended to them religion as the thing of all things most important. She had nurtured them with tenderness, and in their infancy had devoted them to God; and viewing the salvation of their souls of infinite moment, she seized the earliest opportunities of instilling into their young and tender minds, the most important and solemn truths of the Christian religion, that they might grow up for God. She was abundant in care, in counsel, and in prayer, in catechising and teaching them a reverence for God's house and the Lord's day.—She had the pleasure of seeing *three* of them become professors of the religion of Christ. Her domestics also shared in her instructions; whose minds she endeavored to impress with the realities of eternity and the necessity of inward holiness.

As a *Child*, she was dutiful and affectionate, obeying with real pleasure the first commandment with promise. In *friendship* sincere, constant and free from disguise. Her manners were modest and unassuming; uniting decision and dignity with gentleness & easiness of access.

Diligence and economy marked her *domestic* character; and being much at home she looked well to the care of her household and guided her affairs with discretion. She possessed great evenness of temper, not easily depressed or elevated, and it was a noticeable trait in her character, that under disappointments and adverse providences she was silent and submissive.

In her heart dwelt the law of kindness and of course she was given to hospitality. The poor, she sent not empty away, and if they bore the image of Christ, she loved them for *his* sake, and did them good as she had opportunity.

She was favored with a lively *experience* of divine things; possessed a sacred awe of the divine majesty, hated sin and longed for an absolute conformity to God's will. At times, she had exalted and refreshing views of Christ in his mediatorial character; and at the Lord's table, she sometimes enjoyed sweet communion with her ascended Lord, and divine refreshings of soul by the Holy Ghost. Yet, notwithstanding this, she abhorred her own self and often mourned over her own blindness and deadness of spirit—she lamented her little love to God and was humbled under a sense that she did so little for his honor—she seemed well to understand the doctrines of grace, and Christ was her hope of glory. A deep and affecting sense of the infinite purity of the divine character, the perfection and holiness of God's law, were so impressed upon her heart that she considered it as utterly impossible to escape condemnation, but in a way of sovereign grace, thro' the merits of the great Redeemer; and in this she rejoiced, because, "otherwise,"

she said, "she could have no hope."

Whenever she heard of a revival of religion, her heart was made glad, and she longed for the universal extension of Christ's kingdom, that he might be all and in all.

Her constitution was delicate from her youth; but in September 1800, she was visited with that sickness, from which she never entirely recovered. This was attended with great debility, and her life began to hang in doubt. In the summer following, however, her health in some degree was mended; but frequent paroxysms of pain and indisposition, kept her very low and terminated in a gradual decline.—On the 26th of September last she resigned her spirit.—During her long decline, she indulged, as she was able, her love for mental improvement; and, with a view to this, she read much. Her choice of books was regulated by her refined and spiritual taste; and with much pleasure she read Edwards' History of Redemption. The works of the pious John Newton, which she much admired; especially the three first volumes containing his Life and Letters, and his volumes entitled "the Messiah." Bishop Newton on the Prophecies. Reader and Guise "on the Revelations."—The last winter, she repeatedly read Dr. Haweis' Sermons entitled "Evangelical Principles and Practice," and expressed of them a high esteem, and said, "*she never read any sermons from which she thought she had derived so much spiritual advantage as from these;*" and the effect was visible. She esteemed Dr. Doddridge's "Rise and Progress," and read Mrs. Rowe's "Devout exercises of the heart" with pleasure, but

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said "*she could not attain to such high and noble exercises.*"—The History of the Church engaged her attention; this afforded much entertainment, and she would frequently converse upon it with delight. She admired the divine care and protection it received in all its different periods and various dangers, from its great Head and Almighty Ruler; and rejoiced in its prospects of increase and prosperity in the latter day.

But of all books, she read none with so much delight, care, attention and examination as her BIBLE. This for the last years of her life she emphatically made the man of her counsel and the law of God was her delight.

These were helps and means which God had put in her power; and prevented as she was for three years from going up to the house of God except once, she rejoiced in them, and profited by them, exhibiting great patience and justifying God in all he laid upon her—and it is believed that the Lord overruled the trial of her long sickness as the mean of producing a more triumphant death; for it was manifest, that as her outward man decayed, her inward man waxed stronger and stronger. The taper of life wasted, but light increased upon her soul.

As her illness progressed and the prospect of recovery was fled, a perfect calmness and composure of mind attended her; so that, altho' the agonies of dying, even in contemplation, are distressing, yet the prospect which opened to her view on being unclothed, caused her to wish she might drop her clay. She often said, "*I would not live away—I long to be unclothed—I know that my Redeemer liveth and that I shall see him for myself; that if she could but once*

set her foot on the shores of the heavenly Canaan, she would not wish a return; that she had been a poor unprofitable servant in the Lord's vineyard, and had no hope of acceptance with God on account of any thing she had ever done, but her dependance for the enjoyment of everlasting happiness was on the mercy of God through the merits of her dear Redeemer."

About a fortnight before her death, her eldest son asked her in the morning how she had been thro' the night; she answered, "Very poor—I believe I must die. If I have the presence of God, 'tis no matter when.—It is every thing to have a Saviour on a dying bed!—This life is a mere bubble, 'tis only a scene of distress.—The pleasures of being with Christ are so great as to render small and tolerable the pangs of dying.—Pray that my faith fail not; that I may have foretastes of heaven; that I may have such views and prospects of the glories of the future world as not to desire to return to the enjoyments of this."—Her husband standing by her bed, looking at him, she said, "This is a dark and rugged road to death. Oh, that when we are once thro' the gate we may not wish to be back again." Seeing him tenderly affected with her situation, she said, "If you loved me you would rejoice because I go to the Father." About the same time, she said to her husband, "I am unable to read, I wish you to read to me." He asked her, if he should read that chapter in Doddridge's Rise and Progress which he wished to have read to him on his dying bed; she answered, "Oh no! nothing but the PURE SCRIPTURE;" and the 14th chapter of John was read.—Upon receiving a cluster of grapes, the smell of which was refreshing to her, she said, "Oh, how I long to drink wine in my Heavenly Father's

kingdom." She often expressed herself that she was afraid she should be impatient to wait for her dismissal, desiring to depart. She conversed freely with ministers, who visited her repeatedly in her sickness, and gave them the reasons of her hope. It would be impossible to detail at large all she said on those occasions. To one, she spoke of her affectionate attachment to her husband and children, but observed, "she loved Christ better"; to another—"That she was almost home. That she did not know she had what was called the faith of assurance, but she had a hope of an interest in the Lord Jesus, which she would not part with for ten thousand worlds." On being asked what was the nature of the glory which she had in view, she said, "to sin no more, and to be like Christ."

Some days before her death, her three brothers visiting her together, she addressed them with great tenderness and affection, recommending to them religion as the one thing needful, and as what only could give support on a dying bed.

To her children she said, "The best legacy I can leave you is to desire you to make your calling and election sure—to prepare to meet in that great world, where there shall be no separation of friends, where all shall be happiness divine;"—and with a remarkable solemnity added, "let no consideration prevent your making it the great business of your lives; and if so, a few more suns will bring us to meet again."

The morning of the day before her death she desired a continuance of the prayers of the church, that she might have patience and resignation, observing that "this was the last time."

At noon she said to her husband, "If you see any signs that I

*am dying do let me know it—
Welcome death—I am prepared to
die thro' the grace of my Redeemer
—I hope.*”—Then she expressed
tenderness and concern for her
husband and children, and com-
mended them to God.

At night, whilst the agonies of
death were upon her, she said but
little ; but retained her hope and
confidence. About half an hour
before she expired, being unable
to speak, her husband desired her,
that if her faith and hope remain-
ed unshaken, and that she still de-
sired to depart, to give him notice
by squeezing his hand, which she
instantly did ; and at six o'clock
in the morning she resigned her
spirit, at the age of 48 years, leav-
ing a husband and five children
mourning the loss of her whose
price was above rubies.

“ Oh ! if my Lord would come and meet,
“ My soul should stretch her wings in
haste,

“ Fly fearless thro' death's iron gate,
“ Nor feel the terrors as she pass'd.

“ Jesus can make a dying bed
“ Feel soft as downy pillows are,
“ While on his breast I lean my head,
“ And breathe my life out sweetly there.”

The preceding memoir, in a
most persuasive manner, recom-
mends the sweetness and excellen-
cy of true religion. It calls upon
parents to pay the most sedulous
attention to the education of their
children in the knowledge of di-
vine truths and the practice of re-
ligious duties ; for in this way
impressions very useful and lasting
are often made, and the light of
conviction hath a free operation
on the mind ; a tenderness of con-
science is frequently produced,
and the soul is laid open to the
influences of the Holy Spirit.

Religion is the one thing need-
ful ; it enhances the value of every
natural excellence, and affords a

lustre to the character which no-
thing else can produce. It ena-
bles the happy subjects of it to
fill every station in which they are
placed with the most beautiful
propriety, and to act their part
well amidst all the changing scenes
of human life. They enjoy prof-
perity with moderation, and, in a
religious view, flourish on care
and grow by adversity. It is a
balm which affords health and
vigor to the soul when loss of
health brings languor upon the
body. It vouchsafes an entertain-
ment in its holy exercises of read-
ing, meditation and prayer which
the world cannot give nor take
away. It fixes the foundation of
happiness upon communion with
God, and a likeness to his moral
image. It begets the most pleas-
ing evidences of real union with
Christ, and the certainty of all
things working together for their
good. Their souls are not unfre-
quently permitted to reach the de-
lightful assurance of title to eternal
life thro' him who died that sin-
ner's might live. Death is hereby
disarmed of his terrors and the
grave of its gloom. They draw
nigh, it is true, towards the great
conflict ; but thro' delightful views
of things heavenly, the grace and
glory of the Redeemer, they smile
at the pale enemy, often invite his
approach, and sing as they go,
“ O death, where is thy sting !
O grave, where is thy victory !”
Their faith, their patience and
their triumph give a fresh attesta-
tion to the truth and divinity of
the gospel ; they enlarge the cloud
of witnesses, set to their seal that
God is true, and like our deceased
friend, in one of her joyful but
dying moments, feel that “ *a whole
eternity will not be too long, to bless,
praise and glorify God and the
Lamb.*”

Extracts from the Journal of Doctor BACKUS.

TUESDAY Morning, August 10, 1802. Twenty-eight years ago this day I was ordained to the work of the Gospel Ministry. I have awfully failed with respect to the discharge of my duty; but I desire to bless God that he inclined my heart to this work, and that he hath given me so much assistance and success in it. There are many trials attending the ministry; but these do not furnish any real discouragement, either against entering into it, or continuing in it. There are many glorious promises to all the godly, and especially to godly ministers, such as—"Lo I am with you alway, even unto the end of the world. My grace is sufficient for thee. Be thou faithful unto death, and I will give thee a crown of life."

For the first three years after I left college, I was much exercised in mind with respect to my spiritual state, and with respect to entering on the ministry. I had an advantageous offer, within that term, of going into mercantile business, and was advised by a few gentlemen of my acquaintance to go to the bar. I rejoice that I did not listen to either of those proposals. One evening, after conferring with a Christian friend relative to my heart, as I was walking to my lodging, I had a pleasing and lively sense of the words of the Apostle, in Rom. viii. 35. to the end of the chapter, "Who shall separate us from the love of Christ," &c. From that time forward I determined, by divine permission, to study divinity and to preach. Within a few months after, viz. January 1773, I laid aside my school in Norwich

town, and went to the house of the Rev. Mr. Hart of Preston, to pursue theological studies; and began to preach the June following. More than three years elapsed from the first time that I hoped I saw the light of divine truth as the saints behold it, before I began to preach. The first dawn of the glory of the Saviour on my soul, was on May 8, 1770, from the words of Christ in John xiv. 6. "I am the way, and the truth, and the life."

My first remarkable awakening commenced in the autumn of 1768, just as I had entered on my last year in college. This was occasioned by dangerous sickness. I strove to shake off conviction on my recovery, and especially after my return to college (in February). I once walked into a lonely field in New-Haven—and after reflecting on my painful exercises of mind, I determined to throw off all concern for my soul, and indulge in the pleasures, honors and riches of the world. I had an opportunity on my return to my chamber to mingle with vain persons; but was soon after filled with remorse. Often did I think myself the most unhappy person on the earth; as I had no hope towards God, and as I could not enjoy the world with the same quiet with which many around me seemed to enjoy it.—After leaving college in 1769, I entered on the business of teaching a school in the place of my nativity, where I continued six months. My trouble of mind continued. I was now perplexed with deistical thoughts. I disliked the Bible because it contains doctrines which my proud heart could not relish; but doctrines which I have since preached. I read Leland's View of Deistical Writers: and was rationally con-

vinced of the truth and inspiration of the Scriptures. I could get no peace of mind by any of my doings. My mind was full of cavils against the doctrine of the atonement and of the divine sovereignty in particular. I had such heart-risings against God as I durst not utter: my proud heart rose against a plan which requires entire self-renunciation, and unreferred submission to the divine will. I set apart seasons for meditation and prayer, and flattered myself that I should find relief by such exertions. But I was always disappointed in my own schemes—and often at such times indulged awful murmurs against the methods of gospel grace. Sometimes I thought that I should with ease find the way to heaven, if I could live in a time and place of general religious attention; and sought to excuse myself from further anxiety, because I was alone, or had not the society of any considerable number who were apparently seeking to obtain eternal life.—In this general state I went on, thinking that I was peculiarly unhappy and that my case was singular, until the above mentioned May 8. In the course of that day my past doings appeared to be nothing, and I was convinced that I had not taken one step towards a reconciliation with God. In the evening, while walking in a room where were several persons discoursing on the common affairs of life, I felt myself unusually inclined to pray to God. I retired to bed, that I might not be disturbed. I sought unto the Lord for light and pardon. I begged that the gospel plan might no longer be a stumbling block. I now seemed to have dropped all my former objections against it. I seemed to be willing to be in

the hand of the Lord. The above mentioned passage in John xiv. 6. came into my mind, with a power which had been to me wholly unknown. The way of salvation by Jesus Christ appeared to be as clear as the meridian sun. I wondered that I had not seen it before—that the Jews in Christ's time were so blind to it—and that the world were so blind to it now. I spent most of the night without sleep. The next morning there seemed to be a new world around me. The glory of God was visible in every thing I beheld. This frame of mind continued through the day.—In June following I went to reside in Durham in Connecticut, where I spent some months in a school. I returned back to my native place in Nov. 1770. While in that town I strangely lost a sense of divine things, and was ensnared by the vanities of the world. While teaching a school a second time in Norwich (now Franklin) my mind was again awakened. I saw and I hope lamented my backslidings. One night, while hard pressed with the temptations of Satan, God appeared for my soul; the tempter fled, and my tongue broke out in praise.

In June, 1771, I went into Norwich town, and began to teach the school which I taught until I began the study of divinity. As I never had much taste for promiscuous company, or noisy amusements, I found little difficulty in living in as retired a manner as I wished. I was there favored with more serious company than usual; but was in some danger of being tinctured with Antinomianism, until I was, I believe, effectually cured by reading Mr. Edwards on Religious Affections, soon after I began to reside at

Preston. While in this place I had a favorite grove for retirement, at a small distance from my quarters: In that I spent many hours—in meditation, self-examination and prayer. God, sometimes, as I trust, appeared for me, when in the forest, when in my chamber and when in the sanctuary. I made it a daily petition to God that he would teach me by his word and spirit; and would open to me my duty with respect to making a public profession of religion, and entering on the work of the Christian ministry.

I did not unite with the church until the first Sabbath in March 1773; when I was received into the communion of the church under the pastoral care of Dr. Hart. In Preston I tasted the sweets and felt the benefits of Christian society, beyond what I had done in any former period of my life. If I am not deceived, I enjoyed precious seasons of communion with God while a student in divinity. When I commenced a preacher, I entered on a course in which I have travelled, with painful yet pleasing, sorrowful yet joyful, depressed and yet encouraging feelings. I durst not lay much stress on pulpit religion; and yet I have sometimes had such enlargements, particularly in public prayer, as abundantly to convince me that God's gracious presence forms our only happiness and support.

In settling in Somers, where I spent the second Sabbath after I commenced a preacher, I felt that I had a heavy cross to take up; considering the state of the people, and my own inability. I set apart a day for fasting and prayer, a short time before I gave my answer to the request of the people to settle with them. I felt satisfied with the path of my duty relative to the

place of my settlement then; and am convinced to this day that I did right in concluding to fix in this part of the vineyard. While a candidate I could enjoy no peace, only when I felt that I was not my own, and that I ought cheerfully to submit to the disposal of the great Head of the Church.

The day of my ordination was to me a solemn day. I hope that amidst all my wickedness, I have not forgotten the weight of my charge. Since I have been in the ministry, I have had, at seasons, clearer views of my own corruptions, and of my absolute dependence on sovereign grace, than at any former period of my life. I hope that now I know in whom I have believed.

As I have looked round on my fellow Christians, I have ever accounted myself as among the chief of sinners, and have found it much easier to maintain a charitable hope for them than for myself.

For a number of years after I hoped myself to be renewed in the spirit of my mind, I kept a diary, and had by me a written form of covenanting with God. I have long since laid them both aside, except what has been written in the form of a diary since my present illness. Perhaps I have not been wise in this omission. Particular Christians are however best able to judge what is most expedient in their own case. But I have kept up the practice of renewing covenant with God before attending the Lord's supper, and at some other times.

To thee, O my God and Saviour, Father, Son and Holy Ghost, do I now give up myself; to be wholly thine in time, in death, and forever. I rejoice in thee as my God and portion; and Oh! accomplish thy wise and holy pur-

poses in thine own way, and when and how thou pleasest. Oh, gather me at last with thy saints, and thine shall be all the glory and the praise, world without end, AMEN.

Religious Intelligence.

Extract of a letter from a respectable character in Austlinburgh, New-Connecticut, to one of the Editors, dated 29th Nov. 1803.

“DEAR SIR,

“I HAVE to communicate to you the pleasing intelligence, that God is verily among us, in this wilderness, calling home sinners to himself. As I wrote you before, there has been some appearance of uncommon seriousness this last summer in my family, and, as I now find, in some others. After my journey to Smithfield, and seeing how God manifested himself on sacramental occasions, I tho't it my duty to have those of my family that could attend the next sacrament, which was to be at a place through the wilderness about 60 miles. Accordingly three of my children, with 8 or 10 others, attended, and were much impressed there. They returned on Thursday about noon, and were desirous that there might be a meeting that evening. And notwithstanding the shortness of the notice, God so stirred up the hearts of the people, that more than 60 attended. The night was spent in prayer. None went from the place.—A solemn night! A number were deeply impressed in their minds—Some lost their bodily strength. The next Sabbath Mr. Badger preached with us. The people were all very sol-

emn. As the assembly was dismissed and began to go out, behold three young men, each about 16 years of age, were fallen down together near the door. Some of them had been remarkably careless. They were in such agony of mind, that every beholder was struck with astonishment. Mr. Badger immediately went to prayer, and prayed in a manner peculiarly adapted to the occasion. Few could refrain from weeping. A number of young men who had begun to boast of infidel principles, were struck at that time, and one person fell. Three little girls, walking from the place of meeting with locked arms, fell on the ground, and lost their bodily strength—one of whom did not recover till after midnight, which night was spent in prayer. At times to the number of eight, I recollect, lost their bodily strength. But little was heard from them except deep sighs. Since that time, God appears to have been calling home some poor sinners, and among the number we hope some of our family have been included.

At a meeting of our youth last evening, I am informed that thirteen were impressed in this extraordinary manner, which is more than has ever happened at one time. These marks of power are not limited to awakened sinners. Many Christians where the work has prevailed, have also been thus affected under a sense of divine truth.”

ORDINATION.

On Wednesday the 15th inst. the Rev. *Shubael Bartlett* was ordained to the pastoral care of the second Church and Society in East Windsor. The Rev. *An-*

drew Yates made the introductory prayer; the Rev. *Zebulon Ely* preached the Sermon from Acts xx. 24; the Rev. *Nehemiah Prudden* made the consecrating prayer; the Rev. *David M'Clure*, D. D. gave the Charge; the Rev. *Henry A. Rowland* gave the Right Hand of Fellowship; and the Rev. *Richard S. Storrs* made the concluding prayer.

POETRY.

COMMUNICATED AS ORIGINAL.

A fight of Death.

1. **H**OW terrible must be the pang
Of the last parting breath?
While nature, struggling, fainting, yields
To cold, resistless death?
2. Th' immortal spirit, disengag'd
With a long piercing groan,
At once its habitation leaves,
And flies to worlds unknown.
3. And am I mortal? Must I meet
This dreadful conflict too?

- Must I, perhaps this day, this hour,
Bid all below adieu?
4. Must soon my flesh, thus loathsome,
sink,
To greedy worms a prey?
And up to heav'n's tremendous bar
My spirit wing her way?
 5. Trembling I seek some guardian arm
Cloth'd with unbounded pow'r:
Jesus, thou only canst sustain
The foul in such an hour.
 6. This king of terrors thou hast foil'd,
While bow'd beneath his stroke;
Thy bleeding hand pluck'd out his sting,
His boasted armor broke.
 7. From the dark prison of the grave,
Behold the Conq'ror rise!
Hark how the heavenly hosts proclaim
His triumph through the skies!
 8. For rebels he endur'd the cross,
Unmeasurable love!
And for his meanest child prepares
Eternal joys above.
 9. Then why, dear Jesus, should I shrink,
If thou indeed art mine?
Cheerful I'd leave this low abode,
And soar away to thine.

ASPASIO.

Donations to the Missionary Society of Connecticut.

	D.	C.
February 7. A Lady	4	0
15. A Lady in Vermont	2	0
22. Deacon Aaron Moses of Symsbury	5	0
29. Joseph Hull of Norfolk	0	75
	Dols. 11 75	

From a Friend of Missions, 900 Sermons on the Prodigal Son.

T H E

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. IV.]

APRIL, 1804.

[No. 10.

A Narrative on the subject of Missions: and a Statement of the Funds of the Missionary Society of Connecticut, for the year 1803. Published by order of the Trustees of the Society.

(Continued from p. 336.)

THE Rev. David Bacon is yet on a mission to the Indian tribes. And, by letters from him, dated November 1803, it appears, that he is yet at Michilimakinak, where he has been long waiting for an interpreter, to instruct him more perfectly in the Indian language, and to act as an interpreter to the Arborcrosk tribes, to which he is anxious to introduce himself. But he has unfortunately met with a series of disappointments which could neither be foreseen nor prevented.

The situation of the Arborcrosk Indians, it is thought, is more unfavorable to the reception of the gospel than that of some of the other tribes. Roman catholic missionaries have been and still are sent among them, who greatly prejudice their ignorant minds against the protestants. The proximity of these Indians to Michilimakinak,

where there are many traders, gives them access to spiritous liquors, which they very greatly abuse; and these traders, instead of aiding Mr. Bacon, are throwing every obstacle in his way which they can do without appearing openly to oppose him. The Chiefs at the Miami and at Arborcrosk have had several interviews with him, and have uniformly manifested a reluctance to his visiting the tribes; especially at the Miami, where he was turned away, and his offers wholly rejected. For these reasons he has as yet done little, excepting partly learning the Indian language; nor is it probable that he will be able to form a missionary establishment among the Indians in that vicinity.

The Trustees, taking these things into consideration, and having maturely deliberated on the subject, have judged it expedient to recal him from the place where he now is. They do not however mean to abandon the object of communicating the gospel to some of the American Indians; but to seek a more favorable situation than Arborcrosk. With

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this view they have voted, that Mr. Bacon come to New Connecticut, and there labor as a missionary in concert with Messrs. Badger and Robbins, and improve himself, as he shall have opportunity, in the Indian language. And also that Mr. Badger and he endeavor to obtain information respecting the tribes in the vicinity of that country, and the Sandusky bay, with a view of establishing a mission among some of them.

When the difficulties of access to the Indian tribes, arising from distance, their jealousies, manners and customs are considered, it could hardly have been expected, that more could have been done, in so short a time, than to take some pre-requisite steps to a direct application to them. Experience alone can fully obviate the difficulties which really exist; and open, more and more, the steps necessary to be taken and the measures to be pursued, in successfully prosecuting the object, which in its nature is of such consequence, that it would be highly unwarrantable to abandon it, on making only some feeble efforts. What the event ultimately may be, it is impossible, at present, with certainty to determine. Should it be the case, that after making the most persevering efforts, nothing effectual be done; yet, it will most certainly afford comfort and consolation to the friends of the mission, that an experiment has been made, and vigorous measures been perseveringly pursued, to promote the salvation of those poor benighted tribes. It is, most certainly, an object of such magnitude, as to be worthy of being pursued, till every prospect of success is closed.—Should God in his great mercy see fit, on the other hand, to bless the measures which are pursuing,

so far as to make any impression on any of the numerous Indian tribes, it may be the beginning of something which will gladden the hearts of all the friends of Christ, thro' all succeeding generations. It may be the beginning of the budding of the wilderness and the blossoming of the rose. But the whole must be left to the disposal of HIM, who hath promised to his son, that he will give him the heathen for his inheritance, and the uttermost parts of the earth for his possession; and that he shall have "dominion from sea to sea, and from the rivers unto the ends of the earth."

On a review of the preceding narrative of missionary transactions, during the year 1803, it will appear, that thirteen missionaries have been in the field of labor; some through the year, others for a shorter time.—That the gospel has been preached over a vast extent of country.—The various ordinances of the gospel have been administered to such as would otherwise have been destitute of them.—Some have been awakened out of security; and several new churches have been formed in the wilderness. Some we have reason to hope have been turned from sin unto God; and the hearts of many Christians been made to rejoice. It appears, that the friends of Christ are gratefully affected with the exertions which have been made, to disseminate the principles and doctrines of the gospel among the inhabitants of the new settlements. If infidels ridicule, and impute the exertions which have been made to the worst of motives, it is no more than what they have always been accustomed to do, and ought now to have been expected. There is great reason to believe, that although the efforts

which have been made, have not borne down every obstacle, yet that seeds have been disseminated, which will gradually spring up, and, for years to come, will augment the harvest of souls.

The contribution of last May was such, as affords the most satisfactory evidence, that the spirit which has been poured out so extensively into the hearts of pious and feeling Christians is not, on the whole, withdrawn. Notwithstanding the day for public contribution was so unfavorable, yet, contrary to what was expected, it exceeded any preceding contribution. Besides the public contributions, the funds of the society have been considerably augmented by private donations, and by the avails of the Connecticut Evangelical Magazine.

Notwithstanding several years have elapsed, since the attention of Christians in Europe and America was awakened to the important object of spreading the light and knowledge of the gospel among those who were in darkness, and of helping those to the enjoyment of the ordinances and means of salvation, who but partially enjoyed them, yet, it appears that their zeal is not diminished, but rather increased. Which gives us reason to hope, that it is the design of the merciful sovereign of the universe, gradually at least, to forward his own glorious purposes, in diffusing the knowledge of Christ throughout all the earth.

The friends of the missionary institution have occasion to rejoice in the goodness of God, that he has been pleased to direct the attention of the society to such men to go out as missionaries, as have been so laborious, zealous and prudent, as to stop the mouths of its enemies, and of all such as have

sought occasion to find fault. Some attempts, it is true, have been made to circulate evil reports, but they have languished and expired in the mouths of those who invented them.

Accounts received from the London Missionary Society are such as are truly animating; and afford promising prospects of much success. But as those accounts have been already published in the Connecticut Evangelical Magazine, no extracts will here be made from them.

On the whole: The Trustees would unite with the pious of all denominations, in devout ascriptions of praise to the God of all mercies and fountain of divine influence, for his wonderful operations on the hearts of Christians in the various parts of Christendom, in disposing them, in a manner which rarely if ever was exemplified in any age of the world, to strive together for the salvation of their fellow men. And may Christians of every denomination unite, not only in their prayers to God, that his kingdom may come; but in contributing in every possible way to advance it. May they never rest until they see the salvation of God. There is every kind of encouragement which can be given. There are, in Divine Providence, most pointed intimations of God's readiness to hear the prayers and succeed the exertions of his people. Besides, is there not great reason to hope, that through the liberality and exertions of the people of Connecticut, many have already been turned from sin unto God, and are now rejoicing in the hope of future glory!

J. TREADWELL, *Chairman,*
Passed by the Board of Trustees,
 January 5th, 1804.
 Attest, *Abel Flint,* Secretary.

A STATEMENT
OF THE FUNDS OF THE MISSIONARY SOCIETY
OF CONNECTICUT, December 31, 1803.

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 1803, pursuant to a Resolve of the General Assembly of said State, passed May 1801.

HARTFORD COUNTY.		D.	C.		
Hartford, North Society,		90	0	East Guilford,	11 2
Seuth,		26	0	North Guilford,	16 81
West,		36	0	Hamden, Mount Carmel,	16 18
Berlin, Kensington,		10	0	Milford, First Society,	43 2
New Britain,		19	15	Second do.	15 69
Worthington,		11	22	North Haven,	20 26
Bristol, Cambridge,		21	84	Oxford,	6 78
West Britain,		21	27	Wallingford, First Society,	7 27
East Hartford, First Society,		29	0	Meriden,	20 0
Orford,		21	0	Waterbury, First Society,	12 10
East Windsor, First Society,		12	0	Middlebury,	13 0
Second,		21	62	Woodbridge, Amity,	13 25
Enfield,		23	9	Bethany,	8 34
Farmington, First Society,		78	50		
Northington,		9	46	<i>Total, New-Haven County, 396 60</i>	
Glastenbury, First Society,		28	43	NEW-LONDON COUNTY.	
Eastbury,		1	84	New-London,	28 54
Granby, Salmon Brook,		6	25	Norwich, First Society,	41 10
Turkey Hills,		6	0	Chelsea,	20 62
Hartland, East Society,		11	36	Bozrah,	5 25
West,		17	51	Colchester, First Society,	10 20
Southington,		24	19	West Chester.	9 0
Suffield, First Society,		10	38	Marlborough,	4 91
West,		1	29	Franklin,	10 83
Symbury, First Society,		19	2	Lisbon, Newent,	12 33
West,		54	13	Hanover,	8 50
Wethersfield, First Society,		57	19	Lyme, First Society,	11 15
Newington,		16	51	North Quarter,	6 51
Stepney,		28	50	Montville, First Society,	9 12
Windsor, First Society,		19	57	Preston, First Society,	6 36
Wintonbury,		16	20	North,	51 56
<i>Total, Hartford County,</i>		<i>748</i>	<i>52</i>	<i>Total, New-London County,</i>	<i>235 98</i>
NEW-HAVEN COUNTY.				FAIRFIELD COUNTY.	
New-Haven, United Society,		48	0	Fairfield, First Society,	10 75
West-Haven,		23	68	Green's Farms,	11 47
Branford, First Society,		18	36	Danbury, First Society,	22 50
Northford,		3	0	Bethel,	1 65
Chehire, First Society,		61	0	Brookfield,	1 91
Columbia,		8	25	Greenwich, First Society,	2 69
Derby, First Society,		5	50	West Greenwich,	35 77
Great Hill,		2	20	Huntington, Ripton,	27 25
Guilford, First Society,		22	87	New Stratford,	9 0
				Newtown,	4 50

Norwalk,	19	0
Reading,	7	75
Ridgfield, First Society,	7	42
Ridgbury,	8	57
New Canaan,	25	0
Stamford, First Society,	29	6
North Stamford,	6	11
Middlesex,	7	0
Stanwich,	10	25
Stratford, First Society,	11	27
Stratfield,	2	0
Sherman,	5	0
Trumbull,	2	64
Weston, First Society,	8	50
North Fairfield,	6	48
Wilton,	14	50
Total, Fairfield County,	298	4

WINDHAM COUNTY.

Windham, First Society,	11	80
Scotland,	5	3
Ashford, First Society,	4	72
Eastford,	2	12
Westford,	5	75
Brooklyn,	5	66
Canterbury, First Society,	7	80
Westminster,	6	34
Hampton,	26	72
Killingly, South Society,	4	0
Lebanon, First Society,	55	11
Crank,	12	25
Goshen,	3	84
Exeter,	4	0
Mansfield, First Society,	20	0
North,	8	0
Plainfield,	11	12
Pomfret, First Society,	12	24
Abington,	10	25
Thompson,	4	84
Woodstock, First Society,	14	10
Muddy Brook,	13	30
Total, Windham County,	246	99

LITCHFIELD COUNTY.

Litchfield, First Society,	45	52
South Farms,	16	75
Northfield,	4	25
Barkhamsted, First Society,	7	60
Winthead,	10	50
Bethlem,	30	85
Canaan, North Society,	11	0
Colbrook,	24	25
Cornwall, First Society,	11	61
Second,	6	60
Goshen,	93	2
Harwington,	23	0

Kent,	19	12
New Hartford,	60	0
Norfolk,	77	81
Plymouth,	14	0
Roxbury,	8	51
Salisbury,	51	50
Sharon, First Society,	17	12
Ellsworth,	5	10
Southbury, First Society,	14	75
South Britain,	14	0
Torrington, First Society,	24	67
Torrington,	30	13
Washington, First Society,	23	81
New Preston,	29	0
Warren,	13	65
Watertown,	23	11
Winchester,	19	7
Woodbury,	25	48

Total, Litchfield County, 755 78

MIDDLESEX COUNTY.

Middletown, First Society,	13	98
Upper Houses,	7	17
Haddam,	18	50
Chatham, First Society,	8	98
Middle Haddam,	59	1
East Hampton,	1	70
Durham,	21	46
East Haddam, First Society,	15	59
Millington,	15	42
Hadlyme,	6	35
Killingworth, First Society,	5	16
North,	30	5
Saybrook, First Society,	14	27
Second,	19	51
Third,	4	0
Fourth,	11	26

Total, Middlesex County, 199 35

TOLLAND COUNTY.

Tolland,	16	0
Bolton, First Society,	44	1
Second,	15	0
Coventry, First Society,	15	70
Second,	11	23
Andover,	13	19
Ellington,	26	20
Hebron, First Society,	9	25
Gilcad,	10	12
Somers,	16	37
Stafford, First Society,	2	90
Willington,	8	77

Total, Tolland County, 188 74

SUMMARY.

	D.	C.
HARTFORD COUNTY,	748	52
NEW HAVEN	396	60
NEW LONDON	235	98
FAIRFIELD	298	4
WINDHAM	246	99
LITCHFIELD	755	78
MIDDLESEX	199	31
TOLLAND	188	74

TOTAL, 3,069 96

No. 2.

FUNDS of the Society arising from other sources than the Contributions in May 1803.

1803	Contributions of 1802 received in 1803, viz.	D.	C.
	Colchester, First Society,	7	
	Canterbury, First Society,	4	54
			<u>11 54</u>

Contributions in the New Settlements, viz.

January 28.	To Rev. John Willard, jun.	33	40
February 25.	Rev. Jedidiah Bushnell,	16	64
June 29.	Rev. Seth Williston,	49	63½
			<u>99 67½</u>
January 1.	Avails of Dr. Trumbull's Sermons,	1	50
December 21.	Do. Do.	21	70
January 6.	Do. Connecticut Evangelical Magazine,	840	
May 13.	Do. Do.	1024	39
			<u>1887 59</u>
10.	From Ladies' Society in Norwich,		10

Donations by Sundry Individuals, viz.

January 18.	From Solomon Goodell, Jamaica, Vt. for Indian mission,	116	95
March 1.	From Rev. George Colton, Bolton,	30	
23.	Solomon Everest, Esq. Symsbury,	100	
April 12.	Joel Beecher, Farmington,	3	50
May 19.	Solomon Goodell, Jamaica, Vt. for Indian mission,	208	5
June 3.	From David Hubbard, Glastenbury,	2	
29.	Samuel P. Robbins, Plymouth, Ms.	5	
August 26.	Timothy Stone 2d. Guilford, for Indian mission,	20	
			<u>485 50</u>

Donations by Persons unknown, viz.

February 11.	From A Friend of Missions,	16	90
March 19.	Do. Do.	40	
April 23.	A Stranger,	3	
May 12.	A Friend of Missions, of New Haven,	12	
13.	A Female Friend of Missions,	5	
28.	A Friend of Missions, to purchase Books,	5	58

June	3.	A Stranger from Berlin,	6
	28.	A Friend of Missions, to purchase Testaments,	20
	29.	A Lady in Vermont,	25
		A Friend of Missions,	2
July	6.	Do. Do.	10
August	23.	Do. Do.	1
		Do. Do.	1
September	6.	Do. Do. of Franklin,	8
	13.	A young Friend of Missions,	10
	22.	A Friend of Missions,	1
October	10.	Do. Do.	2
	25.	A Female Friend of Missions,	2 12½
	27.	A Friend of Missions, to purchase Books,	11 16
			181 76½
December	31.	Interest from January 1 to December 31, 1803,	687 63
			3363 70

No. 3.

Disbursements by order of the Trustees.

1803	To Missionaries, viz.			
January 10.	To Rev. William F. Miller, Missionary to Vermont and New-York, Balance			1
February 22.	Rev. John Willard, jun.	Do.	Do.	69
24.	Rev. Jedidiah Bushnell,	Do.	Do.	101
March 10.	Do.	Do.	Do. Ad-	
	vance, new Mission,			25
May 16,	Rev. Ezekiel J. Chapman,	Do. New-Connecticut,	332	94
	Rev. David Bacon,	Do. to the Indians,	574	36
June 16.	Rev. Seth Williston,	Do. to New-York and Pennsylvania, Balance old Acct.	1	17
	Do.	Do. new Acct.	123	50
August 4.	Mr. Samuel P. Robbins, Do. Black River, &c.			25
10.	Rev. Thomas Robbins, Do. New Connecticut,			60
30.	Mr. Thomas Williams, Do. New-York,			25
September 20.	Rev. Ira Hart, Do. Black River, &c.			25
22.	Rev. Samuel Leonard, Do. Vermont,			30
November 9.	Rev. Calvin Ingalls, Do. Do.			25
December 14.	Rev. Joseph Badger, Do. New Connecticut,			343 44

Other Expenses, viz.

January 6.	To Mr. John Church, Expenses on a Bill of Exchange, drawn by Rev. David Bacon,	2	25
May 24.	To Rev. Abel Flint, for a Seal, Stationary and Postage,	18	58½
September 7.	Hudson and Goodwin, for Books for New Settlements,	85	87½
13.	Do. for Printing and Stationary,	40	13½
			1908 25½

No. 4.

Treasurer's Account Current.

Dr. { The Missionary Society of Connecticut, in Account Current with } Cr.		Andrew Kingsbury, as their Treasurer.	
To amount of Cash, paid by order of the Committee, as per statement No. 3.....	1908 25½	By Balance, in favor of the Society, January 1, 1803.....	9669 95
Balance, carried to Credit of new Account.....	14195 35½	By Contribution in May 1803, as per statement No. 1.....	3069 96
		By Donations, Interest, &c. as per statement No. 2.....	3363 70
	<hr/> 16103 61		<hr/> 16103 61
Amount of Permanent Fund.....	7462 69½		
For current Expenses.....	6732 66		
	<hr/> 14195 35½	By Balance due the Society as above.....	14195 35½

A. KINGSBURY, *Treasurer to Miss. Soc'y.*
 JOHN PORTER, *Auditor.*

Hartford, January 1, 1804.

The following Donations have also been made to the Society in the course of the year.

- By Benjamin Beecher of Cheshire, a Lot of Land containing 50 Acres.
- Daniel Reed of New Haven, 100 Primers.
- A Friend of Millions, 400 copies of a Sermon to Children.
- Sundry Friends of Millions, 108 Testaments.
- Doctor Morfe of Charlestown, 100 Davidson's Sermons.
- Do. Do. 150 Doddridge's Address to Families.
- A Friend of Millions, 12 Catlin's Sermon.
- Doctor Trumbull, 48 Watts' Divine Songs.
- Hudson and Goodwin, 12 Edwards on Baptism.
- Doctor Trumbull, 600 Addresses on Prayer and Family Religion.
- Ruggles Humphrey of Symsbury, deceased, a Bequest of the Interest of 100 Dollars, to be annually paid from his estate.

A particular List of the Contributions, received in the new settlements, contained in the general statement No. 2.

To Rev. John Willard, jun. in Vermont, A. D. 1802.		To Rev. Jedidiah Bashnell, in New-York State and Vermont, A. D. 1802.	
	D. C.		
Mr. William Cutler, Guildhall,	25	At Milton,	5 13
Mrs. Peverly,	20	Pittstown,	50
A Stranger,	15	Camillus,	3 13
At Northumberland,	1 64	Otego Creek,	2 93
Lunenburg,	21 15	Fairfield,	1 78
Monadnock,	10	Wellsford,	3 17
	<hr/> 33 39		<hr/> 16 64

To Rev. Seth Williston, in the western counties of New-York, A. D. 1802 and 1803.

A particular list of the places where this money was received, has not yet come to hand.

49 63½

The Accounts of sundry Missionaries for the year 1803, will be published in the next Narrative.

A Key to the Book of Ecclesiastes.

JEWISH and Christian writers are agreed in the authenticity and genuineness of this book, and in its divine authority. And, accordingly, it has, from time immemorial, been treated by both as a part of the sacred canon.

The writer was Solomon, the son of David, king of Jerusalem; probably the wisest and most prosperous king who had ever lived and reigned.—This book is supposed to have been written in his old age, when his wisdom was matured by experience, and he was happily reclaimed from the sad degeneracy of manners into which he had been led by “outlandish women.”

Illumined by the rays of heavenly wisdom, and reviving virtue and piety, just at the setting sun of life, and directed by the unerring guidance of the Divine Spirit, he left behind him this sacred deposit of heavenly wisdom for the instruction and benefit of succeeding generations.

Some difficulties, however, attend the investigation of this book; to remove which, and to present it to the reader in such a light as to convey its true intent and meaning, is the object proposed in the present attempt.

For this purpose the general subject of the book will be considered: And the incidental passages, expressing seemingly different sentiments, will be reviewed.

Then the key to the whole will

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be considered; and a view taken of the consistence and harmony of all the parts with each other, and with the general scope of the holy scriptures.

I. The general subject of the book is to be considered. This is evidently, on life and manners, or on the character and state of man, and his prospects on earth. But the picture must be confessed to be deeply shaded, and his prospects are not a little melancholy. This is evinced by the following passages, among many others.

—“This is an evil among all things which are done under the sun, that there is one event unto all. Yea, also the heart of the sons of men is full of evil: madness is in their heart while they live, and after that they go to the dead.”—“Because to every purpose there is time and judgment, therefore the misery of man is great upon him.”

—“I saw the wicked buried who had come and gone from the place of the holy, and they were forgotten in the city where they had so done.”—“Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.”

“I saw under the sun the place of judgment that wickedness was there, and the place of righteousness that iniquity was there.”

“I considered all the oppressions which are done under the sun, and beheld the tears of such as were oppressed and they had no

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comforter, and on the side of their oppressors there was power, but they had no comforter." "Wherefore I praised the dead who are already dead, more than the living who are yet alive; yea, better is he than both they, who hath not yet been, who hath not seen the evil work which is done under the sun."

"Again I considered all travail and every right work, that for this a man is envied of his neighbor. This is also vanity and vexation of spirit."

"I have seen all the works which are done under the sun, and behold all is vanity and vexation of spirit."—

"Vanity of vanities, saith the preacher, all is vanity and vexation of spirit."

These are a few only, of the many declarations in this book of the extreme wickedness and misery of man, viewed individually and in society.

II. There are, however, several passages which seem to imply that the condition of man upon earth is eligible and happy; and accordingly he is invited to rejoice in the goods of life and be happy all his days. Such among others are the words which follow.

"Go thy way, eat thy bread with joy and drink thy wine with a merry heart; for God now accepteth thy works. Let thy garments be always white, and let thy head lack no ointment. Live joyfully with the wife whom thou lovest, all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity, for this is thy portion in this life, and in thy labor which thou takest under the sun."

By these, and similar passages, we should be led to suppose that the prospects of man upon earth

are inviting, and that a complete portion of happiness in the enjoyments of life, was within his reach. But how can this be reconciled with the many declarations in this book in view of the saint's prospects of this world, that "all is vanity and vexation of spirit," and this as the result of experience by the writer, who must be considered to have made the experiment under the best advantage for the acquisition of happiness? .

Several passages admit and assert the different and opposite character of the righteous and the wicked, and consider man as a moral and accountable creature, and yet seem to imply a sameness in the issue to both. Such are the following: "The wise man's eyes are in his head, but the fool walketh in darkness, and I myself perceived that one event happeneth to them all."

"Then I said in my heart, as it happeneth to the fool so it happeneth even to me. And why was I then more wise? Then I said in my heart that this also is vanity."

"For there is no remembrance of the wise more than of the fool, forever, seeing that which now is, in the days to come shall be forgotten; and how dieth the wise man? as the fool." Therefore I hated life, because the work which is wrought under the sun is grievous unto me, for all is vanity and vexation of spirit."

"I said in my heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts."

"For that which befalleth the sons of men befalleth beasts, even one thing befalleth them, as the one dieth so dieth the other; yea they have all one breath. So that

a man hath no preeminence above a beast, for all is vanity."

"All go unto one place, all are of the dust, and all turn to dust again."

How dark are the prospects of man as presented in these passages! Yet we find, in several parts of this book, very decided expressions of the doctrines of the accountability of man, the government of God, and the retributions of futurity. Such are the following:

"I said in my heart, God shall judge the righteous and the wicked; for there is a time there for every purpose, and for every work."

"Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them who fear God, who fear before him. But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow, because he feareth not before God."

Can the moral government of God and the retributions of futurity be more explicitly asserted than in these words? Finally, the perfection of the divine providential government is clearly taught in the following passages.

"I know that whatsoever God doth, it shall be forever; nothing can be put to it, nor any thing taken from it, and God doth it that men should fear before him."

These passages contain some of the principal doctrines of this book, and seem to express the following sentiments, viz.

That all the prospects and pursuits of men, are vain, and issue in vanity and vexation of spirit; that man is exceedingly debased, and is even, in character and condition, very much like the beasts.

Yet that man has animating

prospects before him upon earth, and is called on to rejoice and be happy in those prospects.—After all, that there is a most important distinction in the characters and prospects of men, expressed by the terms righteous and wicked.—That man is a moral and accountable being. That whatever appearances to the contrary may be supposed, the righteous are the objects of divine approbation, and the wicked are abhorred by God. That therefore he hath appointed the retributions of eternity, in which the distinction of human characters shall be clearly marked, and every man treated according to his works; and on the whole, the present mysteries in the moral and providential government of God shall be explained, and it shall be clearly manifest that "whatsoever God doth it shall be forever, nothing can be put to it, nor any thing taken from it, and God doth it that man should fear before him."

This divine decision should silence the cavils of weak and short-sighted mortals, and teach us to remember that we are the clay and God is the potter, and that "as heaven is higher than the earth, so are his ways higher than our ways, and his thoughts higher than our thoughts. Secret things belong to God, but the things which are revealed belong to us."

If, then, it has pleased God to reveal that to us by which the preceding difficulties may be solved, we ought to receive that revelation with all humility and thankfulness.

III. This will lead us to the third branch of our subject, which is to consider the key to the whole, and point out the harmony of all the parts with each other, and

with the general scope of the holy scriptures.

The last chapter of the book begins with a solemn address to the youth, to remember their Creator while they are young. This is urged from a view of the approaching calamities of old age and death. From whence the writer proceeds to his final instruction to his reader in the true and only path of felicity here and hereafter, in the following words: *Let us hear the conclusion of the whole matter, fear God and keep his commandments, for this is the whole duty of man.* Or as expositors render it more exactly from the original, *this is the whole of man*, his duty, usefulness and felicity, here and forever. All that which gives worth and dignity to man, and renders his existence useful and happy, is summed up in this concise description.—The fear of God, in scripture language, is an expression comprising that love and reverence, that submission and confidence in him, and all those pious affections, which have God for their object. And the keeping his commandments, is the practical expression of that supreme love to him and corresponding respect to our fellow creatures. “On which two commands, hang all the law and the prophets;” or which insure and imply the practice of every Christian duty. Hence it is evident that this is the whole *duty* of man. It is also to be kept in mind, that the love of God and our neighbor, taught in this summary of Christian duty, is that public or general affection which unites to the good of the whole moral system, and to that of each individual, as far as it appears to coincide with general good. Hence the happiness of the man of piety and goodness

rests in the glory of God and the good of his creatures, or, which is the same, in the perfection of the moral system.

But as his supreme affection is fixed on the great and ever blessed God, as the greatest and best, and as it were the sum of existence and excellence, so his happiness results principally from the knowledge of God and of his glory and happiness, and he rests in him, as his portion, saying “Whom have I in heaven but thee, and there is none upon earth I desire beside thee. My flesh and my heart fail, but God is the strength of my heart and my portion forever.” For the same reason he rejoiceth in the infinite perfections of God for the government of the world, assured that the whole creation is in his hand, and all creatures and events at his disposal; and that he ever hath, doth and will conduct and govern all, in the most perfect manner, for the highest perfection of the moral system. And therefore that all the moral and natural evils, existing in the system, all the sin and misery of man will, through the superintending agency of infinite perfection, be rendered ultimately subservient to his glory and the good of his kingdom.

In such views, the good man is exceedingly happy in feeling himself to be the property of God, and in his hand, as the clay is in the hand of the potter, and most readily acquiesces in the divine disposal of all creatures and events, especially those in which he feels the greatest interest and concern; thence, in the deepest calamities he is comforted and supported with contemplations on the universality and perfection of the divine government, & can say, with the utmost sincerity, “The Lord reigns, let the earth re-

joice, and the multitude of the islands be glad thereat." And he is, "though as sorrowful yet always rejoicing."

In prosperity he receives the enjoyments of life with pleasure, as they are adapted to his capacity and his needs, without the sting attending the sinful pleasures of the sensualist, the avaricious and the proud, or any pleasures of the mere worldly man. But what is still better, he views all his natural and earthly comforts as the free and undeserved bestowment of his heavenly Father; and sensible of his utter unworthiness, he receives them with humble gratitude. This exceedingly enhances the gift, and renders him doubly happy in the enjoyment.—His grateful heart is ready to inquire, "What shall I render to the Lord for all his benefits?" and the answer is ready, "I will take the cup of salvation, and call upon God" with thankful praise.

In like manner he rejoiceth in the good of others even of all men, as far as it is in his view, and is proportionably thankful to God for the bestowment, and though he sympathizes with them in their sorrows, he is supported and comforted, as in his own case, with the thought that all is ordered by God, and will issue in the general good, and even in their own good unless they wickedly oppose and prevent it; for he knows that "all things shall work together for good to those who love God." In distinction from this, the man of the world is insensible to all enjoyments except those which begin and end in self. He feels pleasure in the gratification of his bodily appetites, and the natural propensities of his mind; and he ardently thirsts after the riches and honors of this world, and those

enjoyments which are not subordinated to the glory of God and the general good. But these do not satisfy him. The comfort and support in trouble, derived from humble confidence in God, from a sense of the moral fitness that he should do what he will with his own; from a view of the perfection of his government, and from a grateful sense of divine mercy; these and the connected pleasures of the good man, are far from him, he has neither part or lot in this matter.—This observation applies with still greater propriety and force to the pleasures of the good man in the contemplation of spiritual and divine objects; such as the character, perfections and government of God; the mediatorial character and work of Christ; the word of God, and the institutions, duties and enjoyments of Christianity in general. In these the good man is feasted on the bread and water of life, and "rejoices with joy unspeakable, and full of glory;" to all which the man of the world is an utter stranger.—The reader is now prepared to discover the key to this whole book, or to perceive the consistence and harmony of all its parts with each other, and with the holy scriptures, in general.

The man of the world, prefers the pleasures of sense and desires of the carnal mind for his portion, and is always and necessarily disappointed. He either comes short and never possesses the object sought, or he obtains it, and finds it empty of that enjoyment which he expected to derive from it.

The pleasures of sense and appetite are adapted only to the lowest faculties of man, and are enjoyed in common, by the beasts which perish.—The pleasures of

the carnal and selfish mind, are opposed to the moral sense and feeling of the rational soul, unworthy of the man, and opposed to God and the general good.—The consciousness of guilt and folly in both, fills the man with distress and anxiety, utterly disappoints his fond pursuit after happiness, and fills him with the dread of future evil; for whenever he suffers self reflection, he is compelled to believe that God will bring every work into judgment, with every secret thing, whether it be good or evil. Hence the result of all his pursuits, “is vanity of vanities, all is vanity and vexation of spirit.” And it appears that “madness is in the hearts of the sons of men while they live, and after that they go to the dead.”

Such is the character and state of man by nature, and therefore the inspired writer proceeds to say, “I praised the dead who are already dead, more than the living who are yet alive; yea, better is he than both they, who hath not yet seen the sun or known any thing.”

The character, enjoyments and prospects of the man who feareth God and keepeth his commandments, are directly the reverse. He embraceth the glory of God and the good of men as his chosen object; is impressed with a humbling sense of his own unworthiness, receives every earthly comfort, even the smallest, as the sovereign gift of the free grace of God through Jesus Christ; is humble and thankful.—In adversity he is cast down but not forsaken, for he rests in the living God, with the satisfying assurance that his dealings are all wise and good, and humbly, but confidently, casts all his burdens on him, and hopes in his mercy.

In prosperity he tastes the good of every earthly enjoyment, and is thankful to the Divine Giver for all his own comforts, and for those of others; but places his chief delight in God, Christ, and those objects which are spiritual and divine.

Hence he possesses the peace and sublime pleasures of Christian friendship, of social intercourse, and the endearments of family connexions, and all the goods of life, and of Godliness, and finds by sweet experience that “Godliness is profitable to all things, having the promise of the life which now is, and of that which is to come.”

Thus he attends to the business, connexions and cares of life, under the influence of supreme regard to God and good will to man, and in this connexion finds substantial satisfaction in them all, and lasting spiritual good in the result. This is truly to enjoy the good of his labor, to “live joyfully with his family, to let his garments be always white, and let his head lack no ointment.” In those parts of this book which have passed in review, the effect is put for the cause; it is as if the inspired writer had said, “Men destitute of the fear of God pursue personal and selfish enjoyments, which begin and end in self, and are opposed to the government of God and the best good of the moral system; hence they cannot be happy; these great interests are opposed to them, all their prospects are vain and empty and necessarily issue in vexation of spirit.” But the man who feareth God and keepeth his commandments embraceth the highest perfection of the moral system, the glory of God and the good of his kingdom, and knows that all this is made

certain under the perfect government of God; he therefore has his desire, and is happy in his connexions, labors and prospects, and even in his sorrows.

Therefore "fear God and keep his commandments, for this is the whole of man."—Thus we see the connexion and harmony of all the parts of this book with each other, and the holy scriptures in general, in the central and fundamental article of all morality, religion, and happiness to man, the love of God and our neighbor, and therefore the preceding interpretation must be right.

CONCLUSION.

An attentive perusal of this book clearly evinceth its claim to a place in the sacred canon. It contains an excellent system of Christian morality. Not indeed as exhibiting a very particular revelation of the mediatorial system, this was reserved for other, and especially later, inspired writers of the holy scriptures. But it contains that system of ethics, no where to be found except in the sacred writers, or in those authors who learned it from them. None of the philosophers ever discovered and published it.—Compared with this, their best compositions are only words at random.

The book which has passed in review, reveals the infinite perfection of the only living and true God, displayed in his moral and providential government over man; and clearly points out the whole duty of man as a moral being, consisting in union to God and his kingdom, or in fearing God and keeping his commandments; and shews that this is not only the duty, but the happiness of man, and the only path of life which leads to personal and gene-

ral happiness, and will issue in it, and that all the ways of sin tend to misery, here and hereafter, and will issue in it. Finally, it declares the sinfulness and misery of man, and the final judgment and retributions of eternity; and thus teaches the necessity of the mediatorial system of grace, and points us to it.

The mode of teaching in this book is indeed peculiar, by which it is adapted to excite our diligent attention and humble inquiry. Let us treasure up its precious instructions in our hearts, and practise them in our lives.

Let the man of the world, the voluptuary, the freethinker and the philosopher, bow to the instructions of heavenly wisdom, and learn that system of divine morality no where to be found but in divine revelation, embrace it in their hearts, and reduce it to practice. In this way only, will they find relief from the numerous and never-ending perplexities and vexations which attend them in all their pursuits.

An appeal may be most readily made to the characters just mentioned, if they do not find in their hours of self reflection that all their pursuits after happiness, in any other way, are attended with disappointment, and issue in vanity and vexation of spirit.—This book and the holy scriptures in general, exhibit a system of morals and scheme of happiness, which will bear the most severe scrutiny of reason and philosophy, and is sanctioned by the experience of the wisest and best men who ever lived in our world.

What has the man of the world to risk in the experiment of this only way to happiness which the wise and good of all ages have trodden?—This present course of life is full of vanity and vexation

of spirit, and its final issue cannot fail of hopeless misery. Should this fail him at the last, he could lose nothing in the end, and he would be happy while here.— But it cannot fail. It rests on the stable foundation of the perfection and government of God; on the immutable nature of good and evil, and the clear and abundant testimony of divine revelation.

Isai. lvii. 21. "There is no peace, saith my God, to the wicked."

IT appears from the sacred scriptures, that mankind are divided into two distinct classes; which are denominated *righteous* and *wicked*, *saints* and *sinners*, *holy* and *unholy*, the *friends* and *enemies* of Christ, those who are *born of God*, and those who are *dead in sin*. To one of these classes belongs every individual of the human race. For it is evident, that every one must be either holy or unholy, a friend or enemy to the divine character. Accordingly the Lord Jesus declares, "He, that is not with me, is against me."

To the righteous are made many great and precious promises. It is declared, that they are the children and heirs of God—that "all things shall work together for their good," and that "their light afflictions, which are but for a moment, shall work for them a far more exceeding and eternal weight of glory." But against the wicked are denounced the most dreadful evils and threatenings. It is declared, that "they are cursed, when they go out, and when they come in"—that "they are condemned already, and the wrath of God abideth on them, and that they shall go away into

everlasting fire, prepared for the devil and his angels." It is evident therefore, that the wicked are in a very dangerous and unhappy situation, and that they cannot enjoy any real peace or happiness. Accordingly it is declared by Jehovah, that "There is no peace to the wicked."

To illustrate the truth of this divine declaration in some particulars, it may be observed,

1. That they can have *no peace with God*. For the scriptures declare, that they are "enemies to God"—that "the carnal mind is enmity against him," and that "they hate both the Father and the Son." They also declare, that "God is angry with the wicked every day—that his soul hateth them, and that he will render to them indignation and wrath."

Thus there is *no peace between God and the wicked*. For while they are thus at variance with the infinite God, the great source of all good, or opposed to his glorious character, and under his wrath and curse; it is certain, that they can enjoy no true peace.

2. There is *no peace between the wicked and the divine law*. They are opposed to the law both in its requirements and penalties. They view it as being too strict and rigid in requiring us at all times to love God with all our hearts, and our neighbor as ourselves; and especially in condemning for every transgression, and threatening eternal death, as the just wages of every sin. Thus they are at heart opposed to God's holy law, and living in disobedience and rebellion against it. This law also condemns them for all their numerous sins. All its curses and penalties stand in full force against them, and are ready to fall upon them, and sink them down to remediless

destruction.—There is therefore no peace to the wicked with the divine law. They are opposed to its requirements and penalties, and are under its condemning sentence.

3. There is no peace between the wicked and the gospel. For the gospel as really requires holiness, or supreme love to God, and a disinterested affection for our fellow creatures, as does the law. Yea, it supports and justifies the law, and requires our cordial approbation of it in order to salvation. The gospel also dooms the impenitent to everlasting destruction, as really as the law does. For it declares, that “except we repent, we shall all perish”—that those, “who believe not, shall be damned,” and that “the Lord Jesus, when revealed from heaven in flaming fire, will take vengeance on them that obey not the gospel, who shall be punished with everlasting destruction. And there is not, in the whole gospel, one promise of final safety, made to the impenitent. Thus the gospel in its requirements and penalties as much crosses the unholy temper of the wicked, as really dooms them to eternal misery, as does the law itself. The impenitent therefore are as really opposed to the gospel, as to the law; and they no more love and obey the one, than the other.

4. The wicked can have no true peace of conscience, while they are thus in a state of impenitence and condemnation. Their consciences, when awake, must condemn them for their opposition against God, against his holy law and gospel of grace, and must fill them with a painful sense of their sin and folly, and with dreadful apprehensions of future wrath and misery. This is always the case

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in some degree, when persons are awakened by the spirit of God to form a just sense of their state and character. And it will be more especially the case with the wicked in the future world, and at the day of final judgment; when their consciences will be perfectly awake, and all their sins will be set in full view before them, with all their heinous aggravations. Then, as the scriptures declare, their mouths will be shut, and their consciences will fill them with unutterable horror and anguish for their great wickedness and folly. This will be “their worm that dieth not.” Thus the wicked can have no true peace; for whenever conscience is awake, as it certainly will be sooner or later, it will occasion them great horror and remorse. And if any are now easy and careless in their impenitence, it is because their consciences are stupefied, and lulled by sin to a most dangerous security.

5. The wicked have nothing to afford any real satisfaction or peace to the soul. They are seeking their happiness in worldly objects and enjoyments. But these are fading, and cannot, while possessed, satisfy the vast desires of the immortal mind. These enjoyments are also precarious and disappointing—attended with many troubles and vexations, and at farthest will soon be gone forever. Thus the wicked, who are seeking their happiness from worldly objects, have nothing which can yield the soul any real peace, or satisfy its boundless desires.

Especially they have nothing to afford any substantial peace or support under the many evils and troubles of life. “Man is born to trouble, as the sparks fly upward.” While we sojourn here in this vale of tears, we are con-

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tinually exposed to numerous pains, sicknesses, losses, sorrows and disappointments. But as the wicked are seeking their happiness from the things of this world, these afflictions strike at the very foundation of all their comforts. For take away the world, and what have they more? When therefore they are visited with sorrows and calamities, or crossed in their pursuits and expectations, what have they to yield support and consolation? since they have no God as a friend, and no treasures in heaven. And if they look forward into the future world, instead of finding any source of comfort, they have reason to fear, that their present troubles are but the beginning of sorrow. How gloomy and unhappy then the situation of the wicked under distressing calamities and afflictions, since they have nothing to afford them any substantial peace or support?

6. They have no just ground of peace and consolation, when reflecting upon the shortness and uncertainty of life, and upon the solemn scenes of death and the eternal world. "It is appointed unto men once to die, but after this the judgment." We know, that we are hastening to the grave—are continually exposed to the stroke of death, and at farthest must soon go hence and be stripped of all our earthly possessions and enjoyments. We are frequently reminded of these solemn truths by sickness and the death of others, as well as by the word of God. Unless stupid as the brutes, these reflections will often crowd into our minds. But how painful must be such reflections to the wicked, who are seeking their happiness from the world, and have no treasures in heaven? How gloomy to reflect, they are con-

tinually liable by the stroke of death to be stripped of every comfort—are swiftly advancing towards the grave—must soon bid an eternal adieu to all those objects, which they are seeking as their chief good—appear at the bar of their Judge, and receive that final sentence, which will doom them, if they remain impenitent, to everlasting woe and despair. How will such reflections dampen the pleasures of the wicked, cast a gloom on their worldly joys and prospects, and fill them with the most painful apprehensions? Thus they can have no just ground of peace, when they reflect upon these solemn truths.

And how unspeakably wretched must be their situation in the awful hour of death? What miserable comforters will earthly objects be in this trying scene, when suffering the pangs of dissolving nature, taking their last sad farewell of all earthly friends and enjoyments, just going to meet the frowns of their Almighty Judge, and receive their eternal doom? Did they possess the whole world, could it afford any ease to the distressed body, or any consolation to the departing soul? Surely then there can be no peace in this distressing scene to the wicked—to those, who have not Jesus for a friend, and have no treasure in heaven. But the most dreadful anguish and despair must overwhelm them, if they have any just sense of their situation.

Lastly: There will be no peace to the wicked in the eternal world. For it is declared, that "God will render to them indignation and wrath, tribulation and anguish—that the Lord Jesus, when he shall be revealed from heaven in flaming fire, will take

vengeance on them that obey not the gospel, who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power, and that they shall go away into everlasting fire, prepared for the devil and his angels; where they shall have no rest, day nor night, and the smoke of their torment ascendeth forever and ever."

In view of the subject it may be observed,

1st. That it is evident, that all mankind will not be saved or happy at death, as some have endeavored to prove. For were this the case, then all the wicked, to whom God hath said there is no peace, would have a great source of peace and consolation under the evils and troubles of life. For they would have an assurance, that all their present momentary afflictions and troubles would soon be swallowed up in a far more exceeding and eternal weight of glory and happiness. Yea, they would have as great an assurance of this, as the righteous could have. It therefore could not be true, upon this supposition, that there is no peace to the wicked. For they would have great and substantial sources of peace and support from the divine promise of endless glory and felicity. But since, as appears from the subject and express declarations of scripture, "there is no peace to the wicked," it is certain, that all mankind will not be saved at death.

2d. It appears from the subject, that the wicked are in a most wretched and dangerous situation. For they are enemies to God, the great source of all good; and he is angry with them every day. They are opposed to his holy law,

that perfect standard of right, and are under its condemning sentence. And even the gospel affords them no peace or safety, while in their sins; for it leaves the impenitent under an aggravated condemnation, and will be to them "a favor of death unto death." As they are seeking their happiness from the world, and have no treasure in heaven; they have nothing which can satisfy the desires of the soul, and yield it any real peace—nothing, which can afford any substantial peace, and support them under the many evils, troubles and disappointments of life, or in view of the solemn scenes of death and the eternal world. They have no sources of consolation in their dying moments, when about to be torn from every earthly good, and appear at the bar of their offended Judge to hear their final doom. And they can have no peace in the eternal world; where they must suffer indignation and wrath, tribulation and anguish—have no rest, day nor night, and the smoke of their torments shall ascend up forever and ever. It behoveth you, sinners, seriously to reflect upon your wretched situation. You are here in a world of trouble and sorrow, exposed to numerous evils and calamities. Your earthly possessions and enjoyments, which are your *all*, cannot afford any real happiness while possessed. They are transitory and disappointing, and will soon be forever gone. Your life will soon pass away like a vapor. You are rapidly hastening towards the grave—are continually exposed to the stroke of death, and know not what a day may bring forth. Thus you have nothing in this world to afford any permanent peace or consolation; neither have you any source of happiness be-

yond the grave. But you have reason to fear, that your present evils and sufferings are but the beginning of sorrows. For you are in a state of condemnation—suspended over destruction by nothing but the slender thread of life, which is liable every moment to be cut asunder by the stroke of death; and you are hastening on to perdition, as fast as the wings of time can carry you. Have you not then great reason to be alarmed, and anxious to know what you shall do to be saved? What folly to flatter yourselves with peace and happiness, while in your sins; when God has declared, that there is no peace to the wicked? Your situation, sinners, is awfully wretched and dangerous, and you must sooner or later be brought to realize it, whether you will or not. For at death, and when you enter the eternal world, you will no longer be able to still the voice of conscience, or shut your eyes against the truth. Your misery will then stare you in the face with unspeakable horror and anguish. Then your fear will come as desolation—your destruction as a whirlwind; distress and anguish will come upon you. Be persuaded, then, as you regard your eternal welfare, in this your day to attend to the things which belong to your peace, before they shall be forever hidden from your eyes. “Be ye reconciled unto God.” Acquaint now yourselves with him, and be at peace; and thereby good shall come unto you. For then you will be entitled to the glorious promise of the blessed Saviour, “Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you.”

H. E.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

On the reasonableness of an immediate Repentance.

(Continued from page 348.)

4. **A**NOTHER truth of very serious import is, that no part of our lives can be recalled. Whether we spend our time in idleness and dissipation, or content ourselves with the more rational pleasures of the mind; whether we are engaged in projects of ambition, or spend our powers in pursuit of literary fame; whether we are rich or poor, elevated or humble, honored or despised, it is certain that we are continually and irresistibly drawing near to the close of our lives, and to our entrance upon an eternal and unchangeable state of existence. As time passes on, it goes from our reach forever; and yesterday is as completely out of our power, as the days beyond the flood. If this inestimable treasure could be restored to our prayers, or redeemed by our sacrifices, it would seem less unreasonable to spend it in neglect of the only thing worthy of our constant, faithful, and persevering labor. Suppose a person to have risen in rebellion against a rightful human authority; suppose him to have seduced other subjects from their allegiance, and to have disseminated the seeds of anarchy, confusion, and misery; suppose him to have treated all offers of pardon from his sovereign, with the most deliberate malice, and the most contemptuous neglect, although his life was in his sovereign's hands; and suppose the offer to be made him lying under sentence of condemnation, that if he would re-

nounce his rebellion from the heart, and become an obedient subject, his past wickedness should be forgiven, and himself released from the just penalty of the law: if he spent the few hours allotted him for repentance, in idleness, in trivial amusements, or in unprofitable conversation, things exceedingly displeasing to his sovereign, when he knew that the only opportunity of asking for favor was speedily passing away, and could never be recalled, how finished should we declare his depravity, how callous his heart! But this is a very faint resemblance of the conduct of sinners towards an infinitely holy God. Certainly the thought that time once passed is irrevocably passed, ought to prevent us in future from trifling with that precious opportunity of being reconciled to our Maker, which he in boundless condescension has bestowed upon us.

5. There is another argument which ought to be felt by every ingenuous mind; by every mind which has the least sense of obligation or gratitude. It is this: We have mispent much of our time already. Of that time which was given us, that we might be reconciled to God, through the gospel of his Son; that we might assist in recovering a guilty world from its dreadful bondage; and that we might shun hell, and prepare for heaven, we have wasted much, very much, already. Is there a single person who does not plead guilty to this charge? Certainly the best, the holiest, the wisest of men, have been the most forward to acknowledge their exceeding criminality in this respect. Even those who have been bro't home to God in their early youth, or in their childhood, have lamented that they have paid so much

attention to insignificant things, and been so little engaged in the service of their heavenly Father. How is it, then, with you, O impenitent sinners, who do not pretend that you have served God at all? or, if you do pretend it, where is the least shadow of foundation for your pretence, as long as you continue to shut the door of your hearts against the Saviour, and thus to persevere in an obstinate rebellion against the King of Kings? Review your past lives, and consider whether they have not been foolishly mispent. When you contemplate the character and government of God, as exhibited in the Bible, can you imagine that, if you are yet impenitent, you have ever employed a single moment as you ought? What a dreadful reflection is this! You are then forced to confess, that your lives have been hitherto taken up, in a continued series of opposition to God.

If this view is painful and disagreeable, much more have you need to be astonished, when you pass with a scrutinizing eye over the particular acts of your lives. How many Sabbaths have you violated and profaned? How many faithful sermons, and tender exhortations, have you despised and contemned? Against how many remonstrances, and admonitions, from parents and friends, have you steeled your hearts? How have your Bibles, those precious oracles of divine truth, lain upon your shelves unopened, although they are able to make you wise to salvation? How many delightful opportunities of prayer and praise have been lost to you forever, merely because you had not a heart to improve them? How many glorious victories might you have obtained over sin

and Satan, had you been willing to put on the whole armor of God? In how many instances might you have strengthened and comforted, cheered and edified, the humble followers of the Lord Jesus, had you been disposed to cast in your lot with them? If health has been bestowed upon you, how have you consumed it upon your lusts, instead of spending it to the glory of him, from whom *cometh down every good gift, and every perfect gift*? How many evil and pernicious examples have you set; in how many careless, frivolous, unprofitable conversations have you been engaged; and how has the whole tenor of your conduct been conducive to the encouraging of sinners in their sins? Probably all these things, and many more, may, without the least aggravation, be affirmed of you. Consider how much good you might have done, and how little you have performed, and can you be willing to go on still in forgetfulness of God; in adding to the vast catalogue of hours spent in neglect of heaven, and preparation for hell? If you possess the least sense of propriety, the least spark of generosity, how must your consciences, on the review of your conduct, urge it upon you, that the *time past of your lives ought to suffice to have wrought the will of the Gentiles*, and that it is incumbent upon you henceforth to *perfect holiness in the fear of the Lord*.

6. A very great work is to be performed, if you are ever saved. And here I would request the reader to consider how the men of the world labor, and persevere, when they are engaged in a work of difficulty, and one upon the accomplishment of which their hearts are much fixed. The folly of men never appears so worthy of com-

miseration, their madness never so complete, as when we see them *spending their money for that which is not bread, and their labor for that which satisfieth not*. On this account, I have the more frequently referred to the eagerness with which they prosecute designs agreeable to them, and to the backwardness which they manifest towards engaging in those things which most intimately concern their future well-being. But no one will dispute me, when I say, that it is a dictate of true wisdom, to engage immediately, and with earnest prayers for Divine assistance, in a work, concerning which it may be truly said, it is of eternal importance, that it should be faithfully performed. How inconceivably great is the business of salvation! We need not wonder that we are commanded to *work it out with fear and trembling*, if we call to mind, that we are naturally dead in trespasses and sins, and must be restored to spiritual life, or die forever; that we have evil desires to be denied, evil passions to be controlled, and evil hearts to be purified; that a constant and unremitting warfare must be maintained against all the enemies of our everlasting peace; that we are enthralled to Satan, and groan under the most disgraceful bondage to corruption, a bondage of body and mind, from which our unassisted endeavors can never deliver us; and that all our evil propensities have gathered strength to an alarming degree by repeated indulgence. If we have been in the habit of frequenting loose company, this must be abandoned; if we have permitted ourselves to speak impure or profane words, or to harbor impure thoughts, these things must be banished with inflexible resolution; if we have

omitted prayer, and reading the scriptures, these duties must make a part of our daily business. In short, if any person doubts whether the work of salvation be a work of incalculable importance, let him read any one of St. Paul's Epistles, and he cannot but acknowledge his unreasonable stupidity.

C. Y. A.

(To be continued.)

Letter to a doubting Friend.

DEAR FRIEND,

HAVING been for some time confined by indisposition, I take the liberty by my pen to converse with you. I have no selfish, party or interested motives to induce me to it. I wish you to receive my ideas in the same friendship and candor which dictate them.

I do not write from a false or party zeal for any particular sentiments; but from the result of much deliberate thought and study, in which my life has been much employed. I am not sensible of any bitterness towards my friend, who thinks and judges differently from me; for he is entitled to the same liberty to think and judge that I am; but experience abundantly teaches us that the human mind is liable to err, both in adopting premises and drawing conclusions.

Taking it for granted that you have doubted the truth of the Bible and finally have set it aside, as invented by priests and rulers to answer sinister purposes, I shall not quote its authority nor rail at you for disbelieving it; but endeavor to meet you on the ground where you stand.

According to the course of nature, you and I must soon close our accounts with all the things

of this world forever. How much sooner a weak, a month, or a year seems to pass away with us now than in youth! This must make the uncertain remainder appear very short indeed! What we do must be done soon. If we exist hereafter, and that existence, in order to be a happy or a miserable one, depends in any measure on our conduct here, it is of high importance to attend to it.

I shall take it for granted you believe with me that there is a God, the first cause and creator of all things, self-existent and independent, infinite in power, rectitude and goodness, for such his works declare him to be.

His works all bear the marks of infinite wisdom, power and goodness. To say that every thing about us, and we ourselves, are self-existent, or are not bro't into being by an all-wise, intelligent and powerful being, but exist from ourselves only, is saying too much, and fact stands against us. It is a received maxim in philosophy, that no effect is greater than its cause; and while the same cause operates, the same effect will be produced. Now if we are self-existent, we exist by an absolute necessity in our own natures, and this necessity of existence must be always the same, so that we can never cease to exist or undergo change; but fact is against this idea.

If man is formed or comes into existence by a fortuitous jumble of atoms, undirected by an all-wise, intelligent being, the effect is greater than the cause which produced it; for reason and intelligence are produced by a cause that has none.

In short, we find ourselves in a world of which we know but little, and are very much unacquaint-

ed with the mode of our own existence: we cannot continue our own lives, or restore life to the meanest fly that skims the air.

I am not writing to you on a subject new to me, or on which I have not deliberately read and thought. I am not unacquainted with the most able writers against revelation, such as Chubb, Hume, Tindal, Bolingbroke, Shaftesbury, Voltaire, Paine and some other modern writers. I mention Paine, but I think his reasonings very far inferior to several others mentioned. He rather attempts, with Voltaire and Shaftesbury, to laugh Christianity out of countenance, than to confute it by solid and fair reasoning. It is not strange to me that men turn unbelievers; for but few men take pains to understand what is revealed in the scriptures, and much of what they do understand their hearts rise against, and they rather wish to have it prove false than true. In such a situation they may easily be beat off the ground, even by sophistical, but smooth, specious and artful reasonings, especially when joined with satirical wit; for men hate to be the subjects of ridicule.

Most of the late infidel writers do not reason fairly concerning the truth of the Christian scriptures; for they take the sentiments and conduct of all antichristian errorists, who have risen up in the church and called themselves Christians, to show the inconsistency of the Christian religion; even the errors of that very antichrist, whose rise, continuance and fall are foretold in those scriptures.

It is granted there are multitudes of false professors, and false and contradictory sentiments, which they attempt to support

from the Bible. This may prove men's hearts are bad; but it no more proves the scriptures false, than counterfeit money proves there is no true coin. It is not fair reasoning to condemn the scriptures because A, B and C profess to believe them, and contradict and condemn each other.

To treat this matter fairly, the book itself, with the system of religion it contains, should be bro't into view, candidly and fully reasoned upon; and if it cannot bear the test, let it be set aside. I have no desire to believe in a book, the truth and credibility of which cannot be supported; it is no gain to me to believe a lie.

The writers against revelation all repair to what they call reason as an unerring standard; but tho' they write under their all-perfect guide, I find they wholly disagree in some essential points. Some say there is no God, but nature and reason—others say there is an all-wise, perfect and intelligent Being, who made the Universe and all it contains. Some affirm that he is infinitely above regarding the little affairs of men, or directing by his providence anything that regards them; and that it is folly in the abstract, for creatures at such an infinite distance to pretend to pray unto him. Others, admitting an universal providence, still run every thing into fate. Some are confident there is for man no future state, but when he dies there is a total end of soul and body both; in a word, that death is an everlasting sleep. Others say the soul is immortal and exists forever, and bring many arguments from nature and reason to prove it, and that it is happy or miserable according to its conduct here.—Much also has been said concerning the chief good of man,

what it is, or wherein it consists; here also they differ, some placing it in one thing and some in another.

From the foregoing statement (which I think is as fair as I can give), it appears there is an impenetrable cloud over human reason in regard to futurity, how God will deal with his creature man; whether he will annihilate him at death, or continue his existence forever. Altho' before him is darkness and uncertainty. He is likewise ignorant how it is proper to treat his Maker. He knows not whether God regards the trials and miseries of his creatures, or overrules any of their affairs by his providence, or whether it is of any avail to pray to him under their miseries and troubles.

Every man has more or less of the moral sense called conscience; this accuses him of often doing wrong and committing sin. Here again human reason can attain no certainty whether God will find it for the benefit and glory of his kingdom to forgive the least sin; for we must suppose his moral rectitude to be as unchangeable as his being.

Our state in this world doth not appear to be that of rewards and punishments, for the most wicked often prosper, while the best of men suffer great adversity and trouble; so that every thing which respects futurity, so far as human reason can penetrate, is veiled in doubt. We cannot tell what will induce the Almighty to forgive our sins, or whether there is any such thing as forgiveness: For should he forgive without any condition, or any punishment for our sins, creatures could have no evidence but that he approved of sin as much as holiness.

I will only add one thing more,

in which it appears to me reason cannot fully dispel all doubt, that is this; Whether we have a right to take that life from any of God's creatures, which we cannot give, in order to feed on their flesh, without a particular warrant or liberty from him? Many millions of the human race, who have not revelation, dare not do it; they kill no creature, and eat no flesh.

Under all the darkness, doubts and uncertainty of the human mind in regard to futurity, and many things present as they stand connected with it, would it not be a desirable thing if God would give us a revelation of his mind and will, sufficient to dispel all doubt, and bring life and immortality to light, with full and sufficient evidence that it came from him?

Let us suppose that under all this darkness, uncertainty and doubt, we were now for the first about to receive a revelation from God; what should we expect it to contain? Should we not expect he would reveal to us his own nature, being and attributes, so far as our capacities could receive, or as was necessary to our present and future felicity? Should we not hope he would tell us of creation and the beginning of things, so far as we could understand them? whether so much sin, misery and death was the original order of things—whether he intended we should exist forever—and whether there is any way, consistent with the honor of his government, to forgive and make the sinner happy, and what are the terms of forgiveness? Whether things are always to go on in their present state, or a new order of things to take place at some future period—and whether soul and body are ever again to be united—and what is the na-

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ture of that happiness and of that world for which we must now make preparation? It appears to me these would be some of the leading points, on which we should hope and expect to obtain information, were we now going, for the first, to receive a revelation from God; for these are things about which human reason can give us no certainty.

I might add, we should expect the revealed system would be perfectly consistent with reason in all its essential parts; and though things might be brought into view beyond the reach of reason, yet nothing contrary to it. It is humbly conceived that all these ideas, and many more that might be named, are fully answered in the book we receive as dictated by the spirit of God.

If the writers of the scriptures were not inspired by the spirit of God, but wrote to answer personal and party purposes, it is strange they were so overseen as to publish a system of doctrines so contrary to the natural feelings of every heart, which must render them very unpopular, for they tolerate no sin, in heart or life, in any form or in any degree. I think it must be granted that no laws, rules or maxims were ever written that tended more to make individuals and society happy, than those given in the scriptures.

All sinful passions, actions and feelings are represented as having either present or future misery connected with them, in the very nature of things. It is impossible for a proud, selfish or envious person to be happy. Unbounded gratification of appetites and passions, though it may give a momentary pleasure, is followed by a train of evils, diseases and death.

As the sinner cannot be happy

in his sins, the gospel presents the only possible cure for him, which is to redeem him from sin, and give him a holy temper and heart; but this is given in the appointed way, and in the use of proper means.

It cannot be a matter of indifference whether the scriptures are true or not, or whether we believe them or not: For let what will be said on the subject by philosophers and freethinkers, it is a demonstrable fact that a man's belief does influence his conduct and feelings; if this is not the case, whence arises the pretended benefit of philosophy and free thinking; and why is any pains taken to make men philosophers and freethinkers?

I see no harm that can arise from believing the scriptures are true. The doctrines they teach, put in practice, cannot make us less happy as individuals, or in society.

As individuals, under the influence of repentance and faith, all the enjoyments of life are sweetened, as coming from a father's hand. Under troubles we are supported by a full belief that they are necessary corrections laid upon us by the hand of love. The valley of the shadow of death is not covered with clouds, doubts and darkness, but brightened with light from the sun of righteousness. The more distant prospect, beyond the grave, is all light, and opens to us the river of life, and the unspeakable glories of the city of God, where the society is all love and peace, and nothing enters that offends.

In society the scriptures teach us benevolence and kindness; to do to others as we would have others, in like circumstances, do to us. Certainly the Christian

hope is a pleasing one ; it affords more real happiness in this life, than any other ; and, if true, it stands connected with such future glories as eye hath not seen, ear heard, or has entered into the heart of man to conceive. But should it after all prove false, if there is a future state, the Christian stands as fair a candidate for happiness there as any man ; and if there is no future state, he can sleep as quietly in non-existence as an unbeliever.

Thus, at any rate, the real Christian has much the advantage on his side ; for let the Christian religion prove true or false, still he is safe. But should it prove true, as I have no doubt it will, the case must be far otherwise with the unbeliever ; for the person, who finally rejects it, can have nothing to hope from it. The threatenings of both law and gospel are dreadful, and must fall in their full force upon him.—I am not endeavoring to frighten you into religion, but I sincerely believe it true, and long to have my friend stand on the safe side, by a timely flight from the wrath to come.

I am not writing about the trifles of time, for they will soon be at an end. But eternal happiness or eternal misery are concerns of high importance !

Let me earnestly request you not to decide against revelation too hastily ; the matter is too important to let prejudice have any hand in the decision ; candidly examine the arguments for, as well as against. Many very subtle reasonings are sophistical ; and tho' calculated to deceive if possible the very elect, still cannot bear the clear test of truth. The heart is very deceitful, and it is difficult for us to know ourselves ; and I

I doubt not there are many, who (according to scripture language) do not like to retain God in their knowledge, but have pleasure in unrighteousness ; that are given up to strong delusions to believe a lie.

I ask pardon for intruding so long on your patience ; the importance of the subject is my only apology, and as you and I must soon drop these bodies, let us now lay aside all prejudice, or ambition to support a sentiment, or maintain the ground we have taken ; let us search for truth as the only thing that can do us good, and pray God to help us in the inquiry. I am, &c.

Well doing and evil-doing distinguished and illustrated, in a few brief remarks on Gen. iv. 7.

“ If thou doest well, shalt thou not be accepted ? and if thou doest not well, sin lieth at the door.”

GOD spake these words to Cain. The occasion of his speaking them was this : Cain and Abel bro't each an offering unto the Lord, according to their respective occupations. Cain, who was a tiller of the ground, bro't of the fruit thereof an offering. Abel, who was a shepherd, bro't of the firstlings of his flock. And the Lord had respect unto Abel, and his offering ; but unto Cain, and his offering, he had not respect. The consequence of this difference was, that Cain was wroth, and his countenance fell. This gave occasion for God's saying unto him, *If thou doest well, shalt thou not be accepted ? and if thou doest not well, sin lieth at the door.* To this there could be no reasonable objection. But Cain considered the Most High, as a respecter of persons, in accepting

Abel's offering, and rejecting his. It appears, however, from what God said to Cain, that he was not at all influenced by a respect of persons; but, that Abel did well, in the sense here intended, whereas Cain did not well. It is, therefore, very important to know what constituted the difference, between the offerings of these two brethren. This will enable us to understand that *well-doing*, which is acceptable in the sight of God, so as to distinguish it, from that *evil-doing*, which is not acceptable. It appears, that the former of these does not consist in any acts of mere outward obedience. For aught which appears, Cain did as well, *in this respect*, as Abel; but was not accepted. On this account he was wroth. But Abel did well, and was accepted.

What would otherwise seem difficult, in attending to the case of these two brethren, is rendered quite plain by what the Apostle has said on the subject, to the Hebrews. "By *faith*, Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous; God testifying of his gifts; and by it he, being dead, yet speaketh." The faith, here intended, is doubtless that, without which, the Apostle had just before said, it is impossible to please God. This must be that which is called, in proper distinction from all other, a *living faith*. It is said accordingly, *to work by love, and purify the heart*. God has seen fit to constitute and ordain, yea to promise, that such as exercise this faith, and exhibit the proper fruits of it, should be accepted and saved; and to threaten, that with any thing, which is possible without, they should be condemned and rejected. The reason is

plain; the faith, which is above described, not only implies consistent apprehensions of the character and work of Christ, as a divine Mediator, and the way of acceptance with God thro' him, but a holy union of heart to him; and thence a spirit of obedience unto all his commandments.

We are taught by the preceding remarks, that it is a general rule, in the government of God, to treat mankind according to the state of their hearts, and the motives, by which they are influenced in their treatment of him. If these are holy, involving in them a living faith, men will be owned and accepted. If otherwise, God will reject them, any shew of piety and obedience notwithstanding.

We farther learn, from the foregoing remarks, why faith and unbelief, in the gospel use of these terms, are so decisive of men's characters, and future prospects. Faith, springing up from a new heart, and producing a holy life, implies all the requisite qualifications for the kingdom and enjoyment of God. Accordingly, unbelief implies, that men are yet carnal, sold under sin; that their hearts are at enmity against God, and wholly destitute of that holiness, without which no man shall see the Lord. Such was the character of Cain. Such too are the characters of all unrenewed sinners; whatever motives they may find, for drawing nigh unto God with the mouth, and honoring him with the lips; while the heart is far from him.

We are farther taught, by a view of this subject, that God requireth no unholy services of mankind. He requireth them to do well; but this well-doing implies a living and holy faith; and this faith an obedient and holy temper;

and therefore, a new heart, and a new spirit. For God to require any thing less, would be requiring what he cannot accept at their hands; and what, therefore, cannot be reconciled with his infinite holiness.

It appears from the example of Cain, that the mere external performance of religious duties does nothing, towards mending the heart. Cain bro't his offering unto the Lord; but was still capable of being angry with God, and of hating his brother. His example is only one, among many millions. Multitudes prove, that they are rendered no better, by external acts of obedience, when they find fault with their teachers, and even with God himself, for assuring them, that he requireth truth in the inward part, and that he will regard all which is done with ever so much outward sanctity, as mere hypocrisy and wickedness, when the heart is withholden.

Again; those who think God a hard master, because he will not accept of mere external obedience, in lieu of a believing and holy temper, may see, *that they are going in the way of Cain.* They plead, that they ought to be accepted, when they do as well as they can; whereas they mean nothing more, than doing as well as they can, consistently with a temper of heart, which is at total variance with God, with holiness, and with all the motives which ought to influence their attempts to serve him. They accordingly exhibit the same spirit which Cain did; are of the same character with him; and must expect to meet him, in the same place of torment.

We may see also, in the example of Cain, the nature and grounds

of the dislike, and opposition, which are found in many wicked men, against the true disciples of Jesus. "Not, saith the Apostle, as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." The spirit of Cain was that, which has influenced the persecutors of true religion and its votaries, from the death of Abel, down to the present time.

Finally, we learn from all which has been said, why sinners of mankind must be born again, that they may see the kingdom of heaven. The spirit, which reigns in them, till they have a new heart, and are made holy, is a total disqualification for dwelling in the presence of God, and for uniting in the holy society and employments of the heavenly world. Was Cain a meet inhabitant for that world? Was he prepared, to find a fulness of joy in the presence of God and the Lamb, and from those displays of divine glory, which constitute the heaven of angels, and the spirits of just men made perfect? If in this world he was angry, even to murder, because his own works were evil, and his brother's righteous, what would be his rage, if admitted, with such a temper, into the midst of paradise? It would doubtless prove a *very hell* to him. He would there roam about, like a roaring lion, seeking whom he might devour. But he exhibited the genuine temper of all unrenewed sinners. They are as completely disqualified for heaven, as he was, in the very act of slaying his innocent brother. Pause, reader;—pause, and examine thine own soul, in the light of this subject. If still un sanctified in heart, thou also art going in the way of

Cain! If thou doest well, thou shalt be accepted; but if thou doest not well, sin lieth at the door: and remember, that *the wages of sin is death.*

TROPHIMUS.

[The Editors flatter themselves their readers will be gratified by being presented with Dr. KENNICOTT'S excellent dissertation on the above passage; and as it is perfectly consistent with the preceding writer, they have extracted it from the Notes of the History of Redemption by President Edwards.]

DR. KENNICOTT introduces his hypothesis with observing the different characters and employments of the two brothers: 'Abel was a keeper of sheep, but Cain was a tiller of the ground;' the one, as Lord BACON expresses it, devoted to the *active*, and the other to the *contemplative*, scenes of life.

'And in process of time;' Heb. *at the end of days*; that is, as our author endeavors at large to prove, at the end of the week, on the Sabbath day, possibly the first after they had become the heads of families, and entitled to offer sacrifices, as was the patriarchal manner, each as the priest of his own family—'It came to pass that Cain brought of the fruit of the ground, an offering to the Lord.' It is of importance to be observed, that the Hebrew word rendered an offering, is *mincha*, which Dr. K. explains from divine authority to be an offering of *fine flour mingled with oil and frankincense*, [Lev. ii. 1, &c.] This our translators commonly call a *meat*, but might more properly be called a *bread*, offering. Here our author observes a very singular mode of expression, which he

apprehends elliptical, and supplying the necessary words, translates the passage literally thus, 'Cain brought of the fruit of the ground a *mincha* to Jehovah; and Abel brought [a *mincha*] he also [brought] of the firstlings of his flocks, and of their fat,' or rather, 'of the fittest of them.'—Then it follows—'And Jehovah had respect to Abel, and to his *mincha*; but to Cain and his *mincha* he had no respect.' Now if this translation be just, or the word *mincha* be rightly explained, it necessarily follows that Abel offered a *mincha*, or meat offering, as well as Cain, together with a sacrifice, which Cain did not offer.

The matter, in short, seems to be this, Cain came, like a self-righteous Pharisee, with a 'God, I thank thee,' to the Author of Nature, and the God of Providence. Abel was no less sensible of these obligations, and therefore brought his *mincha* as well as Cain; but being humbled under a conviction of his own frailty and unworthiness, he also brings an animal sacrifice, smites upon his breast, and cries, 'God be merciful to me a sinner.' Not only so, but Abel looked by faith thro' the bleeding type to the great atonement it prefigured: Cain rejected this; and being ignorant of God's righteousness, went about to establish his own.

This representation (which as we said is Dr. KENNICOTT'S) appears to us not only ingenious and just, but has the advantage of being beautifully consistent with the New Testament. Here we see how it was that 'by faith' in the promised seed, 'Abel offered to God,' not only 'a more excellent,' but as the Greek imports, a *fuller*, a *more complete* sacrifice than Cain; and it was on this ac-

count that God had respect, first to Abel, and secondly to his offering. We also learn from this review of the subject, what was the error of Cain, which the apostle Jude alludes to, namely, an enmity against God's method of salvation.

This leads us to remark the different conduct of the two brothers subsequent to their offering. Moses informs us, that 'Cain was very wroth, and his countenance fell,' the usual sign of a base and malicious heart. 'And the Lord said unto Cain,'—condemned to reason with him, probably by means of the divine *Shekinah*—'Why art thou wroth, and why is thy countenance fallen? If thou doest well, shalt thou not be accepted?' Or rather, if thou hadst done well, shouldest thou not have been accepted in the same manner (whatever that might be) as Abel thy brother? 'And if thou doest not well,' or hast not done well—'sin lieth at the door,' the fault is thine.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

YOUR indulgence to a former communication, and a wish to promote the cause in which you are engaged, which much exceeds my ability, has been my inducement to submit to you the following remarks.

WE live in a country which professes the Christian religion. In most of our towns and villages, temples are erected and dedicated to the service of God. Our pulpits are generally supplied with faithful and learned preachers, and custom has ren-

dered it disreputable to neglect their instruction. Public opinion is strongly on the side of religion, and of religious institutions. Infidelity has fewer adherents than formerly. And it may be said with truth, that in no part of our world is Christianity so universally embraced in its purity as in this. Comparatively speaking, this is a land of piety and undissembled virtue.

But there is even here, so much coldness and indifference to religion, as justly to excite extreme regret. While many assent in the gross to the doctrines of revealed religion, they prove themselves utter strangers to its peculiar, its distinguishing features; nay enemies to its true character. If Christianity be true, it is true exclusively, and therefore demands our most solemn consideration, our most serious regard. If the scriptural representation of man be correct, and if his future destiny is to be measured by the life he lives, and by the character he here assumes, how great, how vast the importance of living well; of forming true opinions of ourselves, and of the perfections of our judge, and of dying in his friendship and favor? And yet, on a subject which above all others, might justify anxiety, many are unwilling that any uncommon attention should be bestowed. Their language is, "Do not give yourself any great uneasiness about the state of your soul. You serve an all-merciful God, who is indulgent to human frailty. Be just and honest to mankind, and you will be in no danger. We believe nothing relative to these religious awakenings; they are the offspring of an overheated imagination; the subjects of them are greatly deluded, or greatly hyp-

ocritical. Religion is more rational and manly." To the young, impediments of another kind are thrown in the way of their becoming serious. They are told, they will be despised and neglected if they think on these things. Religion is represented as *wearing a forbidding and gloomy aspect*, as unsuitable to the early period of life; as an austere and unpleasant service, fit only for those who are deprived of other resources of enjoyment. And thus attempts are made, to render men negligent in their highest and most important interests.

They who regard not their own salvation, treat with no indulgence those who do. Concern about our future well being is deemed evidential of weak intellects; and if such concern rises to an high degree, they who are under its influence, are considered as enthusiasts and madmen. But if there be a subject on which we might indulge an excessive anxiety, (or even intemperate zeal) may it not be on this? For what is there in the wide region of human concerns, that in importance bears to be mentioned in comparison with the well being of the soul? Shall he be thought an enthusiast whose attention is excited to things of another world, who is solicitous to secure the favor and friendship of his Creator, and a portion beyond the reach of accident, where storms and sorrows never come; a seat at God's right hand, where flow pleasures without end?

We are sent into being, not to waste away our lives in an unprofitable pursuit after the things of time. This is a life of probation and of trial. In a few days we are off the stage.

Eternity is viewed by us as at a distance. But it is only to be

dead and we are there. We are even now the eye witnesses of the materials which will constitute the last conflagration. If we stay a little longer we shall see the universe in ruins, and the Saviour of the world coming to judgment. And shall we account it folly or enthusiasm, to be preparing to meet that event; as the idle pursuit of weak and ignorant minds? Shall we prepare to live a few years here on earth, shall we guard and protect our lives and our health with so much care, and forget that we are to live forever? Shall we spend our calculations on seventy years, and not remember that we must exist while God endures? Forbid it, O my soul! forbid it heaven!

Need it be urged as a motive to embrace religion, that it contains all which is excellent in the human character? He who is destitute of it, is guided in all his conduct by a principle of supreme selfishness. Could he indulge his pride and ambition; he would lay the universe at his feet. Pride admits of no rivalry, of no competition. Every man who is destitute of a principle of holiness, considers himself as the first, and as the last, whose happiness should be consulted. Such feelings render it impracticable for those who possess them, to live together in peace and harmony. They are the perpetual occasions of strife and contention in private life. They break out into open hostility among powerful and rival nations, overspreading the world with desolation and ruin. They need constant restraint and punishment; but notwithstanding this, & notwithstanding the influence of opinion, and the dread of disgrace, and more than all, notwithstanding, the fear of the wrath to come,

how malignant, how numerous are the instances of transgressions against the rights of mankind?

But where undissembled love to God and our fellow men exists, none of these evils can happen. Were it universal, this whole world would be one harmonious and happy family. He who takes his own place in the scale of being, and who estimates all objects according to their value, never contends for improper distinction, but will do his duty faithfully in that station which providence has assigned him. That restless and unruly ambition, which is the scourge of its possessors, will with him be tempered by sober reason, and moderated by the consideration, that in a little time, all distinctions will be levelled in the dust, and the retributions of eternity be according to his goodness, and not according to the rank he has assumed in life.

Were the things of futurity seen in all their importance, the face of the world would be greatly changed. Every thing would be in motion. The rage of mankind would not spend itself on projects of conquest, or schemes of personal aggrandisement, but the general inquiry would be, *What must I do to be saved?* It is because they are hidden from the view, they are no more regarded. We live in awful stupidity, in impious unbelief. And it is but too true, that unless the spirit of truth do awake us from our lethargy, we shall sleep on, till we awake, alas! in everlasting burnings.

Blessed Jesus, prevent us by thy almighty and infinite grace! Awake us from this sleep of death, and cause that we find no rest, till we find it in thee!

A LAYMAN.

At a meeting of the Piscataqua Association of Ministers, November 8, 1803,

Voted, That the persons following be a committee, to complete the Constitution of the Piscataqua Missionary Society, and do all that is necessary to its publication and requisite to calling the first meeting of the society.

HON. DAVID SEWALL,
REV. JOSEPH BUCKMINSTER,
REV. HUNTINGTON PORTER,
BENJAMIN ABBOT, Esq.
REV. JESSE APPLETON.

Attest,

J. Buckminster, Scribe.

CONSTITUTION.

FOR the increase of knowledge and evangelical piety; for the promotion of the present well being and eternal salvation of men; from a consideration of the great number of those, who are in danger of perishing through lack of vision, among whom the divine word and ordinances cannot be stately enjoyed; from a desire that *grace, mercy and peace may be multiplied to them through the knowledge of God, and of Jesus Christ our Lord*, we, a committee chosen for this purpose, by the *Lower Piscataqua Association of Ministers*, on whom the preceding considerations have made a deep impression, beg leave to lay before the public, the following *Constitution of a Missionary Society*.

Article I. The Society to be denominated, *The Piscataqua Missionary Society*: the Officers of which are to consist of a President, Secretary, and Board of Trustees, not exceeding *seven*, to be chosen annually, by ballot.

II. The Trustees, thus chosen, shall appoint a *Treasurer*,

who shall give bonds for the faithful discharge of the trust, in such sum as the said Trustees shall direct.

III. The President, (who may be chosen from the clergy, or laity) shall preside in the meetings, make drafts upon the Treasurer, according to the directions of the board of Trustees, and act as one of the Trustees, a majority of whom shall constitute a quorum.

IV. It shall be the duty of the Secretary, who is to be one of the Trustees, to enrol the names of the members, to record the proceedings of the Society, to file and preserve all papers and letters committed to his care, to transcribe such as shall be judged suitable, or expedient to be made public; and to be the organ of communication for the Society, in all correspondencies relating to its interests.

V. It shall be the duty of the Treasurer to take the charge of all the property of the Society, from whatever source arising; to exhibit to the Society, at their annual meetings, and to the board of Trustees whenever required, a full and fair statement of all his proceedings, and of the situation of their property; and, at the expiration of the term for which he is appointed, to deliver over to his successor in office, all the Society's property in his hands, or under his care.

VI. Of the Trustees not more than *three*, nor less than *one*, shall be appointed from the laity. Their duty shall be, to procure and examine persons to be employed as missionaries; to issue certificates of their appointment, and give letters of instruction and recommendation; to direct their itinerations; to recal them when expedient; to communicate to

the Society, annually, an account of their missions and success; and also to select books and pamphlets for distribution.—The Trustees shall meet twice a year, and as much oftener as their President shall judge the interest of the institution requires. In the appointment of missionaries, and selection of books, tracts, and pamphlets, for distribution, they will frequently advise and consult with the lower Piscataqua Association of ministers.

VII. The Society shall meet at Portsmouth, N. H. on the *first Wednesday in May* annually, at 10 o'clock, A. M. At the annual meeting, a sermon will be delivered in public, and two preachers be appointed by ballot, for the next year; the second of whom (if the first should not fail) shall be the first for the year next succeeding. The meetings of the Society and of the Trustees to be opened with prayer.

VIII. In all transactions of the Society, a majority shall govern. Additions and alterations of this Constitution may be made, provided the same shall have been *one year* under consideration of the Society.

IX. Any person may become a member of this Society, by subscribing his name to this constitution, and paying to the Treasurer, for the purposes of the institution, *two dollars*.—Each minister, belonging to the Society, will, at any time, admit members on the condition aforesaid. Each subscriber shall be held to pay *two dollars*, annually, to the treasurer, until he shall express, to the Secretary, in writing, a desire of being disconnected; which desire being thus expressed, the membership ceases of course.

X. All monies received by

members, are to be receipted for, and transmitted to the Treasurer; whose receipt is a discharge to the person paying the same.

XI. To preserve and perpetuate the institution, donations or bequests are to constitute a Fund; and one *sixth* part of the Annual interest or proceeds of the fund, thus constituted, shall be added to the Capital.

XII. The accounts of the Society shall be open to the inspection of all, who shall be desirous of examining them.

XIII. At each annual meeting of the Society, the Treasurer shall deliver to the Secretary a list of all donations received; that a Record may be made thereof in the Society's Books.

XIV. In the choice of missionaries, such will be *preferred*, who have been some time settled in the ministry, whose knowledge and experience will afford them greater influence, and who may be serviceable in gathering Churches, and administering the ordinances: but, piety, prudence, fortitude, and a well directed zeal, are esteemed qualities *indispensible* for missionary employment.

DAVID SEWALL,
JOSEPH BUCKMINSTER,
BENJAMIN ABBOT,
HUNTINGTON PORTER,
JESSE APPLETON.

N. B. For the purpose of organizing the Society agreeably to this constitution, a meeting of the subscribers shall be called, whenever their numbers amount to *fifty*; of which notice will be given in the public papers.

AN ADDRESS

To Christians of every denomination.

BRETHREN,

THE religion of Jesus Christ was not, like that of Moses, exclusively designed for any particular place or nation. It is evidently the will of God that his glory, as displayed in this religion, should fill the whole earth. Agreeable to this comprehensive design, was the commission, which the Apostles received from their divine Master: *Go ye into all the world, and preach the gospel unto every creature.*

It is extremely evident, that the gospel, hitherto, is far from having spread to the extent designed: *The kingdoms of this world have not yet become the kingdoms of God, and of his Christ.* It is but a comparatively small portion of the world which acknowledges the Christian religion in any form whatever. But however desirable it would be, that the *Heathen should be given to Christ for an inheritance, and the uttermost parts of the earth for a possession*, there are, at present, many obstacles to such an event, and even to the introducing of the gospel among them, with probability of success. Many, among our own citizens, however, are in a condition to claim Christian charity. In the northern and thinly inhabited parts of New-Hampshire, and in the District of Maine, the means of evangelical instruction are very sparingly enjoyed. In such new settlements, it would perhaps be impossible to enjoy a stated ministry, were it ever so much desired.

Preachers, self authorized, ill informed, of vagrant life, uncertain character, and erroneous principles, availing themselves of these circumstances, rush in among the

scattered settlements, sow the seeds of religious discord, and disaffect the minds of people to a regular ministry; insomuch that, when the inhabitants become sufficiently numerous to enjoy the stated dispensation of the gospel, they have lost their relish for so great a blessing. Thus the way is prepared for lasting confusion and impiety.

To correct and remedy these evils; to propagate the truth as it is in Jesus; to do *something* towards the salvation of our perishing fellow sinners, is the design of the preceding constitution: a design, which, we are confident, will meet the approbation of the benevolent and pious. But we do not possess even the outward means of giving it success. For these, we must resort to public generosity. Those, who are disposed to join our society, we gladly admit, agreeably to the foregoing constitution; and if any are charitably disposed to forward the important design in view, but cannot conveniently become members, or meet with us, we would thankfully acknowledge their contributions.

The motives, by which we are actuated, we humbly conceive to be the following; viz. a regard to the present state of society, and the welfare of immortal souls.

As to the first, we are convinced that no instructions are so powerful to regulate the human passions, reduce human pride and obstinacy, as the precepts of Christ. No man will be so likely to be an upright, peaceful citizen, and to discharge, with fidelity, relative and social duties, as he, whose heart is thoroughly impressed with the mighty doctrines of the Christian faith.

But, secondly, This is not our weightiest motive. We know

that those, for whose benefit our exertions are designed, have immortal souls, which souls must be saved or lost.

In a few years, their probation, as well as ours, will be closed; and how dreadful the thought, that any of them should perish forever, through the want of that instruction, which, with a little exertion on our part, might be afforded them!

Consider, for a moment, what kind of religion that is, which we wish to propagate;—a religion which the son of God came down from heaven to reveal;—for the honor and spread of which, miracles were wrought, and miraculous power bestowed! And if the gospel is of such unspeakable value, as to have been propagated by the *Holy Ghost sent down from heaven*, surely it is worth those endeavors and those sacrifices which we solicit.

The particular times, in which we live, give additional weight to these motives. Violent exertions are making on the side of irreligion. Many are they who avowedly *combine against the Lord, and against his anointed*. They concentrate their strength with determined perseverance. Ought men to sleep, while the enemy is sowing tares? Shall the children of this world *forever* be wiser than the children of light? Is not the salvation of souls as strong an inducement to a good man, as the prostration of moral principle, and the ruin of souls can be, to the wicked?

We derive great encouragement, in our present attempt, from a consideration of the extraordinary exertions to the same purpose, now making, both in Europe and America. “These exertions, saith a respectable wri-

ter, appear to me promising indications, that God is about to accomplish some great and good work among our fallen race." Perhaps the time to favor Zion, even the set time, is come.

Finally : We well know, that *except the Lord build the house, they labor in vain who build it.* We bow our knees, therefore, to the God and Father of our Lord Jesus Christ, imploring that he would smile on our present undertaking, raise up persons possessed of firmness, zeal, prudence, piety, and a sound mind,—give us wisdom to adopt the best measures, and enable us to make such disposal of your liberality, as will redound to the honor of his blessed gospel and the salvation of men.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

IF you judge the following worthy a place in your Magazine, you are at liberty to insert it.

Reflections of a Youth once dissolute, brought to serious consideration.

WHAT is human life ? What a scene of confusion and disorder ? What tumults and anxieties are its attendants ? What troubles—what calamities accompany it ? How momentary are its enjoyments ? how precarious are its pleasures ? How replete with wretchedness ?—What broils and commotions distract mankind ? How are they involved in war and contention ? The history of the human race is stained with descriptions of blood-shed and slaughter. To a reflecting mind, the world exhibits a pic-

ture of misery : it presents few scenes which are pleasing. The man of observation, traces the footsteps of uneasiness and trouble, in almost all the ways of men. Upon a review of my own life, I find it to have been a series of anxiety and discontent. Altho' I have shared largely in what are called the pleasures of life ; altho' my time has been devoted to riot and amusement ; yet I have always been a stranger to real satisfaction and enjoyment. The pleasures of sense have not afforded me that satisfaction which I expected.—I do not meet with success in my endeavors to obtain happiness. The world proves false. It allures only to deceive ; it charms, to afflict ; it captivates, to torment. The enchanting appearance of vice has engrossed my attention, while its effects have rendered me unhappy. I have been a votary of vice ; and the revels of debauchery were my only sources of pleasure. Deluded mortal ! I cannot reflect upon my past life, without the keenest sensations of regret. Every part of it has been a scene of the most sinful dissipation. Vice has been my bosom companion. It reigns in my very nature. It has alienated my breast from every social feeling. It has rendered me callous to the tender feelings of humanity, and deaf to the calls of distress. It has obliterated every principle of benevolence, and corrupted every sympathetic emotion. It has dried the fountains of rational pleasure, and opened the sources of misery.—I cannot expect happiness, when I live contrary to the plain dictates of reason and common sense. I must either relinquish my present course of conduct, and seek happiness in some other way ; or determine to

be wretched. My own feelings coincide with the assertion of scripture, that "the way of transgressors is hard."

I am informed, that a virtuous course of conduct will alone make me happy. My own experience evinces, that a consciousness of internal rectitude, is the greatest source of enjoyment. Virtue has charms peculiar to herself. She attracts, but not to disgust. She beams a delight upon all who come within the reach of her rays. She calms the boisterous passions; but gives energy to every noble sentiment. With maternal kindness she wipes the tear of distress, and cherishes the disconsolate under the burdens of life. In the cup of affliction she mingles the draught of consolation, and pours the balm of comfort into the wounded bosom. She supports in adversity, and tempers in prosperity.—She dispels the gloom of anxiety from the mind of her votary, makes it the receptacle of every generous sentiment, and is a source of rational enjoyment. Her votaries are distinguished for a peace of mind, and serenity of countenance, which never grace the person of the debauchee. They reflect upon the past, without regret, and anticipate the future, without fear. Their whole lives are checkered with a variety of the most pleasing scenes. Their conduct is the effect of the purest motives, and the noblest intentions. They administer relief to the disconsolate, and afford protection to those who need it. Society is benefitted in consequence of their pious exertions. The virtuous part of mankind, are the ornament and support of the community. With the strictest propriety they are denominated "the salt of the earth." Vice blushes

in their presence, and acknowledges her inability to make men happy.

Such are the effects of virtue, that lost to his own interest must be that man, who does not embrace it. The life of the virtuous, and that of the vicious man, form a perfect contrast. While the former is happy in doing acts of munificence, the latter is miserable in endeavoring to happiness himself. The one has a fountain of enjoyment in his own breast; the other a fountain of misery. Such being the different conditions of the virtuous and vicious man, shall I any longer be the companion of the latter? Is it not time to renounce my present course of conduct, which leads directly to ruin, and pursue one which will tend to make me happy? The pleasures of sense no longer afford me satisfaction. I am sick of a vicious life. Besides, I have still more urgent motives for living a virtuous life. There is a future state. After all my endeavors to disbelieve Christianity, and exertions to bring it into disrepute, it still is, and will remain a reality.—Has not my past disbelief of it arisen rather from a wish to have it a falsehood, than from a conviction that it is? Is it not, at least, disingenuous to reject a system as false, which comes with so much evidence as that does; till I have more thoroughly examined it? But whenever I have examined it, I have been more secretly convinced of its truth; so much so, that I can have no doubt of its being a reality. It comes with all the evidence I can rationally wish; and to reject it in the face of so much testimony, is arrogance, is unreasonable. If then the Christian system is true; if

the wicked will be punished, while the righteous will be rewarded; what will be my condition in a future world? Can I expect the approbation of my Maker, when I have lived contrary to his express commands? I certainly cannot. I cannot escape the awful retributions of eternity. I must die. I do not expect exemption from what is common to mankind. Death is an important change; it will introduce me into an unknown world—into an untried state of existence. The closing scene of life will be interesting. When I am stretched upon the bed of death, when the physician has bidden me adieu, and my friends are watching for the parting gasp; what will be the situation of my soul? Shall I then look forward with joy, or with sorrow, into that unknown world? How shall I then wish that I had lived the life of the Christian? How shall I wish for his lamp to illumine my path into the invisible state of being? But if, on entering the world of spirits, I should find that I am lost forever, what rending thoughts will agonize my tortured mind? How should I wish that I had never been born? With what curses should I load my existence?—My present life is short; when compared with that which succeeds, it is but a point. It is but the morning of my existence. I shall soon be housed in the grave, and my soul appear before the tribunal of heaven, to receive a sentence for eternity.

These are realities. They are not the fictions of an idle fancy, or the whims of a disordered brain. They are scenes, which will be infinitely important; and to neglect preparation for them, indicates an awful degree of insensibility. To

prepare for death, ought to be the great business of living. I am now beginning the career of human life. I am commencing a course of action, which will be followed by everlasting consequences. Upon my conduct in the present world, depends my felicity in another. And how infinitely important, that it be such as to meet the appropriation of my Judge? The Saviour of the world told one who came to him, that he could not be saved, unless he was born again. The practice of vice will inevitably land me in the world of despair. I must change my course of conduct, or perish forever. I have every inducement to live a virtuous life. My peace and comfort in the present world require it, and everlasting happiness or misery will be the consequence of my conduct here. If I relinquish the paths of vice, and betake myself to the practice of virtue, I shall never have occasion to lament it. Not an instance occurs in the long annals of history, of one who regretted that he had lived a virtuous life. But thousands of the wicked have gone out of the world with the most painful reflections, wishing that they had lived the life of the Christian. I am convinced that true religion, if I can attain it, will carry me through life in peace. She will enable me to bear up against its troubles, will approach the bed of my last sickness, and inform me that my pangs are but for a moment, and will lighten my path into the world of glory.

Such being the blessed effects of a virtuous life, both in this, and a future world; I will no longer tread the destructive paths of vice. I will renounce a wicked world, and devote myself to the service of my God. I shall delight in the

ways of virtue, because "they are ways of pleasantness and peace." I shall not envy the debauchee his unlawful pleasures, nor wish to be a partaker in his vices. Of the innocent amusements of life I may partake as largely as he, and shall enjoy them with a better relish. But, knowing that vice leads directly to ruin, I shall not have occasion to regret, that I cannot win at the gaming table, revel in debauchery, and be the first in midnight carousals; but rejoice, that I have something, which will afford me more permanent satisfaction in this world, and secure me eternal felicity in another.—With these prospects in view, I shall pass through life agreeably, I shall close it in peace; I shall make my entry into the world of spirits with joy, and my arrival will be hailed by the acclamations of the blessed.

HENRICUS.

POETRY.

COMMUNICATED AS ORIGINAL.

The comforts and hopes of the Gospel.

1. JESUS, thy children here below
Thy love by sweet experience
know:

Faith in thy word thy glory sees,
And lives upon thy promises.

2. Sometimes while prayer employs our
tongues,

Or while to thee we raise our songs,
Thy smiling face unveil'd appears,
And pleasure banishes our fears.

3. Sometimes while sitting round thy
board,

We taste the bounties of our Lord,
On wings of love our spirits rise,
And heav'n begins below the skies.

4. Yet oft a gloomy, tedious night
Hides our Beloved from our sight;
Bereft of all our joys we mourn,
Till thou, our Morning Star, return.

5. With longing eyes thy throne we
view,

Fain would we bid this earth adieu:
We would from flesh and sin be free,
And dwell forever, Lord, with thee.

6. When shall that day, blest Jesus,
come?

When wilt thou take thine exiles
home?

Oh, when shall angels bear away
Our weary souls to endless day?

7. Roll on in haste, ye mournful years,
Till God shall wipe away our tears;
Then on our dear Redeemer's breast
We shall enjoy eternal rest.

ASPASIO.

Donations to the Missionary Society of Connecticut.

		D. C.
1804. March 7.	Jemima Hubbard, Glastenbury, - - -	2 0
9.	A Stranger from State of New-York, - - -	1 0
28.	Rev. George Colton, Bolton, - - -	20 0

Dolls. 23 0

T H E

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. IV.]

MAY, 1804.

[No. 11.]

[The following piece was written
by BENEVOLUS.]

A Dissertation on Family Prayer.

TRUE religion is the duty, and forms the defence, of man. While Christians are commanded to take to themselves the whole armor of God, they are directed "to pray always with all prayer and supplication in the Spirit." The scriptures inculcate the duty of maintaining at all times a frame of mind which is friendly to devotion, and which will utter itself in the various kinds of prayer, as duty requires. Supplication is to be made *in the Spirit*, or with a humble reliance on the influences of the Holy Spirit, who can help our infirmities, and teach us to pray aright.

It is common to all who acknowledge the existence of a Deity, to fly to him as supplicants in seasons when they feel themselves to be in great danger, and despair of help from an arm of flesh. When the Lord sent out a great wind into the sea, so that the ship in which the prophet Jonah was sailing, was like to be broken,

VOL. IV. No. 11.

"the mariners were afraid, and cried every man unto his God." It is a plain dictate of natural religion, not only that we ought to look to God for help in a time of trouble, but that we ought also to ask him for favors which we need, and return thanks unto him for those which we have received.

To learn the nature of that prayer which is acceptable to the only living and true God, we must have recourse to the revelation which he hath made of his character and will in his holy word. By this we are taught, that acceptable prayer consists in pouring out the desires of our hearts to God, for things which are agreeable to his will, in the name of Christ, with a confession of our sins, and a thankful acknowledgement of divine mercies. This is the only kind of prayer with which any gracious promise is certainly connected. All who pray in this manner will be heard of their Father who is in heaven, and will receive according to the ultimate desire of their hearts; which is, that God may be glorified in and by them, and by all creatures and events. Praying

D d d

souls will not be sent away empty, nor will one of them be shut out of the New Jerusalem.

Prayer may be considered under two general heads, *secret* and *social*.

Secret prayer is made by an individual when retired from all his fellow-creatures. God and himself only are privy to the performance. If one in the performance of this duty, strives to give notice of it to others, he discovers a proud, pharisaical temper. Matthew vi. 5, 6. "And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet; and, when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly." Secret prayer is of high importance. When it is maintained according to its nature and design, the soul is in a healthy and prosperous state. How often have Christians confessed, that their declensions could be traced back to the neglect, or coldness, of closet duties?

Under the general head of secret prayer is to be classed *ejaculatory* prayer. This consists in a secret, informal pouring out of the heart to God; either when the subject is at labor or at rest, alone or in company. Devout persons often lift up their hearts to their Almighty Friend, in a way of adoration, or confession, or petition, or praise, as occasions occur. Their meditations naturally run into some part or other of prayer, without any formal attempt to collect their thoughts. The ob-

jects around them bring their divine Author to mind. A sense of their sin and danger, and of mercies received, engages them without the formality of words, to adore, confess, supplicate, and to offer thanksgiving. They pour out their hearts to God in groanings which cannot be uttered. This kind of prayer is very well understood, and is practised much, by persons of eminent piety; hence they are said to *pray always*.

Social prayer implies the union of two or more persons in the performance of the duty. The language used is supposed, in general, to be the language of the number engaged. This duty may be performed either in the family, or in the house of God, as well as on many other occasions. Should each member of a family, or of a congregation, utter no word, or give no well known sign to each other, of their thoughts, in their devotion, their prayer would be of the secret or ejaculatory kind, though they were all gathered in one place, and each one poured out his heart to God. In social prayer, some one person leads with an audible voice, or all present pronounce with their lips a form of prayer in which they are agreed. Social prayer cannot be performed in the way in which the other kinds are, which have been mentioned.

The design of this dissertation is to consider particularly, *Family Prayer*; and to urge its importance. I shall pursue the following method, in discussing the subject.

I. Show that family prayer is a reasonable and scriptural duty of great importance. And,

II. I shall consider some of the objections which have been bro't against family prayer.

I. I am to attempt to show that family prayer is a reasonable and scriptural duty of great importance.

By family prayer is meant, prayer offered up in the audience of all the members of the family, by the head of the family, or some person under his direction. To this is supposed to be added the daily reading of the holy scriptures, in the hearing of those who are called to join in the devotion. I have stiled this duty a *reasonable*, as well as a scriptural one; because it is capable of being clearly shown to be a reasonable service, and is a subject of rational demonstration. This duty is an *important* one. It is not to be classed with paying tithe of mint, and anise, and cummin; but is to be reckoned among the weightier matters of the law.—The duty of family prayer may be argued,

1. From family trials. We have troubles in the present state which imply society; or that a number of persons is involved in them at the same time, and in connexion with each other.

Families do not remain long without family trials. It is highly proper that under these they concur in heart and voice in addressing the Infinite Majesty; praying for the removal of the evils which they feel, deprecating those which threaten, and humbling themselves under his mighty hand. Are not those who are called to weep together, called upon by divine providence to unite in carrying their burdens to the throne of grace? Is there not something which shocks every reflecting mind, in beholding dangerous sickness in a family, and which, while it spreads and threatens desolation, does not excite the head of the family to look to God for help, by praying

before his household? Surely, all will join in saying, there is not the fear of God in that house. If his name were revered under that roof, we should hear the voice of supplication in this day of distress.

This familiar view of the duty of family prayer from family trials, furnishes an argument for the constant support of social worship in every family. It is unknown when trouble will come. We ought to be prepared for it at all times. We cannot be in a proper frame to meet it, without the spirit of devotion. God is to be worshipped by us in a social, as well as in a private manner, be our circumstances prosperous or adverse. This leads me to argue the duty of family prayer, from,

2. The reception of family deliverances and mercies. Some of the greatest blessings of life are of a domestic nature. There is something very beautiful and striking in the apparent union of families, after the reception of deliverances and mercies, in offering praise to their Creator, Preserver, Benefactor and Redeemer.

The duty we are now considering, has appeared so plain and reasonable, that even the Pagans have had their household worship. However erroneous their notion of household gods is, and however absurd is their theology at large, yet from their conduct in carrying worship into their houses, we may infer that family prayer is an obvious dictate of the light of nature. The heathens who offered thanks to the images under their roofs, will rise up in judgment against those who, under the light of divine revelation, refuse to pay homage, with their families, to the only living and true God; whose loving-kindness they ought

to shew forth in the morning, and his faithfulness every night.

After the deluge, we find Noah with his family erecting an altar unto the Lord; for the purpose of not only offering family prayer, but family praise, for delivering them from the deluge which swept away the inhabitants of the old world at large. (Gen. viii.) After Jacob returned from Padanaram, he "said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments. And let us arise, and go up to Bethel, and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went." (Gen. xxxv. 2, 3.)

These instances, with others which might be adduced from sacred history, prove the duty of family worship. The altar of praise was an altar of prayer, at which the families of Noah and Jacob united. Instances are daily occurring in which families are required to unite in rendering thanks to God for deliverances and mercies. This duty implies family prayer.

3. A third argument to enforce the duty of family prayer, may be taken from the hopeful good influence which it may have on the youth in families. Most households are made up of a majority of young persons; and it is rare to find a family without a child or a youth in it. In the morning of life, the mind receives a direction, even on moral and religious subjects, which is seldom lost. Hence it is of the greatest importance that the first impressions be good, or favorable to a pious course of living.

While the young behold the

heads of families devoutly calling on God, morning and evening, confessing their sins, asking forgiveness through the Mediator, petitioning for favors for themselves and others, and offering thanksgiving for benefits they have received, there is certainly, according to experience, much more reason to hope that their minds will be seriously impressed with these subjects, than though they never heard a prayer uttered in the house of their education. We acknowledge that the hearts even of the most profligate are in the hand of God, and that he can by his Spirit take one from a synagogue of Satan, and make him a member of his own family; but this fact furnishes no argument against parental fidelity, nor does it diminish the obligations of heads of families to train up those committed to their care in the nurture and admonition of the Lord. The ability of the Most High is not the rule of our duty, but the word which he hath given to us. By this, as well as providence, we learn, that a pious education has a strong tendency to form the mind to a wise and good course. While the members of families hear the heads of them praying, from day to day, for the sorrowful and the afflicted, the rich and the poor, the high and the low, the righteous and the wicked, the church and the world, and for their souls in particular, is it not much more probable that they will feel the worth of gospel salvation, than if it were not in that solemn manner set before their minds?

4. The duty of family prayer may be inferred from its tendency to prevent openly vicious practices from being allowed in houses. There are some vices which throw

families into such disorder as to prevent a regular arrangement in any thing, and consequently shut out seasons of collecting for devotion. Let much of the night be spent in gay company and vain amusements, evening prayer will be omitted, and so also will prayer in the morning; because this will be consumed in sleep to make up for the loss of rest in the proper time. Besides, when animal nature has been exhausted by amusements, a torpid and careless frame of mind usually follows, which is very remote from a disposition to call upon God.

Can we believe that houses of riot, profaneness, gambling, and debauchery, would continue to be such, if God's name were invoked in them, both morning and evening? Let those who have kept such houses, set up the practice of family prayer, and continue in it, and they will find a revolution in the manners of their domestics, as well as in themselves.

5. The duty of family prayer, may be argued from its tendency to propagate piety from one generation to another. We are justified in this conclusion from experience. We find many more instances of praying families where the heads had been trained up in houses of prayer, than among those who had been educated in a different manner. We also find many more pious persons descending from such families, than from those of the opposite character.

Sons of Belial have, indeed, been seen to arise out of religious families. It has been observed of such, that they are uncommonly abandoned to wickedness: This affords good evidence of the worth of the means which they had enjoyed. No one ever becomes very abandoned unless he abuses the

best means, or resisteth very clear light. This observation will be found to apply, with very few, if any exceptions, to the profligates who have been educated in a land of gospel light. We conclude from it that family prayer has a strong tendency to hand religion down to future generations; and that to be a member of such a family ought to be esteemed a high privilege. Would it be fair reasoning to conclude that there was no benefit to be derived from membership in Christ's family when he was on the earth, because there was a Judas among the twelve?

6. As we advance in the present subject, an allusion will next be made to a few scripture passages which imply the duty of family prayer.

A fair argument in support of the duty which we are now considering, may be drawn from the morning and evening sacrifices under the law. (Exodus xxx. 6, 7.) Aaron was directed to burn incense on an altar made for that purpose, every morning when he dressed the lamps, and when he lighted the lamps at evening. This was stiled a perpetual incense before the Lord throughout the generations of the children of Israel. That this kind of offering was to be accompanied with prayer, is plain from Luke i. where it is declared that while Zecharias was burning incense in the temple of the Lord, the whole multitude of the people were praying without.

There is great propriety in offering prayer to God in our families, morning and evening; because these introduce the two principal divisions of the day. When the day commences or opens with the morning light, it appears highly becoming, that we return thanks to God for our preserva-

tion during the hours of sleep and of darkness, and that we ask for the divine care, direction and support in the business, and amidst the temptations and dangers of the day. When the light disappears, it is equally proper, that we render thanks to our kind Benefactor for the mercies and deliverances experienced through the hours of labor and care; and that we look up to him for his protection through the defenceless hours of slumber, as well as during our wakeful moments.

It has sometimes been asked why family prayer is not to be statedly performed three times in a day from the words of the Psalmist. Psalm lv. "Evening and morning, and at noon, will I pray and cry aloud; and he shall hear my voice." To this it may be answered that it evidently appears, that the Psalmist refers to secret prayer in this place, and to no other kind; as will be plain to any one who examines the contents. It is also plain that the Psalmist uttered the resolution just mentioned in a time of trouble, when it is altogether suitable that the people of God should look to him by prayer continually. Daniel when the Jewish church was in captivity, prayed and gave thanks to God three times a day. (Dan. vi. 10.) Peter, amidst the labors and the dangers which he was called to perform and endure, retired for prayer about the middle of the day. (Acts x. 9.) It is said that the more devout among the Jews used to retire for prayer at noon, as well as in the morning and in the evening. The same practice is said to have been observed among the primitive Christians. But it does not appear that the divine law required it; or if we supposed that it did re-

quire it, the kind of prayer practised, morning, noon and night, was secret and not social prayer. Hence no argument can be drawn from it that family prayer is to be performed in a stated manner, except in the beginning and the close of the day.

The evidence in support of family prayer is increased when we attend to the commendation given by the Almighty to Abraham, the resolution of Joshua, and the practice of David. Jehovah testified concerning Abraham, "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." (Gen. xviii. 19.) Joshua resolveth, "As for me and my house, we will serve the Lord." (Joshua xxiv. 15.) When David attended on the joyful occasion of bringing the ark into his place, and after he had finished the offerings made at that time he "returned to bless his household." (2 Samuel vi. 20.)

From the divine attestation given to the renowned Patriarch, from the resolution of Joshua, and from the practice of David, we can incontestibly prove that family religion is sanctioned by the authority of God. Can we have any idea of social religion without social prayer? All will grant who profess to believe the bible, that social prayer belongs to public worship. How then is it possible to exclude social prayer from the family, when this last is only a smaller assembly than that which collects at the house of God?

But a greater than Abraham, Joshua and David is here. Jesus Christ, the Son of God, hath ap-

peared in the flesh, and hath inculcated family prayer by his example. Often do we find him taking the particular disciples who composed his immediate family, aside from the multitude, and praying with them.—The

7th, and last argument which I shall adduce in support of the duty which has been urged, shall be taken from the passage recorded in Jeremiah x. 25. "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name." Those families cannot be considered as calling upon God who do not pray to him in a social manner. We read their doom. The wrath of God will be poured out upon them. If they remain in their prayerless state, it may be expected that they will, if they do not already, hold all serious religion in open contempt, and that they will go from bad to worse until it shall be awfully verified in their punishment that the curse of the Lord is in the house of the wicked.

Having attempted, in a brief and plain manner, to show that family prayer is a reasonable and scriptural duty of great importance, I proceed,

II. To consider some of the objections which have been brought against it.

OBJECTION I.

"I don't think it to be worth while to attend to family prayer, for it is an old custom handed down by tradition."

In reply, I would observe, that family prayer is an old custom. It is coeval with the existence of godly families. But what objection can lie against the practice from its great antiquity? Is it a bad or a foolish custom because it is an old one? Will you who

make this objection, consider the antiquity of any practice as a sufficient reason for rejecting it, unless in religious concerns? The use of money in commerce is very ancient. We find it as far back as the time of Abraham. Will you refuse to receive money for the property which you sell, because it is an old custom? Will you neglect to till your ground, or to plow and sow, because it is an old custom?

The other part of the objection is, that family prayer is "handed down by tradition." The word tradition is used in a good as well as in a bad sense in the bible. That it is often used in a bad sense, no one will deny who is much acquainted with the inspired writings. Paul exhorteth the church in Thessalonica as follows: "Brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." (2 Thess. ii. 15.) Here the word *traditions* is used in a good sense. In order to determine whether any thing which is a matter of *tradition*, be good or bad, we must determine from whom it cometh. If it is of human origin, it has no claim to bind the conscience, but if it cometh from God, it is obligatory upon us. I trust that it has been made to appear that family prayer is of God, and that therefore it is handed down to us from him. Let not the objector, therefore attempt to shield himself in his neglect, by urging that family prayer is an old custom handed down by tradition.

OBJECTION II.

"Some pray in their families who practise evil in their lives, and therefore have no proper sense of the duty which they profess to perform."

Reply. There is no one, whether he pray or not, who does not practise evil. There is not a just man upon earth that doeth good and sinneth not. When we charge our neighbor with having no proper sense of what he is doing while in family prayer, we ought to be cautious lest we be guilty of the rash judging which is condemned in the scriptures. A disposition to suspect the sincerity of every one we meet, does not discover a good temper in us.

But let us suppose the worst which the objector can intend—which is, That some praying heads of families are false to their engagements, and fraudulent in their dealings. What relief can you prayerless heads of families find here? It is a melancholy fact that the best things in life have been perverted to bad purposes by wicked men. What does this prove? Not the badness of *the thing* perverted, but the badness of *the man* who is guilty of such abuse. Should your hypocritical neighbor go on to hell after all his seeming devotion, what relief will this afford you, when you must give account of yourself to God? Will you dare plead then the hypocrisy of others, to save you from the condemnation of the prayerless? Remember that each one is to be judged in the next world according to his own character, and not according to the character of another.

OBJECTION III.

“Most around me neglect family prayer; I cannot therefore endure the singularity or the scoffs with which I shall be viewed and treated, if I set up the practice.”

Is it indeed so, that irreligion generally prevails in your neighborhood? Make an effort to stem the torrent of iniquity. Distinguish

yourself as Noah did in the old world, and as Lot did in Sodom. You may be instrumental of reforming others by your example. A few religious families generally strike a damp upon the loose who are near them, and check them in their career.

But if you should meet with reproaches and sufferings for righteousness' sake, you will have the approbation of your own consciences, and what is infinitely greater, the approbation of God. If you are called to be singular in the ways of piety, and if you meet with scoffers every day, the period will soon come when you shall receive a glorious reward in heaven, and when hypocrites, unbelievers, mockers, and cavillers of every kind, will be filled with shame, and held up as objects of everlasting contempt.

OBJECTION IV.

“I am so diffident that I cannot lead in family prayer.”

The diffidence of which you complain is a difficulty which most labor under, in their first entrance on this duty. If you labor to overcome it, you will find it to decrease. It will diminish by a continued course of praying. Endeavor to set the fear of God before your eyes; which can carry you above the slavish fear of man. Be fervent in your supplications to Him who helpeth our infirmities, and you will rise above overwhelming discouragements in addressing the throne of grace.

OBJECTION V.

“I have no gift in prayer, and therefore must be excused from leading in family devotion.”

Reply. Placed as you are at the head of a family, be suitably affected with the thought of neglecting to seek God with your household. Consider also that

prayer is not acceptable from the terms in which it is clothed, but from the temper of the heart which the supplicant possesses. Further, you may be able to pray in a manner which is for the edification of your domestics, though you are not for the edification of a large assembly. I do not believe that the objection arising from a want of gifts, ever prevented the head of a family from maintaining social prayer in his house, when he was really roused to a sense of his duty.

It is granted that all good men are not equally gifted in prayer. But those of the smallest gifts may perform to the edification of their families, by treasuring up in their minds the prayers uttered in the scriptures. I know that some persons are offended with a proposal of any kind which countenances a form of prayer. But their objection is groundless. If they object against confining public bodies to a set form of words; prescribed by the authority of the church, they, in that case, stand on good ground. But the case before us is of a different nature. This only respects the case of an individual who is deficient in the gift of prayer, and is laboring to remedy his deficiency by laying up in his mind the adorations, confessions, petitions, thanksgivings, &c. recorded in the book of God.

A man may use the same words in his prayer continually, and yet pray with the spirit. He may vary his language in every prayer, and yet may not be acceptable to God. Our Saviour did not direct his disciples to lifeless prayers, and yet he gave to them a form of prayer, or a summary of the petitions which they were daily to offer up to their heavenly Father. Jesus Christ, when in his agony

in the garden, repeated a former prayer in the same words. We know that he was heard; and therefore may conclude that a mere man may be acceptable to God, though he be confined in his devotions to a form of words.

The objection against family prayer from a want of gifts, it appears, is not insurmountable; and it is hoped that no one will dwell upon it; so as to prevent his compliance, with a reasonable, scriptural and important duty.

OBJECTION VI.

“I am an impenitent sinner.—The sacrifice of the wicked is an abomination to the Lord: I cannot therefore in conscience pray to God by myself; far less can I consent to lead in the devotions of others, as in family prayer.”

I suppose, my friend, that you feel yourself to be strongly fortified by an objection which is in the mouths of many at the present time. I shall not be able to drive you from your imaginary strong hold, unless God by his spirit speak to your heart.—I request you to consider the following things,

1. If the plea of impenitence will avail to excuse you from prayer, it will excuse you from the performance of every other duty; and should you remain impenitent to the day of your death, you will be found without guilt. Your plea for the neglect of prayer proceeds on the ground that you do not think yourself to deserve punishment. What an awful state are you in, while contending with God?—The consideration that you are an impenitent sinner, furnishes a strong argument for seeking God by humble prayer, as well as in the use of other means, that you may obtain mercy.

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2. You act inconsistently with yourself. You restrain prayer before God, because you are an impenitent sinner. Why do you not stop plowing? The plowing of the wicked is sin. Why do you eat and drink, since you are commanded to do these, and whatever you do, to the glory of God? If you do not perform the common offices of life out of a supreme regard to the divine glory, you sin in the performance of them. Why are you so much afraid of sinning against God in prayer, while you have no fear of it in so many other things, in which you are equally commanded to seek his glory? Would you, if your house was on fire neglect to extinguish the flame because that you are an impenitent sinner? Oh! be assured that you are travelling in a crooked path, and that a deceived heart has turned you aside. While you are, every moment, in danger of hell-fire, you flatter yourselves that you must not pray to God for escape; and that any thing is a duty rather than attention to the concerns of your soul.

3. You have not that reverence for God which you may suppose you have, while you urge a scruple of conscience against praying to him. If you had a true reverence for God, how could you presume to use the gifts of providence without asking his leave? You do use them in this manner, while you neglect to pray to God. You neither acknowledge his hand in any thing, nor ask of him a blessing, nor his leave to use any thing in your prayerless state. Does such conduct as this evidence a reverential fear of the Most High? Are you impelled to such behavior by a tender conscience?

Suppose a neighbor of yours

comes to your granary before your eyes, and takes from it bread-corn for himself and family, and should reply to your expostulation, "I can't in conscience ask you for it, but the grain I must have;" would you think that he conducts as he does from a scrupulous regard to your character? Or, suppose he takes your horse and rides to a distant town, and pleads, when you call him to an account, that he could not in conscience ask you for the loan of your beast, would you not either think him to be a deranged man; or under the influence of a very corrupt disposition? Now apply the case of your neighbor to yourself. The earth is the Lord's and the fulness thereof, the world and they that dwell therein. The beasts of the field and of the forest, and the cattle upon a thousand hills are his. They are his in the strictest sense; as he is their Creator, and constant preserver. He openeth his hand and satisfieth the desire of every living thing. Creatures cannot be *yours* only in a very limited sense; but they are the Lord's in the highest sense possible. You are daily using some or other of the creatures of God, for your subsistence and comfort; and are, as a prayerless man, neither asking his leave to use them, nor his blessing in the use. How is it that if your conscience be so tender that you cannot ask leave to take the blessings of providence for your use, that your conscience will so quickly permit you to lay your hands upon them without paying any acknowledgment to their divine author? How does it happen that conscience is so tender in the one case, and so unfeeling in the other? We should certainly think that a man who scrupled to ask another for a fa-

ver, would equally scruple to take for his use what he wished for, without asking leave. How astonishing is the blindness of man in the concerns of religion ?

4. Prayer, whether of the secret or social kind, is not, like some other duties, limited to qualified subjects ; but the performance of it is enjoined upon all men without delay. A person cannot be admitted to the Lord's Supper, according to divine rule, unless some character be formed in him which constitutes his next or immediate right. He is, for instance, to have knowledge to discern the Lord's Body, and is to examine himself as to his motives, before he comes to the communion table. But prayer does not suppose a good character previously formed, any more than reading the Bible, and an attendance on public worship. The impenitent sinner therefore, may be called upon to pray as his next duty, be his present character what it may.

Should you feel alarmed, as many impenitent sinners have done, your scruples of conscience would instantly vanish. You would, while you realized that you sinned in every thing, be engaged in prayer, both in your closet and family. Rest not upon an excuse which will, sooner or later, give you unspeakable pain. Act the rational part of those who daily call upon God.

Impartially and seriously review the remarks which have now been offered to convince you of your duty, and to remove your objections. May you be excited to the practice of family devotion, by arguments drawn from family sorrows and joys, from its benevolent tendency towards your domestics, in encouraging piety,

and discountenancing wickedness—from its tendency to hand religion down to the succeeding generations, from facts recorded in scripture relative to the conduct of men highly approved of God, and from the example of Christ in particular, in praying with his family. To these, add the dreadful state of families which continue prayerless thro' life. Upon them the Lord will pour out his fury, and cause them to feel the bitter fruits of their wickedness.

The objections which have been brought against this duty can have no weight with a serious mind. Heads of families will not, if they act rationally, be deterred from the duty, because it is an old custom handed down by tradition—because some who pray in their houses appear to have no proper sense of what they are doing—because many live in the neglect of the duty—because they are diffident in their make ; and because they have not the best gifts, and are destitute of grace in their hearts. These objections, with all others which may be brought, will vanish like the shades of night before the approach of the morning sun, when God shall set your sins in order before your eyes.

You stand, my friends, in an important relation to posterity. It will be remembered of you while your name is preserved among the living, whether your house was a Bethel, a house of God, or a house of Belial. Which of these reputations do you wish to leave among the living ?

Suppose a son of yours, settled in family state, should be seized with dangerous sickness, his fears of future misery should be alarmed, and he should thus address you : “ My father, I lived with you from infancy to manhood ;

but I never heard a prayer from your lips. I felt encouraged by your example to set out in the world without prayer. I have been setting the same example before my little ones which you did before yours. But now I tremble at the consequences. Permit me, my dear parent, to speak plainly — I greatly fear that you and I have the blood of souls to answer for by our neglect. Oh, let us repent and reform without delay, and seek a pardoning God for mercy."

Would not such an address cut to the heart the prayerless Father, who is not dead to all tender feelings? Avoid all occasions hereafter, I entreat you, of laying yourselves open to such reproofs from the lips of a dying child. Begin family prayer without delay. If you neglect this duty any longer, Satan will take advantage from it, and will by himself and his emissaries, labor to prevent the performance of it in any future period of your life: Look to God for help. Confess to your domestics your sin in living without prayer heretofore, and tell them, that you are resolved by divine grace to reform. Be engaged in the duty, which has been urged, and you will find that ten thousand difficulties will vanish. Take unto yourselves the whole armor of God. Pray always with all prayer and supplication in the Spirit, and watch thereunto with all perseverance.

Let those who maintain family prayer, be encouraged to continue in the practice, with as few interruptions as possible. In your devotion guard against all ostentation on the one hand, and against cold formality on the other. Let your morning and evening sacrifices be performed in a manner which shall

best tend to impress your own hearts and the hearts of your domestics. Instruct your households in the doctrines and duties of revealed religion, while you are praying with them from day to day. Enforce your endeavors by a holy example.—Remember that without faith it is impossible to please God. You must have the power as well as the form of godliness, or you will perish, after all your exertions to maintain order in your houses. Adopt the resolution of David, (Psal. ci.) "I will sing of mercy and of judgment: unto thee O Lord will I sing. I will behave myself wisely in a perfect way. Oh when wilt thou come unto me? I will walk within my house with a perfect heart." May you have such members of your households, as that you may be enabled to enjoy a little resemblance of the family in heaven, while you are pilgrims and strangers on the earth; and may all those blessings come upon you, which are promised to the habitation of the just!

QUESTION. Do saints ever lose any degree of grace, or sanctification? Or, Is grace in saints ever diminished, so that a less quantity is now possessed, than at a preceding period?

THIS being among the doubtful subjects, it does not become us to decide positively upon it; yet evidence, perhaps satisfactory, may be produced that saints never lose any, not the least degree, of that sanctification which they have attained. This is a subject on which revelation only is to be consulted, and the evidence from revelation is to be obtained from two sources.

1. Positive assurances or declarations, that holiness in saints shall be progressive. It is said, Job. xvii. 9. *The righteous shall hold on his way.* This is equal to a positive declaration or an absolute promise, that the righteous shall maintain his degree of grace, or the progress he hath made in the way of holiness or life. If he doth not this, if the quantity or degree of grace in him be diminished, at that time, he doth *not hold on his way*; but reclines, and his movement is retrograde, rather than progressive. It is added, and he that hath clean hands shall wax stronger and stronger. This also asserts an increasing or constant improving, which is inconsistent with a declining state. It is said, Psa. lxxxiv. 7. *They go from strength to strength.* If this relates primarily to saints, equally with the other, it asserts that progressive improvement of grace with which the diminution of it at any time is incompatible.—If it described the collection of the tribes of Israel from their respective residences, to solemnize the feasts of the Lord, or of individuals, to attend his worship in Jerusalem, and this were typical of the collection of the numerous communities, or individuals of his people, from the four winds of heaven, in his holy hill of Zion—it teaches, that saints in their pilgrimages are continually progressing toward that better country, as the tribes of Israel progressed in their journey to Jerusalem.—It is said, Isa. xl. 31. *They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, run and not be weary, walk and not faint:* All which expressions imply that constant progress in holiness with which the diminution of sanctification, in any de-

gree, is totally inconsistent. Let us now consider the other source of instruction,

2. That of comparison or similitude.—As the similitudes which represent the nature and state of grace are numerous as well as various, let it suffice only to refer to them, or produce the scriptures which contain them. The parables of the mustard seed, and leaven cast into meal, are probably designed to represent the nature of grace in the hearts of saints, equally with the progress of Christ's kingdom in the world. In Prov. iv. 16. grace is compared to a shining light which shines *more and more* until the perfect day.—Isa. xlv. 4. *They shall spring up as willows by their water courses.* Psa. i. 1—3. *Blessed is the man that walketh not in the counsel of the ungodly—his leaf also shall not wither.* Mal. iv. *You that fear my name—shall grow up as calves for the stall.* John iv. 14. *The water that I shall give him, shall be a well of water springing up to everlasting life.* 2 Cor. iii. 18. *But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory.* Grace in saints is compared to an infant or child. 1 Pet. ii. 2. *As new born babes, desire the sincere milk of the word, that ye may grow thereby.* 1 Cor. xiii. 11. *When I was a child, I understood as a child—but when I became a man I put away childish things.*—Eph. iv. 11. *And he gave some apostles—for the perfecting of the saints—till we all come in the unity of the faith, unto a perfect man—that we be no more children, but speaking the truth in love may grow up into him in all things which is the head, even Christ.*—If it be said, *As plants wither by drought, and*

children are diminished by sickness in size and strength, so grace in saints may be diminished by temptations and lusts, the distempers of the soul; to complete the objection it may be added, and the reasoning is equally conclusive, as children, by sickness, decay and die, so grace in saints may decline and become extinct: and is not the argument from the similitude as direct and decisive for the total extinction, as for the diminution of grace?—But ought not a conviction of the constantly improving nature of grace to be produced in our minds by assurances so positive and similitudes so direct and instructive, though no satisfactory solution of apparent objections could be produced? One general observation supported by divine testimony will obviate all the particular cases which may be offered under the present objection, viz. that the gracious constitution which God has established with his people, proceeds in a manner or order, directly the reverse of the constitution of nature. As it is presumed this proposition will be illustrated by the subsequent remarks, no particular proof of it will be produced. If God has established such a gracious constitution, though children decay, by sickness, in size and strength; temptations and lusts, the infirmities of the soul, tend to the improvement of grace.—It may be observed in this place, though it be a partial digression, that symptoms or expressions of weakness, through diminution of natural strength or mental vigor by the power of sickness, or the infirmities of age, are no real evidence of the decay of grace. As grace does not change the constitution, nor state of the body, nor the faculties of the mind, and these are

the organs by which grace is exhibited, as these are feeble or vigorous, such *may* be the manifestation which grace makes of itself. Happily however we are furnished with many pleasing instances in which grace manifests itself with uncommon lustre amidst great bodily weakness and all the infirmities of age, as so many illustrations and confirmations of divine truth and fidelity. *In old age they shall be fat and flourishing, to shew that the Lord is upright and there is no unrighteousness in him.*

The holy scriptures assure us, that spiritual improvement is the immediate end of those chastisements, of which inward trials are a very important part, which saints experience in this life. Our natural parents correct us for their pleasure, but their heavenly Father chastens them for their profit, *that they may be partakers of his holiness.* And their afflictions, inward as well as outward, yield in them the peaceable fruits of righteousness. They produce this happy effect by exhibiting the vanity of earthly objects and disappointing their expectations from them, mortifying their sensual and sinful desires and appetites, subduing their obstinate and refractory tempers, and reducing their wills to a quiet and cheerful submission to the will of their heavenly Father, and so *they learn obedience by the things they suffer*:—and by drawing the curtain of time and disclosing invisible subjects more affectingly, impressing them more feelingly, and exhibiting the glory to be revealed more attractively, they excite spiritual affections more ardently; and thus amidst temptations without, and trials within, though their outward man perish, yet is their inward man *renewed day by day*; while they look at things which

are not seen and are eternal.— But especially two objections against this sentiment ought to be considered and obviated.

I. That the cautions and exhortations addressed to saints imply at least a possibility of declining in grace. *See that ye lose not the things which ye have attained, &c.* To which it may be replied,

1. That such cautions equally imply a possibility of falling from grace totally and finally; and if they are not a conclusive evidence for the total extinction, neither are they for the diminution of grace.—But it is especially to be observed,

2. That saints are preserved and improve in a gracious state by the cautions and exhortations of scripture as a necessary and useful mean for the purpose. It is indeed the only way in which they can be preserved *as saints*, or in an holy manner, as they exhibit the arguments and motives which excite that voluntary exertion, or those virtuous exercises in which holiness radically consists. If we should suppose that saints were supported in a gracious state without cautions and encouragements, there would be no more holiness in it, than in the preservation of the earth or sea; as it would be an effect of mere divine power, without any intellectual, moral exercise whatever. But the address of such motives, of evil to be avoided, and of good to be attained, exhibit objects and furnish opportunity for voluntary exercises, and continually stimulate to holy exertions: the fear of experiencing the fatal effects of declension or apostacy, and the hope of obtaining the blessed reward of progressive persevering grace, exciting the exercise of holy vigilance and

affiduity in walking the way of life.—We may now consider the other objection,

II. The experience of the godly.—They find their state extremely various. At times possessed of those views of divine objects which elevate their minds and fill them with holy wonder and joy—from which they decline and descend till they become spectacles of emptiness, guilt and unworthiness, a terror to themselves, and are conscious of those horrid atheistical thoughts, impure imaginations and acts of wickedness which produce serious doubts and inquiries, not so much whether they have declined in grace, as whether they ever had any grace at all—and can it be supposed, that they now possess as great a degree of grace as when in a sublime and elevated frame? To this it may be replied,

1. That many of the blasphemous and atheistical thoughts which saints experience, are not the effects of corruption; but Satanic injections, the fiery darts of their spiritual enemies.—Their impure imaginations, the acts of wickedness of which they are conscious, may not be the effects of a decline in grace and the increase of corruption, but the fruit of that corruption which previously existed, drawn into exercise by the exhibition of an enticing object. Even these *indirectly* promote their growth in grace, by disclosing the fountain of wickedness in their hearts, giving occasion for the renewed exercise of repentance and humility, riveting those tempers more deeply in them, teaching them more effectually their entire dependence upon the grace of God to preserve them from sinning and falling—the worth of pardoning mercy, and, remember-

ing the wormwood and the gall, inculcating lessons of diffidence, circumspection and prayerfulness, which have an habitual influence over them all their days.—Not only hath most important and useful instruction been derived to the people of God, and essential benefit arisen to individuals, by the terrible falls of David, Solomon and Peter, but from these falls the overruling wisdom and grace of God took occasion to make them more excellent saints on earth, and more happy in heaven than they would have been, if they had never fallen victims to temptation.—If any from this say, Let us sin that grace may abound, and do evil that good may come, it is sufficient, as a preservative from such an abuse of the truth, to suggest the observation of the Apostle, *the damnation of such is just.*

2. The *feelings* of saints are not the test by which their state, or degree of grace is to be resolved. If they feel at some times more empty and vile, than at others, it is no certain evidence, nor real symptom of the decay, or diminution of grace in them. These mortifying scenes may really be high exercises of grace; not towards its direct and proper objects, God, or Christ, or heaven; but indirectly towards themselves, in repentance, self abhorrence and abasement of soul before God; when they will, they must be empty, vile and devoid of grace, in their own esteem.

3. These scenes of humiliation are really necessary and highly useful. Were the gracious at all times to be supported in an elevated frame, they would continue to be like new converts, like the Israelites at the Red Sea, in a glow of affection, but extremely

ignorant of the artifices of Satan, the deceitfulness of sin, of the blindness, pride, obstinacy and rebellion of their hearts; would possess much greater degrees of self sufficiency and vain confidence, more forward and zealous like Peter, more exposed to the influence of temptation, and to dishonor God and religion through it.—But whom the Lord loves he chastens, as well by spiritual desertions and inward conflicts, as by outward trials and afflictions—and the direct exercises of grace must be suspended—they must descend into the dark caverns, and be conducted through the various apartments of a corrupt and depraved heart, and inspect the wicked and foul spirits which inhabit them, for their humiliation and abhorrence; to bring them to loathe themselves for their manifold abominations, mortify their pride and independent spirit, and compel them to *confide alone in God and grace.* These humiliating scenes purify and refine them. By these grace takes root downward and bears fruit upward, in the greater purity and fervor of their holy affections, and the refinement of their joy and comfort, those peaceable fruits of righteousness which proceed from them.

PEREGRINUS.

On want of conformity to the will of God.

Messrs. EDITORS,

AS your useful Magazine is very popular, it is read by many of a certain description of people, who have not as yet been particularly addressed. The following thoughts are submitted for their benefit.

THERE are many people, of sober manners, and decent

lives and conversation, regular on the sabbath, and constant at the sanctuary, that are conscious to themselves, that they are not united to Christ by saving faith, or conformed to God by spiritual obedience. It is common for such people to think too well of themselves. They too generally conceive, that they are not exceedingly vile at heart, nor worthy of enduring the wrath of God forever. There is indeed a difference between them, and the openly immoral and profane, but it is important that they should know their own characters, and be convinced that a God of infinite purity cannot look upon them but with abhorrence. Let us examine whether it be not great wickedness to live without obedience to the holy law of God, and without faith in Jesus Christ, and whether such a course does not render men deserving of the wrath of God, however decent they may be, in their outward deportment.

Let us first consider in what manner the Most High regards the want of obedience and faith: He has fully taught us this in his word. By far the most numerous complaints and charges, which he mentions against mankind, are the want of obedience, faith, submission and holiness. One of the most terrible threatenings to be found in the new testament, is grounded, not upon gross and notorious immoralities, but upon not knowing God, and not obeying the gospel of our Lord Jesus Christ. 2 Thess. i. 7, 8. "The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." When a man who depends merely on a decent exte-

rior reads of Christ's coming in such vengeance, he is ready to conclude that it is to punish a Cain, that murdered his brother, a Manasseh, that filled Jerusalem with innocent blood, or a Judas; and is surprised to find that this is a representation of what will be inflicted upon such as merely know not God, and obey not the gospel of our Lord Jesus Christ.

If we turn back to the old testament, we shall find in the first chapter of the proverbs, a threatening equally dreadful against men of the same character. *Because I have called, and ye have refused, I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: which is true even of the most decent unbelievers: I also will laugh at your calamity, I will mock when your fear cometh: When your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you. Then shall they call upon me, but I will not hear: they shall seek me early, but they shall not find me: For that they hated knowledge, and did not choose the fear of the Lord. They would none of my counsel, they despised all my reproof: Therefore shall they eat of the fruit of their own way, and be filled with their own devices.* Unbelievers, who think the best of themselves, are guilty of all the neglect, disregard and want of obedience to God, on account of which, these awful curses are denounced.

It is the general tenor of the scriptures, to reprove men for not obeying the voice of the Lord, for unbelief, which is not believing on Christ, for unrighteousness, which is the want of righteousness, for iniquity, which is the want of equity, for unfaithfulness, and in

a word, for the want of those things, which God requires of his people. Jesus has said, He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. The crime on account of which the Israelites were condemned to perish in the wilderness, was their not believing and not obeying the Lord. The Jews were broken from their own olive by unbelief. The wicked are destroyed for the same crime. He that believeth not shall be damned. Sin consists not only in the transgression of the prohibitions of the divine law, but also in want of conformity to it. To such as neglect duty the Lord will say, Thou wicked and slothful servant, and of such, cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth.

Besides: our Lord in the representation he has given us of the decisions at the day of general judgment, has told us that judgment will be given against those on the left, because they neglected to give him meat and drink and clothing and hospitable lodging, and to visit him in sickness and prison. It is on this ground that he will declare them accursed, and sentence them to depart into everlasting fire, prepared for the devil and his angels. By these considerations it is evident, that we have to deal with one, who considers inattention to him, and to his gospel, exceedingly criminal, and deserving of his wrath, and will punish it with everlasting destruction.

That the wickedness of neglecting our duty may appear in its true light, let it be illustrated by the following similitude. Suppose a father, at the head of a numerous family; several of his children utterly neglect to do any

thing he commands them, or to regard his counsels and admonitions. He calls but they do not answer, he stretches out his hand but they do not regard, he bids one do this, and another that, but every one is too busy in his own diversions, to pay any attention to his authority or interests. Would a parent in these circumstances receive it as a sufficient excuse, if they should plead thus, Father, we have done no mischief, we have not beat you, nor called you ill names, nor killed your cattle, nor said a word to persuade the other children to do evil; you cannot pretend to blame us for any thing but negligence, and surely so long as we have done no mischief, mere negligence can be but a venial fault, and ought not to be noticed? Would he not reply and tell them, that they were in rebellion, dishonoring him with their contempt, ruining the family, and themselves? And should we not justify the father in disinheriting them forever?

Or if, instead of a father, we suppose the commander of an army, and his troops persisted in paying no attention to his directions, would not such an army be overcome by a very despicable force? And does not this show, that want of conformity to the will of God is a fearful crime?

Besides: If we should candidly contemplate the law of God, which requires us to love him with all our hearts and our neighbor as ourselves, we must be convinced of its reasonableness, and importance in itself, and that neglecting this principle of impartial love, tends to the subversion of general happiness, and must be viewed as a crime.

So also neglecting to believe on Jesus Christ, is very ungrateful to him, who laid down his life for

sinners; and tends to overthrow all the benefits and glory of his death. Such omissions are a direct opposition to all the claims of God, and are at variance with his whole government of the world. It is therefore manifest, that God will be glorious in taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ.

How deluded then are those who regard the neglect of God and of duty, as a venial sin! How stupid and hardened! They have little or no sense of duty and obligation, or of the wretched depravity of their own hearts. This ignorance, or rather insensibility of guilt, is a bar against repentance, faith, and a reconciliation to God, according to the proposal of the gospel. While it continues, how can the sinner see the plague of his own heart—feel the necessity of being born again—realize his need of a divine Saviour, and an infinite atonement? or how can he consistently believe the doctrines of the bible? Certainly those who see no evil worthy of divine wrath, in wholly casting off God, are exposed to fall into almost any delusion.

Having thought on the evil of not conforming to the will of God, let the reader seriously reflect on the life he has led, and the importance of turning to the Lord with his whole heart, agreeably to the direction, 'My son, give me thine heart.'

S— R— Q.

A Narrative of a work of divine grace in Killingworth, second society, which began in the year 1801.

AMONG the numerous instances in which the Great

Head of the Church hath of late manifested his power and grace in the revival of religion, his favors to this church and people, I think, cannot with propriety be accounted the least, as will appear from the following incontestible facts.

The peculiar difficulties which subsisted among this people, rendered it very improbable that there should take place so glorious a work of the Spirit of God. But we are assured from his holy word, and it was here exemplified, that "God seeth not as man seeth, neither are his ways as our ways. He preserveth the souls of his saints, he delivereth them out of the hand of the wicked; and unto the upright there ariseth light in darkness."

In the latter part of the month of April, a number of the young people requested that a sermon might be preached to them, upon election day, which they had formerly observed as a day of feasting and merriment. The proposal, at first, was made to me by two or three only, and I declined it, thinking it inexpedient upon that day, when there seemed to be no special reason for it. As yet, I had no knowledge of any uncommon seriousness beginning in the place, neither was any suggested by them of the kind. But the solicitation being renewed, and by a large number, I consented to preach, though upon a different day. Still ignorant of their design, I endeavored to adapt the sermon to their age and condition in life, hoping it might be useful. There was a full assembly of old, as well as young, and solemn attention. At this time the spirit of the Lord was secretly working in them, tho' there was nothing further said, until the evening of

the 10th of May following, when about fifty persons desired a conference, that evening, or a discourse upon the subject of religion. At seeing such a number collected, inquiring for the crucified Jesus, I was so struck with the solemn appearance, that for a few moments I was at a loss what was wisest to be done. After serious reflection, and hoping God would give me assistance, I concluded to address them, on these words: "Now therefore are we all here present before God, to hear all things that are commanded thee of God." They seemed to be much moved and comforted by the subject.

Perceiving that the spirit of the Lord was in very deed in this place, and in a peculiar manner shedding its benign influence on the sinful children of men, it was deemed expedient to appoint weekly conferences, for the encouragement of such a work, which began in the manner above mentioned, and have been constantly and punctually attended, to the present time.

The conferences, at first, were looked upon by some in a very unfavorable point of light, and supposed to be party meetings, instituted to divide the society still more and more; and those who were known to be under convictions of sin, were supposed to be falling into a kind of delirium. Notwithstanding, the work was gradually carried on till there was a fuller display of God's sovereignty and grace, upon the 9th and 10th of August, at which time I was about to leave the society, for several months, at least, if not finally, to fulfil a previous engagement. It appeared expedient therefore to invite those who were under serious impressions, to

meet at my lodgings for Christian conversation. Accordingly upon the Sabbath, I informed the congregation, that there would be such a meeting at two o'clock the next day. In the evening about forty came in, for religious instruction, and on the next day the house was filled, generally, thro' the day, especially in the afternoon. More than 200 were present, anxious about their salvation, till some time in the evening, when they reluctantly retired. At this time about 60 were found deeply affected with the plague of their own hearts, and the others seriously alarmed, according to the words of the Prophet, "Sinners in Zion are afraid; fearfulness hath surprised the hypocrite."

Several having passed the night in sorrow, came again very early in the morning, much affected at the recollection of their past offences, crying, Men and brethren, what shall we do? Under these affecting circumstances, I was called to leave this distressed people. They were much affected at the thought of being destitute of a preached gospel, as it seemed they must be, at such a time as this. They had no where to go but unto God, to whom they ought to have repaired before; but depending too much on human aid, they were at last left to feel their absolute dependence upon the great Proprietor of all, and nothing remained for them to do, but to repent and believe. Under their distress of soul they cried for mercy, and, shortly after, numbers rejoiced in hope.

In the months of September, October, November and December, 32 hopeful converts were added to the church. After this I returned and ministered to the people here again, and the 21st of

April following, I took the pastoral charge of this church. Soon after, we were exercised with sickness to a very great degree, (rising of six hundred were subjects of the disease in this society) so that it seemed to stay the glorious work for a time, by calling the people more immediately to the care of the body. This year, which was 1802, 17 only were visibly brought into Christ's kingdom, by a profession of Christianity. The year following, 1803, the attention of both old and young seemed to be unusually excited again, and 33 were added to our communion. Since the beginning of the present year, 9 have been admitted, making in the whole 91; 46 males, and 45 females. They are of different ages, from nearly 70 down to 18, tho' the greatest part are youths and middle aged people. A number more entertain comfortable hopes since the late revival, and are counting the cost, before they enter the church, and it is to be hoped they will soon publicly profess the religion of Jesus.

Many lost their former hope, and were led to build again, on another foundation, which is, Christ formed in the soul the hope of glory. They assert, that the doctrines of total depravity, God's sovereignty, decrees, election, &c. were things too grievous to be borne by them, until they were enlightened from on high. Even their articles of faith used in the church were expelled in this manner, "You believe that mankind are by nature in a state of spiritual weakness." Altho' the close doctrines of the gospel were not absolutely denied, yet they were ranked among the secrets of the Almighty, and supposed to be so mysterious, that it was an act

of prudence, and a display of superior wisdom, at least, to pass them by. Thus many went on sleeping and slumbering, until it appeared, that the Lord was present, as in Jerusalem, searching it with candles and punishing the men that were settled on their lees.

Oh, blessed be God! that the solemn, pungent truths which were once so unpleasant to their depraved tastes, are now become the meat and life of the renewed souls.

The animosities which were in the church, so far as the spirit of God hath touched the hearts of its members, have entirely ceased; so that they once more enjoy sweet communion together. Whatever may be the private feelings of individuals, it is but an act of justice to them and to all, to say, their deportment, in general, both in the church and society, is decent and becoming,—all peaceably assembling together, on the Sabbath, and other occasions for religious worship, praising the God of their fathers.

JOSIAH B. ANDREWS.
Killingworth, March 24th,
A. D. 1804.

(To be continued.)

As different explanations of difficult passages of Scripture may ultimately tend to produce light, the Editors think it proper to insert the following.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

An Explanation of Rom. ix. 3.
"For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh."

CHRISTIANS have found a great difficulty in under-

standing this passage. Some have supposed, that St. Paul was willing to be forever cast off from Christ, if he could by that means save his brethren. This is the most natural interpretation of the verse, as it stands in our translation. But they have found great difficulty in imitating this fervent love of the Apostle. And because they could not bring themselves to a willingness to be forever accursed from Christ, and to endure endless punishment, amidst the blasphemies of damned spirits, in order to save their brethren, they have been ready to condemn themselves, for want of zeal in religion, and of love to the souls of men.

Others have been displeased with this interpretation, supposing it inconsistent with love towards Christ, to wish to be accursed from him, and have put various, forced constructions upon the passage to avoid this inconsistency.

I will offer one, which I think obviates both these difficulties and makes the meaning of the verse evident. The word which is rendered *could wish*, is not optative but indicative, and should be rendered *wished*. The expression is emphatical, and is not merely *I wished*, but *I myself wished*, &c. The first part of the verse should be translated thus; *For I myself wished to be accursed from Christ*, and should be read in a parenthesis. This construction makes the verse, taken in connection with the other verses, plain and beautiful. It stands thus; "I say the truth in Christ, I lie not, (my conscience also bearing me witness in the Holy Ghost,) that I have great heaviness and continual sorrow in my heart, (*for I myself wished to be accursed from Christ*) for my brethren, my kinsmen according to the flesh."

Paul spoke from his own experience. Before his conversion, while he was "breathing threatenings and slaughter against the disciples of the Lord," he *wished to be accursed from Christ*, to be anathema. He saw many of his brethren running the same mad career, obstinately refusing the offers of salvation, and "wishing to be accursed from Christ." He knew by experience the misery of such a condition, and his most tender compassion was excited for them.

Are not many of our brethren, our kinsmen according to the flesh, in the same miserable condition with these Jews? Let us then imitate this great Apostle, in exercising great heaviness and continual sorrow for them, and endeavor by all means to bring them to salvation.

MINOR.

The purity of God's word the cause of love to it.

IN the experience of David, the man after God's own heart, much of the nature, pleasure and excellence of true devotion is found. His psalms, particularly the cixth, are ample testimonies of this truth. In the 140th verse, he expresses his feelings respecting the word of God. *Thy word is very pure: therefore thy servant loveth it.*

The instruction to be drawn from these words is this: The true servants of God love his word, on account of its very great purity.—This is a mark of a real disciple of Christ, and is worthy of solemn attention.

Love is a combination of esteem, friendship, good will and delight. It is an union of soul with the object.—Hence the love

of Christians to the divine word includes,

Great esteem and respect for it.

The disciples of Socrates, Plato and others, profess great esteem for their writings. They find in them something which they value exceedingly; and they can scarcely cease to express their very great veneration and regard.—The true Christian finds a correspondent feeling in his bosom towards the word. Its enemies may call it “vain babbling;” “a book of fables and lies;” but real Christians view it as a most precious volume—*a light that shineth in a dark place.* They are willing to *hide it in their hearts*; it is more precious than all treasures.—David expresses his feelings very devoutly in this psalm. Under the titles of law, precepts, statutes, testimonies, commandments and judgments, almost every verse in this long psalm is filled with the praise and esteem of the word. He had such an estimation of it as that he could sincerely say, *Thou hast magnified thy word above all thy name.*

Whatever appears great or good in the vast expanse of the created heavens, falls short of the glories of the word. It is a fountain of life. The excellency of its precepts, the wonders of its discoveries, and the purity of its nature, bear away the admiration of the whole soul. Nothing in the whole circle of created beauties so greatly engages the esteem as the word. Eloquence may charm, the arts and sciences exhibit their attractions, while the stupendous discoveries of astronomy astonish; but the Christian finds the word more sublime and wonderful than all of them. Here he meets an object suited to his soul; the best remedy against sin—the sweetest cordial in adversity—the only sure

guide through death to immortal happiness—the only sure fountain of hope—the key of knowledge, and the settled counsel of the King of Heaven. Does he need instruction? there it is found. Does he need comfort? there is a full supply. Does he wish for objects of contemplation, boundless as his own immortal desires? there they are presented in thick and pleasing profusion. There he discovers the glorious method of pardoning sin, of regenerating and sanctifying the depraved heart, and there the best examples of what is noble and great.—While the sinful and careless mind reads it as a dry, antiquated book, destitute of all entertainment, and calculated rather to make him doze than read with pleasure,—the Christian finds in it something more engaging than all riches, or all the scenes which delight the senses. He values it as his chief joy; nor would he quit it, as Dr. Watts says, “For loads of silver well refined, or heaps of choicest gold.” In every point of view 'tis precious to him beyond compare. It smoothes the path of life, removes the horrors of the grave, and brings to light life and immortality.—These are his genuine feelings: but it is impossible to express his full esteem—unless we should describe his daily meditations and all the affections of his soul.

From this emotion of love arises, as from its natural source, *Conformity to all that the word requires.* Compliance, both in practice and affection, necessarily follows this high esteem of God's word.—If it requires Christians to deny themselves—to renounce their own righteousness and selfishness—to surrender all to God, and be what it requires, in *evil as*

well as good reports; this love leads them to obey. No duties will be omitted, no expressions of regard neglected. Continually in all their actions will they have respect unto his righteous commandments. The study of it is sweet and entertaining; and they fear not boldly to announce their determination, by the assistance of divine grace, to keep his statutes always, even to the end.

Like a true friend, the Christian sees an unspeakable pleasure in the word. 'Tis agreeable to his soul. Are young minds delighted with history, with discoveries in the arts, with pieces of elegant composition and refined poetry? How much more is the Christian delighted with the word? New and affecting scenes daily rise to his attentive mind. The beauty of consistence and harmony is seen in the whole. The history of divine love—the glorious plan of redemption and of the effectual grace of God to the rebellious, are more delightful to him than language can express.

Experienced Christians tell us that in all the scenes of joy thro' which they have passed for fifty or sixty years, none have been found equal to those which arise from the word. These joys leave no sting behind, and are the foretaste of greater and everlasting pleasures at the right hand of God.

The Christian also shews his love to the word as men commonly do to a beloved object. If we love a thing we think of it—we commend it; absence is painful and we are unwilling to part with it. Such is the love of the Christian to the word; 'tis much in his mind, 'tis an exhaustless subject of his contemplation, he wishes to keep it. He can sin-

cerely commend it to others:—knowing it contains the way of life, and treasures which are wanted by all his fellow-men, he says, *Oh, come and see how good the Lord is.* He earnestly desires and endeavors that his children, his friends and neighbors, should become acquainted with it. If, for a time, he forgets it or cannot attend to it, how grievous is the scene? it seems to him as though the greatest beauty was withdrawn, and there were charms in nothing beside. He cannot bear to part with it.

The cause of this high estimation—this strong attachment and delight is of a peculiar nature; *the very great purity of the word.* David saw and felt this to be the case; and there are thousands who can accord with him.—'Tis not because it threatens them who injure us, or those with whom we are at variance. Nor is it because it promises good to us. Indeed it is valuable on this account; but the purity of the way in which it promises or threatens is the principal inducement.—And if we examine the word we shall find,

It exhibits a most pure and spotless character of the great Jehovah. While it discovers him to be the all-sufficient, the almighty and uncreated sovereign of all, it discovers that his purity, his freedom from sin and all unrighteousness is commensurate with his infinity. It shews this of him in all his creating, governing and redeeming works, each of which is an extensive field and each is filled with his purity.

It likewise discovers a pure law which admits of no sin or impiety whatever—that requires truth in the inward parts and love unfeigned. *The commandment is pure—it is*

quires love. All the Christian is required to do is an expression of love; nothing is required arbitrarily, but all as the path of love. This love respects God, our fellow-creatures and ourselves; and it respects them in proportion to their importance in the scale of being. What requirement can be purer than to love the Lord our God with all our heart—and our neighbor as ourselves? Disinterested affection, and denying ourselves for the greater good of others is the spirit of it. No partial, selfish or contracted affections are allowed.

Further, it makes known a *pure Heaven for the upright*, and in this way engages the heart and yields ineffable satisfaction. Christians may know that when they depart out of this world, they are going to a place where sin can never enter; and where they may be forever delighted in the purest employments which immortals can be engaged in—where nothing enters that defileth or maketh a lie.

Besides, it holds up a *system of pure doctrines*.—The doctrines collected by human reason from the light of nature, have all been mixed with great impurity, both in their nature and effect. But these tend to one point, to humble the creature and exalt God. The purity of the plan of redemption—of the divine sovereignty—and of salvation by free grace, in a way abounding to the praise of the glory of God, and the everlasting security of fallible creatures, is a powerful inducement to ardent love.

This word *condemns* all sin—it tolerates no iniquity even in thought—it never admits sins of infirmity—They are all unequivocally condemned. No language so forcibly and universally con-

demns and disapproves of that worst of evils as the word of God. The denunciations against it are enough to make the stoutest hearts tremble.

Further, it exhibits many precious human characters. The characters of Jesus as man—of Abraham, Moses, Noah, Daniel and Job—of Isaiah, Paul and all the apostles, are delightful because of the degrees of purity which appear in them. Upon reading their respective histories, the purified mind of a Christian is struck with that exemplary benevolence, weakness from the world, and every thing truly laudable and pure that appears in them. As he is delighted to hear of such characters, an account where he cannot be imposed upon engages his love and confidence. The purity of the character recommended and to be sought, also renders the word rich and entertaining beyond any other book.

It contains *the purest maxims of morality*. It extends its information to all conditions, situations and relations of life. It directs to such ways of thinking and acting, as can never allow the evils of pride, jealousy, prejudice, or the seeds of discord, confusion or war. Were its maxims followed, how pure would society be? Mankind would live together as a “band of brothers,” and the nations *learn war* no more.—This time also *it foretels*. *The promises of the Millennium, and a state of purity for a thousand years, are published in the word*. Amid the conflicts of the present state there is much sin and unhappiness. There will be a time of peace. *Righteousness shall be built up, and all the upright shall glory*. Then holiness to the Lord shall be written upon every heart

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and upon the common utensils of life.

This word also *exhibits a way to purify the heart of man.* A fountain is set open for Judah and the inhabitants of Jerusalem, for sin and for uncleanness. By it men may be purified from their guilt, their blindness, unbelief, dominion of sin, and finally from the existence of it in the soul. Means and ways to cleanse the heart and to purify it unto perfection are made known. In a word, *it contains the only true religion.* It discovers the only way in which God can appear glorious in his holiness, while sinners are saved. It discovers the true nature of moral obligation; shews us what we are and what we ought to be, and enjoins a religion suitable for such creatures as men are.

When all these things are bro't into view by the divine word, it must appear that its purity is very great, and there is sufficient reason for all the love and attachment which the servants of God feel towards it.—

In the foregoing observations we have a mark of the true Christian. The question then may arise, Do we thus esteem the word of God? Is it a most precious and delightful volume? Do we read it, desire it, and cleave to it as something better than life? And does this attachment arise from its very great purity? The pure in heart understand it; to them it is an incomparable book. Let conscience remind the reader whether these are his feelings.

How deplorable is the case of those countries which are not favored with this precious word! Christians, extend your views and see the wretched consequences, both of a temporal and moral kind, which follow the want of

the word—and it should seem, if you have one spark of that Christian benevolence which dwelt in the heart of David and other scripture saints, you will feel disposed to maintain it among yourselves, and to extend its salutary influence to others. If the exercise of true benevolence is pleasing to you, you can never be gratified in a higher degree than by imparting this word, rich in purity, to those *who sit in darkness and the shadow of death.* What more gratifying, than to send so valuable a present to the heathen? By imparting it to them you do not lose it, but enjoy it the more. This is a kind of business in which you “grow rich by giving;”—thousands may be made happy, and by the same act your own felicity increased. In this sense, then, *Let charity have its perfect work.* Amen.

ALANSON.

Sanctified Afflictions.

APOSTATE man is born unto trouble, as the sparks fly upward. This is the language of inspiration, and it is the language of experience. While God is daily conferring favors upon us, he is at the same time bearing constant testimony against our sins, by giving to us the cup of sorrow. Disappointed hopes, losses, pains and natural death, must be endured by man. While roses are scattered by the side of his path through life, these roses are found to grow on thorns. The present state is every way suited to be a state of disappointment and trial to man.

It ought to be our constant endeavor to derive benefit from our afflictions. If they be sanctified to us, as they are to all God's

people, we shall be enabled to say with the Psalmist, *It is good for me that I have been afflicted; that I might learn thy statutes.* This pious man found his troubles operating for his spiritual and everlasting good. He was excited by them to learn God's statutes, or to study and obey his revealed will. Divine truth became sweeter than honey to his taste. His love to God's character, law, government and grace, was increased, and he was engaged to run the way of his commandments with the greater delight.

It is the design of the present essay to inquire when it can be said that our afflictions or trials, work for our good, or when they are sanctified to us? This subject is interesting to all who are in this vale of tears; and must engage the serious attention of all who love God. The humble and the patient children of sorrow, are prepared to receive instruction on a subject which constantly occupies their thoughts, and furnishes matter for daily self-examination.

The subject is very copious; and nothing more will be attempted in this essay than to collect and bring into view some of the principal evidences of sanctified afflictions.

I. Our afflictions promote our best good, when we acknowledge and adore the hand of God in bringing them upon us.

God is the universal Creator. All creatures and events both in the natural and in the moral world, must be, and forever remain under his government. If creatures could hold their existence of themselves, they would become independent of God, and might control his designs.

To suppose any part of the creation to be freed from the di-

vine government, would be attended with the same absurd consequences. If any part of the creation could govern itself, that part might set up a claim in opposition to the designs of Jehovah, and defeat his purposes, in giving birth to creatures. Some contend that God maintains a general providence but not a particular one, over the works of his hand; and represent it as beneath the notice of the infinite mind, to regard the minute parts of the creation. But let such persons consider that a general providence implies the government of all the particular things of which it is composed, and that all parts of the divine plan are connected, and therefore a denial of a particular providence, goes to a denial, that God governs the world. There is a connection between the opening of a flower and the rise of a nation, and the direction of a mote and the fall of an empire, which is discerned by the divine mind. Though such knowledge is too high for us, it is not too high for the mind of Jehovah, and heightens the idea of his infinite greatness; when we consider him as governing all creatures and events, both great and small, we may discover something of that glory, which demands our admiration and praise.

It is abundantly revealed in the holy scriptures, that the evils which men endure, are inflicted by divine Providence. Amos iii. 6. "Shall there be evil in a city, and the Lord hath not done it?" Lam. iii. 38. "Out of the mouth of the Most High, proceedeth not evil and good?" It is unnecessary to spend time in proving a doctrine which is found on almost every page of the inspired volume. If it were a fact, that our troubles were the fruit of accident or

chance, or blind fate, we must be inconsolable under them. But we are certain, that "Affliction cometh not forth of the dust, neither doth trouble spring out of the ground."

We may be rationally convinced that the evils which we endure, proceed from the hand of God; and yet we may practically refuse to acknowledge and adore his agency. There is a wide difference, in the present case, between acknowledging and *murmuring*, and acknowledging and *adoring*. The former conduct, characterises the wicked, the latter characterises the righteous. What a vast difference was there between the acknowledgment which Pharaoh paid to Jehovah, from that which was paid by Moses? Pharaoh was compelled to acknowledge the hand of Jehovah in bringing the plagues upon Egypt, but while he made this confession, his heart rose up against the church of Israel and their God. Moses acknowledged the divine hand in bringing judgments upon the Egyptians and the Israelites, and at the same time he adored or revered him who was revealing his wrath against the disobedient. The devils acknowledge the existence of the only living and true God; but in the moment of the confession they tremble with horror, and are filled with enmity and pain. All the godly have a pleasing belief in the divine government, in the most trying seasons, and rejoice, in a higher or lower degree, in the dominion of infinite wisdom and love. They see the hand which is stretched out in a way of correction as well as in a way of mercy.

As David was fleeing before his son Absalom, Shimei came

forth and cursed him. He cast stones and dirt at David and all his army. Abishai one of David's generals said unto the king, "why should this dead dog curse my lord the king. Let me go over I pray thee, and take off his head. And the king said, what have I to do with you, ye sons of Zeruiah? so let him curse, because the Lord hath said unto him, curse David. Who then shall say, why hast thou done so?" (2 Sam. xvi. 9, 10.)

When Job's substance and children were taken from him in one day, he said, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." (Job i. 21.) The Apostle saith in Heb. xii. 9, "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence, shall we not much rather be in subjection to the Father of Spirits and live?" From these instances, with many more which might be adduced, it is evident that pious men acknowledge and adore the divine hand, in laying the load upon them. If when we are afflicted, we eventually find our minds driven further from God, and a cheerful acknowledgement of his chastising hand, we have just cause to be alarmed with ourselves. But let us not conclude in a moment when we first enter into the furnace of affliction, that God hath forsaken us, because we have not that lively sense of his perfection and his providence which we may have had heretofore. If we find within ourselves, that amidst all the tumult and darkness of our minds, we have a fixed determination to trust in God though he slay us, we shall find some encouragement to hope that hereafter light will break in upon

our minds, and that the present scourge will yield the peaceable fruit of righteousness.

So long as we look no higher than second causes to find the author of our troubles, we shall pay no homage to God and shall murmur at his dealings. Let the heart be placed upon the perfect character and government of the Most High, and we shall be stilled from complaining of our lot, and shall with Moses, Job, David and other saints, both in the Old Testament and in the New, feel a holy reverence towards him, who is pleased to chastise us. No affliction for the present is joyous, but grievous; but when it is sanctified, it produces a peace and a joy, to which the men of this world are strangers. All things work together for good to them that love God, and the light and momentary afflictions of this life, will work for them a far more exceeding and eternal weight of glory in the world to come.

II. It is good for us to have been under the rod, when we are led to a clear discovery of our sins, and a cordial acknowledgement of the divine justice and wisdom in our chastisement. "I know O Lord that thy judgments are right, and that thou in faithfulness hast afflicted me." The eyes of the pious Psalmist, were opened more clearly than ever upon his sins, and he felt that God was perfectly just in the present affliction.

Job saith in his address to the Lord near the close of his long and heavy trials, "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." Observe the language of the faithful while Jerusalem lay in ruins, and its inhabitants were either slain by

the sword, or gone into captivity. "Wherefore doth a living man complain, a man for the punishment of his sins? Let us search and try our ways, and turn again to the Lord." The penitent Jews after their return from Babylon, confessed that God was just in all that he had brought upon them, that he had done right and that they had done wickedly.

The primitive Christians, while they were in bonds and imprisonment, and were exposed to meet death in its most dreadful forms, had a deep impression that they were among the chief of sinners, and thought themselves honored by being accounted worthy to suffer shame for Christ's name.

Even Christians have but a small degree of knowledge of the depravity of their hearts, and the sins of their lives, until they are called to pass through some painful trials. Prosperity is apt to lull the mind to sleep, to abate its devotion, to slacken its watchfulness, and to throw a languor over all its exertions. How natural is it for us to say, when our mountain seemeth to stand strong, that we shall never be moved, or that adversity will never overtake us? When Christians are indulging this frame, they are preparing the way, to meet with some disappointment, worldly loss or bereavement, or to be scourged in their own persons. When God is pleased to afflict them, they will be roused to self-examination and prayer. They will not pretend to the knowledge of all the reasons, why God is now contending with them, but they will see enough in themselves to discover to them the fitness, the necessity, and the justice of the present rod.

Instead of wondering that they are taken in hand by the present

correction, they will rather wonder that they have escaped so long, and have enjoyed so much prosperity. Saith the patient Christian in his afflictions, "I am convinced that I am a great sinner, and that I deserve all the expressions of divine wrath against the wicked, in time and in eternity. How shamefully have I forgotten God and been unmindful of the rock of my salvation? I have refused to give God the throne in my heart, and have been setting up idols there. I have shamefully neglected to reverence God's name and day, and have attended the ordinances of his house with coldness and indifference. I have not placed a just value on the faith once delivered to the saints, and have not been valiant for the truth upon the earth. How unfaithful have I been in the discharge of the duties which I owe to my family, to the church and to the commonwealth? I have neglected to instruct, counsel and warn, those to whom I have had near access; and have said to them by my example, that religion is of no importance, and that worldly glory constitutes the happiness of man. What abundant cause have I to mourn before God, that I have indulged so much malice towards my fellow men? that I have been so unwilling to forgive my enemies? and have been so ready to rejoice at their overthrow? What impure thoughts have I indulged, and how much have I done to encourage the licentious in their conduct? I have not maintained the justice, the mercy or the truth, which the divine law and the gospel requires. I have coveted my neighbor's substance and enjoyments; I have envied his superior prosperity and gifts, and have been discontented

with the place, assigned me in the world.

"How often have I despised the only Saviour of sinful men? and since I have been numbered among his followers, how unfaithful have I been, to the duties of my holy profession? I have solemnly engaged to view myself as my own no more, and to be wholly devoted to the Redeemer, in life and in death. How cold have been my affections towards him, who is the great Immanuel, God with us? In how many ways have I sought to shun the cross, and to enjoy the smiles of an ungodly world? Christ's kingdom is of infinite worth, but I have refused to promote its interest as became me, and have symbolized with the god of this world. I have abundant cause for deep humiliation, that I have abused my mercies, and have been so incorrigible under afflictions. Many promises of amendment have I broken, and I have paid little regard to my covenant bonds. I might justly be crushed by the present rod, and become a monument of God's everlasting wrath. I should have no just cause of complaint, were I deprived of all hopes, and doomed to dwell in the regions of eternal despair. But, O thou God of grace! save me I beseech thee! Correct me in measure and in mercy. Let it be the fruit of this affliction to take away sin, and to prepare me for the service and enjoyment of thyself forever!" When such are the breathings of the heart in a time of trouble, affliction is not sent in vain unto the subject.

When God's children are under the rod, they will be convinced of the wisdom, as well as the justice, of the present chastisement. O Christian, is thy world-

ly substance taken from thee? Thou wilt be led to inquire, whether thy heart has not been too much placed upon it, and whether this extraordinary attachment has not rendered it necessary that thy present loss should be sustained.

Set thy affections more abundantly on things which are above, and be more engaged than ever in laying up a treasure in heaven. Hast thou met with ingratitude and unkindness from one of thy fellow-creatures on whom thou hast conferred many benefits? Let this requital of evil for good serve to teach thee the folly of trusting in an arm of flesh, and engage thee to trust in the living God. Hast thou not fondly doated on the person who now seeks to pierce thee to thy heart? Let the reception of evil for good bring thy benevolence to the trial, and engage thee to imitate thy Saviour in the forgiveness of enemies. Hath God taken from thee, by death, thy bosom friend, or the child of thy love? Ask thyself whether the deceased had not taken the place of God in thy heart, and rendered the present blow a necessary one for thy best good. Be assured that thou must be divorced from thy idols, or from God. And as thou art one of his children, he will take from thee the object of thy idolatrous love. Thy case would be deplorable indeed, if under thy bereavement thou couldst justly take up the lamentation of Micah, "Ye have taken away my gods, and what have I more?"

Art thou in a state of languishment, or pain of body, and hast thou wearisome days and wearisome nights appointed unto thee? Inquire whether thou wast not too confident of the continuance of health in former days, and

whether thou wast not unthankful to him who was the health of thy countenance. Perhaps thou hadst some favorite plan to accomplish, and wast confident that thy strength and vigor would be continued until thou hadst realized thy strong hopes. Is it not just and wise in God, to convince thee of thy arrogant presumption, by making thee to feel that thy breath is in thy nostrils, and that thou must soon be laid in the grave? Hast thou not cause to bless God that he is now teaching thee the vanity of this world, and exciting thee to ripen for the joys of a glorious immortality?

We are inclined to say, that some other affliction would be better suited to promote our best good, than the present, and that some other time would be a more fit time than the period that is chosen. But how incompetent judges are we, what is wisest and best to be done? If we were to be our own judges in the present case, we should strive to pitch upon a trial, and for a time of suffering, which would lead us to avoid the cross, and leave us strangers to our own hearts. We might, indeed, by planning for ourselves, be involved in far greater difficulties than the present, and sink into despair. God, who knoweth our particular frame and temper, best knoweth when and how to try us, and how long to continue us under the rod. If we derive spiritual benefit from the afflictions which we endure, we shall be humbled for our sins, and we shall be still and know that the Lord He is God. We shall no longer say, any other trouble rather than the present, and any other time to endure it rather than the present; but we shall say, "O Lord, thy will be done, both

as to the kind and continuance of affliction. Oh, cause me to adore thy justice and thy wisdom, and humbly to implore thy mercy."

Those who make the knowledge of their hearts their study, will not pass through days of adversity, without discovering more than ever before their sins, and without viewing them in new points of aggravation. Sins which had been forgotten will be called to remembrance, and the aggravating circumstances which attended them will rush upon the mind. The humbled penitent will now feel, that the divine justice would shine with distinguished brightness in his eternal condemnation, and will be excited with great and earnest importunity to implore the divine mercy.

(To be continued.)

Memoirs of Mrs. Sarah Dimmuck.

MRS. SARAH DIMMUCK, consort of Deacon Oliver Dimmuck of Mansfield, Connecticut, was born Sept. 9th, 1744, in Mansfield, of pious and reputable parents—Capt. Samuel and Mrs. Sarah Gurley. When she was in the 12th year of her age, her mother departed this life, in the triumphs of hope, faith, and holy joy. At, or about this time began the following exercises of mind; which she is desirous to have recorded as a testimonial of the divine goodness, truth and faithfulness, and in hope that by the blessing of God, it may be useful to her children and friends, and others who may read.

By reason of great and long continued weakness, she was unable, at the penning of this narrative, to give more than some general hints of her exercises—whereas, had she been able to write, or

to recollect, as she once was, a more full and interesting account might have been obtained. The account, in substance, as written from her mouth, is as follows.

'I was thoughtful about my soul's salvation from childhood; and entertained some hope that I met with a change of heart, when I was about 9 or 10 years of age. My mind was then very tender, and often affected with divine things. I remember my mother once said, in my hearing, that if she should be saved, and any of her children should be lost, she should acquiesce in their condemnation; which very much affected my mind. After my mother was taken from me, I began to feel more sensibly the necessity of having a friend in God, and obtaining pardon and sanctification. Accordingly I set myself more earnestly to seek the divine favor. At times, when the loss of my pious and tender mother was fresh in my mind, my concern for my salvation was so great, that I tho't I could be willing to submit to the loss, even of so dear a mother, and to experience a similar loss every day, were it possible, if it might be sanctified to bring me to the choice of God for the guide of my youth and my eternal portion. But this engagedness lasted not long. By degrees youthful follies and vanities drew off my attention, and abated the fervor of my mind towards eternal things. I had, however, frequent alarms, and as frequently renewed my resolutions to be for God and devote myself to his service. I continued to have such-like exercises of mind till I was about 20 years of age; at which time it pleased God to give me a deep sense of the evil of sin. It now appeared in its true colors, exceeding sinful; and

I felt myself exceedingly bowed down under the weight of it. In this state I continued for several months. In the 20th year of my life I entered the marriage state—soon after which, this burden of sin continuing, Satan was permitted greatly to distress my mind with temptations and evil suggestions. It was sometimes suggested that I should be immediately carried away, or destroyed in an awful and surprising manner—that my sins were unpardonable, and my damnation sure and certain. I was harassed with doubts relative to the being of a God, and blasphemous tho'ts respecting his perfections and government—till at length, being almost worn out by distress and anguish of mind, thro' the buffetings of Satan, I saw that I could do *nothing*—that I had no strength to defend or help myself—that all my struggles availed nothing, and that if I perished I must perish; and was about to give up all for lost, when, to my apprehension, Satan was restrained, and things were opened to my view in a far different manner from what they had been, at least for months and years before. I now viewed the blood of Christ sufficient to wash away all sin, felt surprisingly freed from the burden of sin, and salvation for my soul appeared *possible*. Often did I groan out, while borne down with the burden of sin, Oh, who shall deliver me from the body of this death! But now I saw the blood of Christ sufficient to remove the guilt, subdue the power, and wash away the pollution of sin. This state of mind, and these views I had, about the time of the birth of my first child, which was in the 22d year of my age. After this my mind was much disgusted by the disputes and different senti-

ments which prevailed in that day, relative to the end and design of the means of grace, the terms of admission into full communion in the church, and many other points. I spent much tho't and labor respecting these things, but still found my mind involved in darkness and doubts.—At length I became satisfied, that however important it may be to understand, and be rightly established in these points, yet the most essential thing to be attended to, is, *the practice* of religion. The duties of the first and second table, I found to be plain and easy. There was no doubt in respect of my duty to love God, and obey him in all his revealed will. Accordingly I formed a resolution to spend more of my time and strength in doing what God in his word and providence should point out to be my present duty;—and God was pleased to make obedience very pleasant and delightful, so that I could say that I ran in the ways of his commandments with great delight. My whole mind and heart seemed to centre in a desire to obey God's will, with my might. And tho' I saw great deficiencies in my best services, yet this was not a discouragement, but rather an excitement to strive for greater perfection in obedience.—Not that I expected or wished to be justified in this way; the way of justification thro' the atonement and righteousness of Christ appeared all-glorious; and to this way my soul cleaved in the utter rejection of all others. It was the reasonableness and suitableness of obedience to God that captivated my soul to it; and I longed to express my love and submission to God in this way. This ardor and delight in God's service, was not, however, uninterrupted, during

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the time respected. I frequently felt heart-risings and opposition to the providential dealings of God. When my consort was repeatedly laid upon a bed of sickness and bro't near the grave, and his parents aged, and needing constant attention and assistance, whereby my whole time and strength were consumed in labor and care, so that I felt almost overwhelmed, I was often ready to say with Jacob, "all these things are against me," and to query why I should thus be distinguished by affliction, feeling that I was hardly dealt with: Yet such checks and reproofs were again and again set before my mind as silenced my repinings; shewed me the reasonableness and beauty of obedience, and tended to animate and excite me still vigorously and perseveringly to go on in the discharge of duty. I now upon recollection, loath and abhor myself for the stubbornness and perverseness of my heart, and admire the patience and long-suffering of the infinite Jehovah, that he should bear with my stubbornness and forgive my rebellions, and not blot my name out of his book of life. In this state of mind I continued from the 22d to the 32d or 33d year of my life. In all this time I was never much exercised with fears of dying, altho' I was not assured of an interest in Christ; my whole attention and great desire was to perfect obedience in the fear of God.

About the 33d year of my life, it pleased the Lord to take away from me by death two brothers and a sister, all in the course of four months. These sudden and unexpected deaths of persons so near to me, alarmed me much, and led me to inquire more particularly into my own preparedness for death. God seemed now to call

upon me to be also ready; and as upon reflection I could not assure myself, that I was ready or prepared; it therefore appeared to be my duty and that God particularly required of me, to make my calling and election sure. Accordingly I set about the great work with fixed determination to go thro' with it, feeling my dependence, and willing to wait God's time to manifest himself to my soul, well knowing that if he was pleased to delay this to the last moments of my life, he would do me no wrong; but that it would be infinite condescension and grace, if he should then appear for me, to give the comforting assurance of his love. I wished to have a true gospel discovery of Christ, and the way of salvation by him. I greatly dreaded having my mind led away by any false and imaginary discovery of things; and being sensible that my heart was deceitful above all things, and not to be trusted, I begged of God to *search it*, and see if there were any evil way in me, and lead me in the way everlasting. After this, being tried in my mind relative to a certain supposed duty, while I sat musing on the subject, and desiring to know and do the will of God, I was led to see the great imperfection of all my duties—that even my best services were full of imperfection. I saw the law to be holy, just and good, and spiritual. It appeared exceeding broad, as extending to all things, and cursing for the least transgression or deficiency. This view brought a great weight of guilt upon my mind, which it seemed would overwhelm and sink me. At length it occurred that I had present duty to perform; accordingly I resolved with myself—"I will at-

tend to all the duties of my family and station to which God is calling me ; and will do all the good I can, and if I perish, I perish." Upon which resolution I arose from my seat, and immediately felt a degree of relief ; though no particular views of divine things presented to my mind for some minutes—but as I was going to prosecute my resolution, I had occasion to open a door of the house ; and as I opened the door, God opened to the view of my mind the door of hope for sinners, in the gospel, in such a manner as filled my soul with amazement. The wisdom, love and grace of God, in the plan of salvation, shone with such lustre upon my mind, that I stood astonished. I can think of nothing more expressive of the view I then had, than what is said of Stephen when he saw the heavens opened, and beheld the glory of God, and Jesus standing on the right hand of God. The way of salvation now appeared with a lustre I had never beheld before. I saw clearly that Jesus the mediator of the new covenant had fulfilled the law, and that he is "the end of the law for righteousness to every one that believeth." This effectually removed the burden which a sense of defects had brought upon my mind, and enlarged my desires after God, and delight in him, to an inconceivable degree. My whole soul was in a transport with a view of the wondrous plan of salvation. I could not but wonder why all men were not ravished and transported with this plan, the effect of the eternal wisdom and counsel of the triune God. And now I beheld such a glory and beauty shining in the sovereign, free and eternal electing love of God, as I never saw before.

Electing love I saw lay at the bottom of the whole scheme of redemption ; were it not for electing love, and grace, never would any of mankind be saved. And I longed to have all the world convinced of this glorious truth. This I consider as a special sealing time ; a time in which God sealed his love to my heart ; tho' as to my particular interest in the great salvation, I had no special assurances ; but I had not then, nor have I had since, any uncomfortable thoughts respecting it. Upon reading, in the evening after this view of things, in a book entitled *Sacramental exercises*, I found the following exclamation and desire, "Oh, that I could love thee better than any saint on earth, or angel in heaven." Immediately upon reading the words, I felt my heart going out in desires corresponding with the petition, and was filled with the most ravishing views of the glory of God, shining in the face of Christ. After this, for months my whole work was praise. There seemed to be no room for petition ; except as a certain one petitioned, "Lord stay thine hand ; thy servant is a clay-vessel." *This*, I often said in my heart both then and since, *is a weight of glory*. These things have filled my mind ever since ; and many refreshing hours have I experienced from time to time in viewing the wonders of redeeming love. Yet my spirit groans under a sense of sin and imperfection ; and longs to be freed from the body of this death. And now when my dissolution approaches, and I expect soon to depart, I can say, through grace, that death is no terror to me ; or rather I can say, to be dead I am not afraid. Death, in itself is terrible—but by the death of

Christ it has lost its sting; and I can adopt the words of the apostle in his holy triumph, "Oh death, where is thy sting?" and when he was near closing life by martyrdom, "I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course—I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me only, but unto all them also that love his appearing."

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

THE following letter was lately sent from a clergyman to his brother in this state, without any design or expectation of its appearing before the public. By the request of several Christian friends it is now transmitted to you; if in your judgment it will answer any purpose in promoting the great object of your useful magazine, you are at liberty to publish it.

MY DEAR BROTHER,

I ENUMERATE it among my mercies, that providence has cast my lot so near you, that I can sometimes enjoy the pleasure and improvement of your society and correspondence. I have only to condemn myself, that the most abundant means produce so little fruit, and that I so unfaithfully improve my many advantages of promoting my own highest and best interest as well as that of others. I now write to you with very peculiar sensations and impressions of divine mercy, never

before experienced; too great almost to be realized, and such as seem to confound and overwhelm my feeble powers of utterance.

I would pause to echo (as an address to my own soul) the devout language of the Psalmist: "Oh, that men would praise the Lord for his goodness and his wonderful works to the children of men!" For who can be under greater obligations to praise him than I am? I ask myself whether there be not a great mixture of selfishness in my present exercises of joy? I doubt not but there is; for tho', if I know any thing of my own heart and moral temper, I really desire the advancement of Christ's kingdom, and feel a sensible satisfaction in hearing of, or witnessing the apparent conversion of any one sinner; yet I must acknowledge that my sense of divine mercy and my obligation to thankfulness are more deeply impressed, when the glorious Redeemer condescends to come under my roof, and by his spirit applies the saving benefits of his dying love, to the dear partner of my earthly comforts and cares, as I humbly hope he hath done. And I am ready to exclaim, Oh! the grace of our Lord Jesus Christ, is exceedingly abundant! This is to have an help meet indeed, and to obtain favor from the Lord; that my companion and fellow traveller through the wearisome pilgrimage of mortal life and labors, should become a fellow traveller to the Zion above; a fellow laborer in the vineyard of Christ; a fellow helper of my spiritual joys; and a fellow heir of the grace of eternal life! Oh, how rich the grace! How infinitely unworthy am I of such a mercy! How endearing is that conjugal union, which is founded upon the

love of God, exercised in Christian fellowship, and sweetened by communications of divine grace! What sweet counsel do we take together, not only in the things of the kingdom of God, but in all the cares of life and love! I receive her anew, from the creating hand of her divine Maker, a disciple of Jesus—a child of God;—as a special gift from the father of mercies;—the richest token of his love and favor. By this divine visitation, I feel the most abundant cause for humiliation and abasement before God. With what a mixture of infinite mildness and energy am I reproved for all my vile ingratitude to God;—for all my sinful impatience under the dealings of his hand;—and all my luke-warmness and unfaithfulness in the service of my glorious Redeemer!—Break, Oh my wicked heart,—bleed with Godly sorrow,—while the divine Jesus is addressing me as he did backsliding Peter: “Simon, son of Jonas, lovest thou me? feed my sheep and my lambs.”

How desirable is the real Christian! How fair, how lovely is the image of Christ, drawn upon the heart of a sinful worm! Such, O my brother, is the appearance of my dear wife. The light of eternal life, evidently seems to dawn upon her soul, and like the morning light to be progressing. She appears, tho’ far from being filled with high confidence, and the triumphs of assured hope, to enjoy that calm, rational, composed and serene state of mind, which arises from a view of the spiritual beauty of divine truth, and a heart in a measure truly conformed to the gospel of Christ, and to the character, law and government of the Most High. She seems to have a deep sense of the evil of

sin, and of the wickedness, pride and deceitfulness of her heart; so that she rejoices with trembling, and relates her exercises, and the reasons of her hope, with meekness and fear. But her heart and treasure appear to be in heaven. Her bible is precious to her; it is the man of her counsel. She is constantly discovering new beauties in it, and progressing in divine knowledge. Christ appears lovely to her in the holiness and benevolence of his character; and the greater part of her time is divided between her bible and her closet.

As to her exercises in time past, ever since the death of our little son in —, her mind, at times, seems to have been very deeply impressed with the things of eternity. These seasons of serious tho’tfulness, however, have been very short and fleeting, soon succeeded by an entire stupidity and inattention. This good, however, resulted; she obtained speculative conviction of certain important gospel doctrines, which she at first opposed, but finally embraced as true. Of late her religious attention hath been renewed; I believe that her anxiety for her sister, on account of her dangerous state of health, was the mean in the hand of God, of turning her attention to her own spiritual concerns. It is now more than a fortnight since I discovered in her satisfactory evidence to my own mind that she had experienced a change of heart. This idea however I carefully concealed from her; she professed no hope for herself, but was concerned that her anxiety and distress were gone, she knew not how, nor why; and she thought herself to be sinking into the most awful stupidity.—Immediately upon my return from

a short journey, she told me she had had special comfort in religion and religious duties, while I was gone; and I prayed and hoped and believed while absent, that I should find her in the state that I did.

I will not ask you to excuse this long letter. It is upon a subject with which my heart is filled, and I could not well have said less. I know that you and my dear sister will rejoice with me, and join in thanksgiving to God.—The humble shall hear thereof and be glad. Bless the Lord, O my soul! What shall I render to the Lord for all his benefits!

ANECDOTE.

WHEN the town of Newport was garrisoned by the British troops, Mrs. ——— was a widow with three young children; one of whom, about six years of age, was constitutionally feeble, and often sick. The mother was under the necessity of laboring for a subsistence; and was often interrupted and prevented from working by the illness of her child, who, at times, required her whole attention. This, with the uncertainty of supplies in a time of war, and the occasional scarcity of provisions, reduced her in some instances to great straits, in which she had an opportunity of observing, in a plain manner, the care of divine Providence.

At a certain time, she had been confined with her child, and was destitute of money. Flour was scarce in town, and at a high price; and for a day and a half she had used potatoes as a substitute, and then saw no prospect of obtaining a supply. After the family had dined, the sick child,

who generally had an appetite for nothing but bread, looking wishfully at her mother, said, "I feel like the Roman Emperor (meaning the Grecian Father confined by the Roman Emperor) for had I a piece of mouldy bread it would be sweet to me." After she spoke, and while the mother was wiping the tear from her eye, a little dog, which had been lying before the fire, arose and went out at the door. In a few moments he returned with a fair, hard biscuit in his mouth, which he dropped at the feet of the child. The mother took it, and cutting out the parts marked with his teeth, furnished her child with that refreshment she appeared to want. The hand of Providence is not the less conspicuous, because it employed an animal whose instincts are remarkable. The instinct of the animal to take the food for himself was counteracted; the supply was seasonable, and in a case which appears to come within the promise of the divine care and blessing.—

Note. The preceding anecdote was communicated to one of the Editors by a Clergyman of Newport, and may be depended upon as a fact.

Religious Intelligence.

MISSIONARIES.

THE Rev. *Calvin Ingalls* lately returned from a mission of four months to the north-eastern parts of Vermont. He is re-appointed a Missionary, and is expected soon to enter on a mission to the new settlements at the south end of lake George.

The Missionaries now in the service of the Missionary Society of

Connecticut are, the Rev. *David Bacon*, at Michilimakinak, who is directed by the Trustees of the Society to leave that part of the country, and labor in New Connecticut; Messrs. *Joseph Badger* and *Thomas Robbins* in New Connecticut; the Rev. *Seth Williston*, in the south-western counties of New-York and northern counties of Pennsylvania; and the Rev. *Jedidiab Bushnell* and Mr. *Samuel P. Robbins* in the north-western part of Vermont. The Rev. *James W. Woodward* and Mr. *Thomas Williams* stand appointed as Missionaries, and it is expected they will soon commence their respective tours; the former to the south-western counties of New-York and the northern counties of Pennsylvania; and the latter to the counties of Otsego and Delaware, state of New-York.

THE Editors are happy to inform their readers that from accounts lately received from New Connecticut, it appears the revival of religion is rapidly spreading in that country.

ORDINATION.

ON Wednesday, January 18th, Rev. ELIHU SMITH was ordained Pastor of the Congregational Church of Christ in Castleton (Vt.) The Rev. Mr. *Hall* of Granville (N. Y.), made the introductory prayer; the Rev. Mr. *Gridley* of Granby (Ms.), preached a sermon from 1 Tim. i. 11, 12; the Rev. Mr. *Haynes* of West Rutland, made the consecrating prayer, during which the Rev. Messrs. *Gridley*, *Haynes*, *Kent* and *Bushnell* imposed hands; the Rev. Mr. *Kent* of Benson, gave the charge; the Rev. Mr. *Ball* of

East Rutland, gave the right hand of fellowship; and the Rev. Mr. *Preslon* of Ruport, made the concluding prayer. The whole was performed in the presence of a large, serious and attentive audience.

POETRY.

COMMUNICATED AS ORIGINAL.

Revival Hymn: or, Joy in a revival of Religion.

1. **B**EHOLD, the day-spring from
on high,
Now visits and illumines this place;
The Father graciously comes nigh,
And sends us down renewing grace;
Rejoice at the revival.
2. 'Tis joy to see the gospel crown'd
With such successes;—'tis joy to see
The captive souls, who have lain bound
In nature's chains, now rising free,
In this our blest'd revival.
3. Those hearts which recently were
hard,
Hard as the rock and cold like clay,
The blessings of the cros have shar'd,
And turn'd their feet the narrow way;
How lovely the revival!
4. Those breasts, where pride has been
enthron'd,
Have felt the terrors of the Lord;
In humble penitence have groan'd,
And found sweet comfort from his word;
Delightful the revival!
5. Those who society could seek,
Where pride and folly boldly stood;
Whose lips could with a lightness speak,
Now speak the praises of our God;
So great is the revival.
6. Those who have tasted carnal joys,
And chanted to the viol's found,
Now find such vain amusement cloy,
That they no real pleasure found,
Before our late revival.
7. Those hands that, with an anxious
care,
Sought only wasting good below,

- Are lifted now in humble prayer
To God, from whom all blessings flow,
Who gave us this revival.
8. As a light sprinkling lays the dust,
Before the blessings of a shower,
So may these droppings prove the first
Of the displays of sovereign power,
In one entire revival.
9. Since old things have been done away,
And many hearts are formed anew,
They love to meet and praise and pray;
So all the saints in glory do,
Who need no fresh revival.
10. How great the work! the change
how great!
How great the *Love!* from whence it
comes!
The Father fills the mercy seat,
And Christ prepares the heavenly homes,
For those of the revival.
11. O may their crowns of glory prove,
As gems reflecting heavenly light,
Upon our Pastor's crown above,
All glorious—all refulgent bright—
Sweet fruits of the revival.
12. O now that ev'ry eye might see!
O now that ev'ry ear might hear!
O now that ev'ry soul might be
Converted to a Godly fear,
And bless'd with this revival!
13. Now to the cross let sinners come,
And throw down all rebellion there;
The Father has created room,
And Christ inviteth all to share
His grace, in this revival.
14. Let ev'ry soul unite to bring
Some tribute to subduing grace;
Let ev'ry tongue unite to sing
Hosanna—with becoming praise,
To God for this revival.

Donations to the Missionary Society of Connecticut.

1804		D. C.
April 7.	A Friend of Missions, for purchase of Books, . . .	5 58
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Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. IV.]

JUNE, 1804.

[No. 12.

The benefit of sanctified afflictions.

Written by BENEVOLUS.

(Continued from page 432.)

III. **T**HE subjects of sanctified afflictions will find the grace of the gospel peculiarly endeared to them, and will strive to obey God's will in all things.

"Before I was afflicted," saith the Psalmist, "I went astray; but now have I kept thy word." Here we may observe that the pious Psalmist was led, by means of his afflictions, to love more than ever the book of God's grace, and to conform to it in his practice. Rom. v. "We glory in tribulation; knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." 2 Cor. i. 5, 9. "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. We had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead."

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The more deeply any are impressed with a sense of their sins, and of the divine justice in their punishment, the more fully convinced are they of the necessity of gospel grace, and the more clearly do they see the glory of the gospel plan of salvation. Seasons of suffering have often proved seasons of high enjoyment to the people of God. The patriarchs, prophets, apostles, and the primitive Christians in general, under their trials, were favored with abundant communications of divine grace; and rejoiced in hope of the glory of God. We may observe at the present time, that those who appear to be true Christians shine brightest when in the furnace. To them Christ appears peculiarly precious, and they appear at times, to be chearful, in giving up all things for his sake. They discover that they count not even their lives dear unto themselves, that they may finish their course with joy.

Christians, when under the rod, read the holy scriptures with special attention and uncommon engagedness, and manifest a strong relish for the truths contained in

I i i

the inspired volume. They now feel that God's word is a light unto their feet and a lamp unto their paths, while passing through the darkness and temptations of the present world.

Psalms cxix. 50, 54. "This is my comfort in my affliction for thy word hath quickened me. Thy statutes have been my songs in the house of my pilgrimage."—The Psalmist declares in the same Psalm, "The law of thy mouth is better unto me than thousands of gold and silver. How sweet are thy words unto my taste! Yea sweeter than honey to my mouth!" (verses 72, 103.) Afflictions are necessary to lead persons to understand many parts of the Bible, particularly those which relate to sufferings, and the divine support under them. Who understandeth like the good man under the rod, how tribulation worketh patience; and patience, experience; and experience, hope? Who understandeth like the patient sufferer how consolation aboundeth by Christ, as the fruit of chastisement. The best of men do not know how much they trust in themselves and in the world, until their attachment is tried and broken by the rod. Now they see more fully than ever their own folly in placing such confidence, in the things which perish. They will bless God for ever for that discipline which hath opened to them the pride and deceitfulness of their hearts, and hath brought them to discern the worth and glory of that kingdom, which cannot be moved. True Christians have rarely so clear evidence of their adoption as when their earthly hopes are dashed in pieces.

Sanctified afflictions lead men to be more attentive to the du-

ties which they owe to God and to each other. What a wide difference is there, in ordinary cases, between the prayers which are made in a day of adversity and those which are made in prosperous seasons? Those who feel themselves to be burdened with guilt and sorrow, and are convinced that God is a rewarder of those who diligently seek him, will feel themselves engaged to go to the throne of grace, and to seek for mercy.

Prayer is not to them an unwelcome task, but is the delight of their souls. When they find Satan and their wicked hearts striving to throw hindrances in the way of the performance of this duty, they will not rest until they have, in some degree, obtained the victory, and can fervently pour out their hearts to God. He is pleased sometimes remarkably to fill their mouths with arguments, when all worldly appearances are against them, while they are bowing at his footstool. They are uncommonly assisted in praying for themselves, for their families and friends, for enemies, for the whole human race, and especially for the peace and prosperity of Zion.

It is painful to those who derive benefit from their afflictions to be deprived, by ill health, or other means, of attending on the worship and ordinances of God's house. These are objects for which they find an increasing relish as they are emptied from vessel to vessel, by their trying changes. Hence when they are excluded from the place which they love, they can adopt the language of David, when he was wandering in the wilderness of Judah, by the persecutions of Saul. "O God thou art my God; early will I

seek thee: my soul thirsteth for thee, in a dry and thirsty land, where no water is; to see thy power and thy glory as I have seen thee, in the sanctuary." (Pl. lxiii. 1, 2.)

Sanctified afflictions are instrumental of stirring up persons to a faithful discharge of the duties of the second table of the law. There are two in particular, which I shall name. The first is the duty of administering just reproof. This duty can never be rightly performed without much self-denial. It is too common either to backbite those who do wrong, or to reprove them in anger. Both are forbidden by the word of God. We are bound to tell our neighbor, and especially a Christian brother, to his face, what we think amiss in his behavior, and to intermingle meekness with firmness. When we feel calm and tender, we hate to wound the feelings of another, but the spirit of the gospel requires us to reprove sin in others, whatever may be the consequences. A mind solemnized by prayer, and communion with God in other duties,—a mind which seeth the exceeding sinfulness of sin—and is bro't to the footstool by the rod, is prepared to administer reproof, without being overwhelmed with a slavish dread of the wrath of the offender, and to do it in a manner which is best suited to work a reformation. What boldness, and at the same time what meekness, did the prophets and apostles discover, in reproofing the ungodly? and in attempting to pull out of the fire their near friends? We shall, according to our sphere of action, imitate them in some degree if we are governed by the same spirit. Nothing has a happier tendency to lead persons to

discharge this duty, and to come home to the conscience than enduring chastisement from the hand of our heavenly Father. His glory appears to them of such worth, and the souls of men are so tenderly loved, that they dare not be silent when called to speak in a way of warning and reproof. The other duty which I shall mention in this place is compassion and kindness to those who are afflicted. We are commanded to bear one another's burdens, to love as brethren, to be pitiful, and to be courteous.

There are men whose inward thought is, that their houses shall continue for ever and their dwelling places to all generations.—They are intoxicated with their prosperity, and presume that no painful changes await them. They look with contempt upon the needy and afflicted, and are disposed to charge them with bringing their troubles upon themselves, or continuing them by their imprudence or timidity. Job xii. 5, "He that is ready to slip with his feet, is as a lamp despised in the thoughts of him that is at ease." The sons of carnal pleasure make their boast that they have kept themselves clear from the troubles which fall upon others, and say, "we shall never be reduced to their state, or if we should, we will soon extricate ourselves by our wisdom and fortitude. Let those poor wretches suffer, it is good enough for them, but as for us, we feel above submitting to the weakness and the dejection which they discover." O ye proud boasters, betray no longer such impious folly and madness, but remember that the days of adversity will come upon you like an armed man, and plunge you in misery!

Christianity speaks a very different language from that of the men of the world, Heb. xiii. 3. "Remember them that are in bonds, as bound with them, and them which suffer adversity, as being yourselves also in the body." Nothing teaches persons to feel for the children of sorrow like experience in the school of adversity. This eminently qualifies the followers of the compassionate Saviour, to sympathise with the afflicted, and to strive to lighten their woes. They extend their compassionate feelings to all who are under trouble, and especially to those, who are the friends of the great Redeemer. They will strive to relieve the wants of those who are needy, and to bind up the broken spirit. 2 Cor. i. 4. "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." They labor to turn the attention of their afflicted fellow mortals to the only sources of consolation, and to prepare them for deliverance in the present world, and immortal glory in the world to come. They can cheerfully welcome to their bosoms, the humble and patient disciples of the blessed Saviour; however much they are despised by the ungodly world. Knowing these to be the excellent of the earth, they are compassionate and kind to them for their Lord and Master's sake, and rejoice in the prospect of meeting them in the paradise above, where all sorrow and crying shall be done away.

The enemies of the primitive Christians remarked concerning them when they saw their strong mutual affection under their fiery trials, "Behold how these Chris-

tians love one another!" The disciples of Christ sometimes in the present world, fall out with each other, and give mutual wounds. But joint sufferings have always been found to check their animosities and to unite them in the closer bonds of affection. When such are the fruits of our afflictions we have not been smitten in vain, but shall derive peace and comfort from them in this world; and shall receive a far more exceeding and eternal weight of glory in the world to come.

IV. Sanctified afflictions are instrumental in weaning men from earthly attachments, and in ripening them for death and heaven. The pious Patriarchs confessed themselves amidst their troubles to be pilgrims and strangers on the earth and to be looking for a city which hath foundations, whose builder and maker is God. The primitive Christians took joyfully the spoiling of their goods. Knowing that they had in heaven, a better and an enduring substance.

Pious persons who have suffered many pains, and endured many outward losses and bereavements, look upon this world as being a very empty place, and not by any means worthy to be fought as a portion. While they give thanks to God, for the innumerable temporal deliverances and blessings which they have received, they dare not rest their hope of support and enjoyment on any thing beneath the skies.

They can discern no earthly prospect which has unadulterated charms; but every thing around them wears the appearance of decay and dissolution. They watch and they pray that they may not be ensnared by earthly allurements, and that they may be in constant readiness for the ap-

proaching change by death. The eternal world grows more and more familiar to their minds, and their thoughts are much employed on that state into which they are soon to enter. Many of their meditations are employed on death and on the future judgment. Although they cannot determine what their views will be, when they shall be called to walk thro' the dark valley, yet they believe that the end of the upright man, will be peace. They are much in prayer to God, that he would not forsake them in the hour of death, and believe that the only way in which divine consolation is then to be expected, is in a humble walk with God, and in the faithful discharge of every duty while life is continued. What a firm hope, and what animating prospects, were enjoyed by the apostle when he could declare, as in 2 Cor. v. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. We are confident I say, and willing rather to be absent from the body, and to be present with the Lord!" How earnestly desirous was our apostle that Christ might be magnified in his body, whether by life or by death? He could say as in Phil. i. "For to me to live is Christ and to die is gain. But if I live in the flesh, this is the fruit of my labor, yet what I shall choose, I wot (or know) not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ which is far better."

Let not Christians in general be discouraged because they have not risen to the attainments of the

apostle Paul. He was raised up for eminent usefulness in the church of God, and he did more to propagate christianity than any other mere man who hath ever lived. He suffered much in his labors to advance and defend the religion of the blessed Saviour. To use his own language, he was 'in deaths oft,' while he was travelling round the world, to proclaim the glad tidings of peace and pardon through a crucified Saviour. The followers of Christ, at large, have not been called to such services as was the apostle, nor to endure such trials as he endured, and therefore it is not strange, that their consolations should fall far below his. But remember, ye patient sufferers, that God is not unmindful of your labor of love, and that he is training you up to serve him better while on earth, and to enjoy a brighter crown in heaven. God will not break the bruised reed, and the smoking flax he will not quench. He heareth every sigh, and every breathing of the contrite heart; and will give you grace to persevere to the end of your days, and to come off conquerors, yea more than conquerors through him who hath loved you, and given himself to die for you.

We always find the most heavenly-minded Christians among those who have smarted most by the rod. To them meditations have become familiar on that glorious state in which the redeemed will be brought into the immediate presence of God and of the Lamb, and will unite with the spirits of just men made perfect, and with the holy angels in everlasting songs of praise. However far they may fall short of rapturous enjoyments in religion, while they see through a glass darkly, they discover a solidity and firmness in their exer-

cises, which manifest that their light is shining with increasing brightness unto the perfect day.

I have now endeavored to collect and bring into view some of the principal evidences of sanctified afflictions. Can we say in a review of our troubles, as the Psalmist did in a review of his, "It is good for me that I have been afflicted; that I might learn thy statutes." Our afflictions have certainly had some effect upon us; either in rendering our hearts tender, and our lives obedient, or in hardening our hearts, and occasioning us to become more obstinate and open in the practice of wickedness than ever. If the last be the effect our case is alarming indeed, and we have much cause to fear that to us is reserved the blackness of darkness for ever.

Let us recollect the marks or evidences of sanctified afflictions which have been brought into view, and impartially compare ourselves with them.

When any derive benefit from their afflictions they acknowledge and adore the hand of God in them; and they feel satisfied with the perfect government of the Most High. The subjects of sanctified afflictions are led to a clear discovery of their sins, and an unreserved confession of the divine justice, and wisdom in their chastisement. They examine their hearts and their past lives, and abhor themselves as being very vile in the eyes of infinite purity. They who are afflicted in covenant faithfulness, will find the grace of the gospel peculiarly endeared to them, and will strive to obey God's will in all things. They will prize and seek after communion with God in the various exercises of private and public worship. They will endeavor to

conform to the law of benevolence towards men; and in particular, will be emboldened to reprove sin, and be engaged to exercise compassion and kindness towards the afflicted. Sanctified afflictions are instrumental in weaning men from earthly attachments, and in ripening them for death and heaven.

These are very plain rules of trial, and such as must commend themselves to our minds. If we have sought to regard them in our practice when we have been in tribulation, we have found true peace; and can say with the Psalmist, "That it is good for us that we have been afflicted." Are there not some who can adopt this language, and find evidence that they are heirs of heaven? And may say in some happy moments with the Apostle, "I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us?" (Rom. viii. 18.) Let such maintain, at all times, a patient and a devout, a watchful and a heavenly temper. Their days of mourning will soon be ended, and they will soon be admitted into the world of everlasting light and joy.

How awful is the state of those who have become hardened in all their afflictions? What can such expect in the course which they are pursuing but everlasting misery? "He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy." (Prov. xxix. 1.) What cause is there to fear that all the evils which they have felt in the present world, are but so many presages of endless, vindictive wrath in the world to come? Let them be warned—let them be entreated, to search and try their ways and turn unto the Lord!

The Christian's desire and prayer.

ALL men have their desires ; the real Christian has his, and is no less solicitous than others, to have them answered. He desires that sinners should repent and believe the gospel ; that saints should grow in love and faithfulness ; that Christ should be satisfied in seeing of the travail of his soul, in the prosperity of Zion, and that God should be glorified. These are things which engage his heart. But most men have desires which particularly respect themselves ; so has the Christian, and this desire is peculiar to him, and is worthy of particular notice. It may be thus expressed : *The people of God have no desires so great, and make no prayers so fervently, respecting themselves, as this, that God would rectify their hearts.* ' Create in me a clean heart, O God, and renew a right spirit within me.' The evidence of the truth asserted, will be seen and felt by the Christian reader, while he attends to the following considerations.

1. The people of God are deeply impressed with a sense of their depravity of heart, for they are sanctified but in part, while in this life ; they have a much greater sense of this, than others can have. Their sense of their own wickedness, and corruption, is greater than the impenitent sinner has, under the most powerful convictions, that he is capable of receiving, though not usually attended with such terror and malignity. The impenitent do not hate sin, and see its awful deformity, as the Christian does ; they dread most of all its fearful consequences, in the wrath which they apprehend it will bring upon them. But Christians have a mor-

al sense, by which they perceive the evil of sin, and its detestable nature, and cannot but abhor it, from a view of its native malignity : it offends their feelings, in the same way as filth and ugliness offend our natural senses ; and therefore it appears to them hateful, in a different sense, and to a far greater degree, than it can to any other men. They ' hate every evil and false way.' Besides ; In consequence of this sense of the deformity of sin, and the dishonor it casts on God, they have a quick discernment of it, and discover it in a thousand instances, which most of mankind account innocent things. This deformity they know to be sin, as readily as our eyes can distinguish ugliness from beauty : by this they are so furnished, that they can discover depravity in themselves, in a thousand instances, in which others would have no idea of guilt.

They also have a sense of holiness, and moral beauty, which others have not ; and this assists them more immediately to perceive the difference between holiness and depravity of heart, by a kind of spiritual discernment, much as we distinguish colors by our eyes. If sin were seen alone, it would lose half its deformity ; but believers seeing it in contrast with holiness, behold it in a just light, and it appears exceedingly sinful. And this moral sense, by which they more readily know both good and evil, helps them, by this contrast, to a quick discernment of sin, under almost any disguise it may assume. This moral sense is the anointing of the holy Ghost, and with this discernment and experience, how is it possible but that Christians, imperfect in this life, should be

sensible of it, and be deeply affected with the evil of it? And hence it comes to pass, that while the Pharisee congratulates himself before God on his goodness, the Christian scarce raises his eyes towards heaven, smites on his breast, and says, 'God be merciful to me a sinner:' or like Job, when he had a glorious manifestation of the holiness of God, cries out, '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.'

Further: The people of God are not unwilling to come to the light; but they look to God to search them, and try them: they watch their own hearts with diligence, that they may know themselves, and hence they continually detect their depravity, working in them 'against the law of their minds, bringing them into subjection to the law of sin.' This they find is in them at all times, in one shape or another. Sometimes they discover it in an improper regard to the things of this world, and a difficulty in resigning all to the divine disposal. Sometimes in an unspiritual and languid frame of mind towards God, so that they cannot be fervent in their devotions. Sometimes in the ease by which they suffer themselves to be surprised, and led astray by temptation, to neglect their duty and fall into sin. Sometimes by an uncomfortable dullness, and a kind of backwardness to engage in duty; and this they find operates respecting duties towards both God and man, and affects the devotions of the sanctuary and the closet. 'When they would do good, evil is present with them.' In all these things they well know that the blame is

not to be laid to times and circumstances, but to their own depravity of heart, which is the fountain from whence such corrupt streams flow. So that Christians are deeply impressed with a sense of their depravity, which is one thing necessary to make them earnest, that their hearts should be rectified.

2. This remaining depravity of heart is to the people of God their greatest burden. They cannot be indifferent towards that, which appears with such hideous deformity as sin, and so malignant in its nature. They abhor it wherever it appears, and are most sensibly affected, when they find it in themselves; and especially because it is always in them, and presents them on every serious reflection with the view of such a constant offence. Other things sometimes appear painful, and they may endure fiery trials; but this is a *constant burden*, and even under other afflictions, the discoveries of their own wickedness and untractableness, are often the bitterest ingredient in their cup. This is the cloud that separates them from beholding the glory of God, darkens their prospects, deprives them of much spiritual enjoyment, injures their usefulness, and makes them go mourning all the day long; and they know that it is this, they are not ignorant of the gall which gives bitterness to their souls. They know it is their own sin, and cry 'O wretched man that I am! who shall deliver me from the body of this death?' And this also is necessary to render Christians earnest that their hearts should be rectified, viz. that they should feel their remaining depravity to be a grievous burden.

3. Believers feel sensible that a deliverance from this burden would give them the greatest relief of any thing which they can contemplate. It would be a relief, if they could be delivered from the various afflictions to which they are subject, in common with others, in this world; but it would be next to heaven itself to be delivered from wickedness of heart. This would so open their lips, that their mouths would show forth the praises of their Lord. And on this account they thank God, through Jesus Christ, that the blessed deliverance is approaching, and that when absent from the body, they shall be present with the Lord, and shall be transformed into his image, and be like him when they see him as he is. The Christian knows that a clean heart would qualify him to enjoy sabbaths, ordinances, providences, to enjoy God, and enjoy himself in prayer, and in all duty and intercourse with his Maker and Redeemer. And a sense of the relief and enjoyment it would give, to be delivered from all wickedness of heart, is another thing calculated to render Christians earnest, that their hearts should be sanctified more and more.

4. That this is the Christian's greatest desire, respecting himself, may be evident to him, and to his most intimate acquaintance, to whom he unbosoms himself freely, by remarking how he strives, watches and uses the instituted means of grace for this end. Could we look into the Christian's heart, and see all that passes there, and what his views are in using the means of grace, we should see, that as they respect himself, they are to have his heart sanctified, that he might be furnished the better to serve God, and his fellow men :

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for this he reads, hears, prays and meditates; calls himself to a frequent and strict account, and watches his own heart, out of which are the issues of life.

5. The people of God feel their dependance on him to cleanse and renew their hearts. They are fully sensible, by the word of God, and their own experience, that their object will never be attained, without the special influence of the holy Ghost, and that it is God, who must work in them, both to will and to do. They know that their depravity will baffle all their attempts to destroy it of themselves; they have learned that he, who trusteth in his own heart, is a fool, and they know where to apply, and whence alone they can receive an abundant relief. This is calculated to lead them to be earnest in prayer; that God would sanctify their hearts.

6. And that Christians do thus earnestly apply unto God, with greater importunity for this, than for any other blessings upon themselves, must be evident from the things already noticed, and from considering attentively the prayers of the people of God for themselves, which are recorded in the bible. The words already mentioned, 'Create in me a clean heart, and renew a right spirit within me,' may be considered as a specimen of the numerous prayers of David on this subject. Our Lord teaches us to pray, saying, 'Lead us not into temptation, but deliver us from evil.' It was his own prayer for his disciples; 'Sanctify them thro' thy truth.' 'And this is the will of God; even our sanctification.' The object of Christ in coming into the world was 'to save his people from their sins,' and this is the

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special office work of the holy Ghost. From all we have considered, it appears, that it is, and ought to be the greatest desire, and most fervent prayer of the people of God, respecting themselves, that God would rectify their hearts.

The considerations we have been led to notice, may impress this idea upon the attentive reader, that if he has ordinarily any desires respecting himself, greater than deliverance from sin, and growth in grace, he is yet a stranger to real christianity. Some readers perhaps well know, that they are really more anxious for some temporal concerns—the support and credit of themselves and families, than for eminence in holiness, and the comforts of a pious family; but alas they know not what they do.

There is another description of people, who are indeed anxious to be saved from the wrath to come; they are convinced that wrath is inseparably connected with continuance in sin, and on this account, they dread it, and earnestly desire a deliverance from it. But there is a wide difference between this, and a direct abhorrence of sin itself, as being hateful and odious, and the most that their conduct proves, is that they are not altogether stupid in their sins. Let me close with an address to truly pious readers. You are seriously impressed with a sense of the greatness of your depravity, you love holiness, and long and strive and pray for perfection in it; nothing respecting yourselves, so greatly interests your hearts and calls forth your exertions; and because you are sometimes almost ready to sink under the burden of sin, and the small proficiency you make in

grace, let me lead you to some encouraging considerations.—Consider what God has already done for you, in giving you this moral sense, by which you see the deformity of sin, and the beauty of holiness, and in making sin a burden to you, and leading you so earnestly to desire a clean heart. This is a great mercy, and when you consider that so much is already done for you, it furnishes you with much encouragement to confidence in God; you have in this tasted that the Lord is good. Consider also, that your labors for sanctification are not vain, but are the necessary, and appointed means of your proficiency in holiness; and give all diligence to make you calling and election sure.—Consider further, the covenant engagements and faithfulness of God.—And finally, be encouraged to work out your own salvation, with fear and trembling, by the supporting consideration, that it is God that worketh in you, both to will and to do.

EPIPOTHESIS.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

Thoughts on Luke xxii. 22.

“And truly the Son of Man goeth, as it was determined of him; but woe unto that man by whom he is betrayed.”

THESE are the words of the Lord Jesus on that solemn night, in which he was betrayed into the hands of sinners. While he was eating the last passover with his disciples, he informed them, that he was about to be betrayed and put to death, and that even one of them would be guilty of

this vile treachery. But to support his real friends under this peculiar and distressing trial, he tells them, that the "Son of man goeth, as it was determined of him;" teaching them, that however dark and painful this event might appear, yet it had been before determined in the divine counsels, and therefore was necessary to accomplish the wise and benevolent purpose of Jehovah. "But woe, says he, unto that man by whom the Son of man is betrayed;" plainly evincing, that great would be the guilt and punishment of this traitor. This passage of scripture refers to one of the most wonderful and important events, which ever took place in our world. It may therefore suggest some interesting and useful remarks.

1. The death of Christ is an event, which has been productive of unspeakable good to the universe. It has made the clearest and brightest display of the divine character and perfections which has ever been exhibited. The wisdom of God has been wonderfully displayed in contriving the way of redemption, in which the divine law and government have been supported, sin discountenanced, and yet penitent sinners pardoned and saved. In this way the subtle devices of Satan have been defeated, and overruled to answer benevolent purposes, and good has been brought out of sin, that worst of evils.

The inflexible justice of God and his opposition to sin have been strikingly manifested in the death of the Lord Jesus. For as God spared not his well-beloved Son, when he took the place of sinners, but inflicted upon him the most dreadful sufferings; it shews his immutable justice and opposi-

tion to sin; and his fixed determination to support the authority of his law and government. The unspeakable grace and mercy of God, consisting in the exercise of goodness to the miserable and ill-deserving, have been peculiarly manifested in the infinite gift of the Saviour, in pardoning sinners through him, and making them heirs of eternal life. In these and various other ways the death of the Lord Jesus has been the means of bringing out the divine perfections to the view of creatures, and so has been conducive to the glory of God, and to the happiness of all the inhabitants of heaven. For a view of the divine perfections is one chief source of the felicity of all holy beings. The scriptures therefore teach; that "unto the principalities and powers in heavenly places is known by the church the manifold wisdom of God; and that the angels desire to look into these things."

The death of Christ is also productive of infinite good, as it has been, and will be, the means of saving millions of mankind from everlasting destruction, and of introducing them into unspeakable and eternal felicity. For had it not been for the death of the Saviour, not a single individual of the human race could ever have been saved:

2. It appears, that the death of the Lord Jesus was determined or foreordained in the divine purposes. This is evident from plain declarations of sacred writ.—It was expressly predicted in the Old Testament, that the Saviour or Messiah should thus die. It is said, *Isai. liii.* "He was wounded for our transgressions, he was bruised for our iniquities. He was cut off out of the land"

of the living. He made his grave with the wicked, and with the rich in his death." And in Daniel it is declared that "the Messiah shall be cut off, but not for himself." Since the death of Christ was thus plainly foretold, in these and many other passages of the word of God, it certainly must have been foreordained in the counsels of the unchangeable Jehovah. Accordingly it is expressly declared by the voice of inspiration, that he was "delivered by the determinate counsel and foreknowledge of God;" and that "Herod and Pontius Pilate, with the Gentiles, and people of Israel, were gathered together against thy holy child Jesus, for to do whatsoever thy hand and thy counsel determined before to be done." Peter also in his first epistle, speaking of being redeemed by the precious blood of Christ, says, "Who verily was foreordained before the foundation of the world." And in Revelation he is called the "Lamb slain from the foundation of the world," because his death was fixed in the purposes and view of God from the beginning of the world, or from eternity. Again, it is said, that Christians were chosen in Christ before the foundation of the world, which plainly shews, that his death, by which they are saved, was eternally determined upon in the counsels of God. The Lord Jesus therefore declared, "And truly the Son of man goeth, as it was determined of him." From these and other express declarations of scripture, it is evident, that the death of the Lord Jesus was foreordained in the immutable and eternal purposes of Jehovah.

Besides, since the death of Christ is a matter of such infinite

importance to the glory of God, and the eternal happiness of mankind, it is certain from reason and the divine perfections, aside from express declarations of scripture, that it must have been determined, or foreordained by the omniscient unchangeable Jehovah, "who worketh all things after the counsel of his own will, and to whom all his works are known from the beginning."

3. It appears from the sacred scriptures, that those who were concerned in bringing about the death of the Saviour, were very criminal. The great guilt of Judas in thus basely betraying his Lord and Master is evident from his own confession. His conscience filled him with such guilt and horror for his wickedness, that he brought back his thirty pieces of ill gotten silver, saying, "I have sinned, in that I have betrayed innocent blood." The money which he received for his treachery is called "the reward of iniquity." His great wickedness is also manifest from the dreadful denunciations against him. It is declared by the Lord Jesus himself, "Woe unto that man by whom the Son of man is betrayed: it had been good for that man if he had not been born." He is called "a devil, and the son of perdition." And as a token of God's awful displeasure against his peculiar wickedness, he was permitted in a fit of desperation to go and hang himself. "And falling headlong he burst asunder in the midst and all his bowels gushed out." These various considerations clearly prove the great guilt of Judas. It is also equally evident from the word of God, that the Jews and Pilate were very criminal in putting to death the Saviour. For it is ex-

pressly declared, that "with wicked hands they took and crucified him." The Jews are spoken of as being very criminal for being the murderers and betrayers of the *holy and just One*; and it is said, that wrath was come upon them to the uttermost for killing the Lord Jesus, and their own prophets. And Jesus said to Pilate, "He that delivered me unto thee hath the greater sin;" shewing that Pilate was criminal in some degree for putting him to death, but that his sin was not so aggravated as that of Judas and the Jews, who delivered him up to Pilate. It is evident then from express declarations of scripture, that Judas and those, who were concerned in betraying and murdering the Lord of glory were very criminal.

4. But it may be here inquired, how they could be criminal or deserving of punishment in thus bringing about the death of Christ, when it was foreordained, that he should be thus put to death?

In answer to this inquiry, it may be observed,

1st, It is certain from express declarations of scripture, as well as from the divine perfections, that the death of the Lord Jesus was predetermined in the eternal counsels of the unchangeable Jehovah. And it is equally certain from the plainest declarations of God's word, that Judas, the Jews and Pilate were guilty of great wickedness in betraying and putting him to death. We cannot deny either of these propositions without flatly contradicting the most express assertions of divine inspiration. Can any one who believes the holy scriptures deny, that the death of Christ was foreordained; when it is plainly declared, that he was "delivered by

the determinate counsel and foreknowledge of God;" and "Herod, and Pontius Pilate, with the Gentiles and people of Israel were gathered together against the holy child Jesus; for to do what God's hand and counsel determined before to be done?" Or can a believer of scripture deny, that those who betrayed and put him to death, were criminal or sinful; when it is expressly asserted, that with "wicked hands he was taken, crucified, and slain," and when Judas confessed that he had sinned in betraying innocent blood? Should it then even be allowed, that we were not able fully to discern how persons could be criminal for doing what God's hand and counsel before determined to be done; yet this would be no certain evidence, that it was not the case. For there are many truths respecting the perfections and operations of God, which are quite above our comprehension. Thus it is certain from scripture and reason, that God has existed from eternity, without any beginning or cause of his existence. Every rational mind must assent to this truth, and yet nothing can be more incomprehensible than the eternal uncaused existence of Jehovah. It is certain from scripture, that Jesus Christ was both God and man, in two distinct natures, but one person. But how the divine and human natures could be thus united in one person is quite above our comprehension. Or who can fully comprehend, how spirit can operate upon matter, or a volition of the soul move the limbs of our bodies? Supposing therefore, that we were wholly unable to comprehend how we could be criminal in doing what God had foreordained; yet it would no more

prove that this was not the case, than our being unable to comprehend God's eternity, or the divine and human natures in the person of Jesus Christ; would be proof against these truths; or than our being unable to see, how the soul can act upon the body, will prove, that we have no soul. But,

2d, Perhaps by candidly attending to the subject we may see, how Judas and the others concerned in the death of the Saviour were free agents and criminal in doing what "God's hand and counsel before determined to be done." Free agency or accountability implies a power of choosing as we please, and of acting as we choose. When therefore a rational person, in view of motives, voluntarily chooses any object or course of conduct, he is a free and accountable agent. And if he voluntarily pursues sinful courses to gratify his wicked temper, he is evidently criminal. To apply these observations to the present subject: Judas was not compelled to betray his Lord and Master against his choice and inclination. But he went freely, of his own accord, to the chief priests, and offered to betray Jesus for thirty pieces of silver, and he voluntarily conducted the band which seized him, to the garden, where Jesus was wont to resort. He was guilty of this base treachery for the sake of filthy lucre, or to gratify his covetous disposition. The chief priests and elders voluntarily convened to consult, how they might take Jesus, and put him to death. And they were perfectly voluntary in giving Judas the thirty pieces of silver—in sending a band to take him, and in importuning Pilate to crucify him. They thus sought his

death to gratify their envious; malicious feelings towards him. Pilate also, contrary to every principle of justice and humanity, chose to condemn and put him to death in order to please the chief priests and elders, secure the favor and stop the clamors of the multitude; and thus promote his own private; selfish interest. It is evident from these considerations, that these persons were very criminal in betraying and murdering the Lord of glory, although they thus did "what God's hand and counsel determined before to be done." For in doing it, they were free and voluntary—acted from a wicked temper and motives, and had no regard to the will or purpose of God. And although they fulfilled his purposes and predictions, yet they "meant not so; neither did their heart think so." But they were wholly actuated by a selfish and sinful temper.

5. It may be again inquired, how it was just to consider those concerned in the death of the Lord Jesus, as criminal and deserving of punishment; when in doing it, they brought about an event, which has been productive of so much good in promoting the glory of God and happiness of mankind.

It may be observed in answer to this, that criminality or ill-desert consists in the temper or motives from which we act, and not in the consequences, which, thro' divine interposition may flow from our actions. For instance, suppose that a physician gave a patient a dose of poison with an intention to destroy his life; but the poison instead of destroying him was unexpectedly the means of curing him of some troublesome and dangerous disorder. In this case it is evident, that the physician would

be very criminal, and even a murderer in the sight of God, since he designed to take the life of the patient; although contrary to his intention, it proved the means of great good to him. God's overruling the murderous attempt of the physician for good, does not render his intention at all the less criminal. So although the death of Christ has been overruled for unspeakable good; yet it was contrary to the intention of those, who procured his death. They had no design to bring about this great good in promoting the glory of God, and happiness of his kingdom, but they were acting in direct opposition to these. It is evident therefore, that they were as criminal and ill-deserving, as though God had not overruled it to answer any good purposes. For his bringing good out of their wickedness, did not in the least alter their wicked temper and designs, in which their criminality consisted.

A few of the reflections, suggested by the subject, will now be briefly noticed.

1st. The subject clearly shews, that the divine decrees or foreordination are not at all inconsistent with our free agency or accountability and criminality. For the scriptures expressly declare, that Jesus was "delivered by the determinate counsel and foreknowledge of God," and that in putting him to death, they "did what God's hand and counsel determined before to be done," and yet that "with wicked hands he was taken, crucified, and slain." When therefore persons object, as many do, that if God decrees or foreordains whatsoever comes to pass, mankind cannot be free agents or criminal for any of their conduct; they directly contradict

the scriptures, and are opposing, not merely the reasonings of men, but the plainest declarations of the word of God. If any assert, that foreordination is inconsistent with our being criminal for our wrong conduct; they go directly in the face of scripture, which declares, that with wicked hand they took and crucified the Saviour, altho' it was what God's hand and counsel determined before to be done. It is certain therefore, if the bible is true, that persons may be criminal for doing what is decreed or foreordained—And those, who deny this truth, ought to take heed lest haply they be found fighting against God, and reject his counsel against themselves.

2d. The subject teaches, that God's bringing good out of the evil conduct of the wicked, and overruling all events for the promotion of his glory and the happiness of his kingdom, affords no excuse or encouragement for sin. For although God will thus cause the wrath and wickedness of man to praise him, contrary to the designs of the wicked; yet this, as already shewn, does not alter their motives and intentions, in which their criminality consists, and so cannot lessen their guilt, or afford them any excuse. The impenitent also will as certainly be punished for all their sins, as though they were not overruled for any good. For it is declared, that God will render "indignation and wrath, tribulation and anguish to every soul that doth evil"—that the Lord Jesus will take vengeance on them that obey not the gospel, who shall be punished with everlasting destruction—that they shall receive according to the deeds done in the body, and that without holiness no man shall see the Lord. It is evident therefore, that the

idea of God's overruling all things for wise and good purposes can afford no encouragement to indulge in sin, since this will not in the least lessen the guilt, danger, or punishment of the impenitent. And if any are disposed to take encouragement from it to live in sin, and to say, "Let us do evil, that good may come;" it manifests, that they are the servants of sin, in the gall of bitterness and bonds of iniquity, and in the broad road to destruction.

3d. The consideration, that God worketh all things after the counsel of his own will, overrules them to answer the wisest and best purposes, and will bring good out of all the evils which take place in the universe, must afford the greatest support and consolations to all the truly pious or benevolent. For amidst all the evils, troubles, confusions and darkness of the present state, they may reflect, that a God of perfect wisdom and benevolence is at the head of the universe—is carrying into execution his wise and benevolent purposes, and will render every event conducive to his glory and the best good of his universal kingdom. How calm and peaceful will such considerations render the friends of God under the most dark and threatening appearances?—Their hearts may be fixed, trusting in God. They are safe in every situation. All things in this life are working together for their good. And death will be their unspeakable gain, will remove them from every trouble and sorrow to mansions of endless peace and joy.

Finally, the subject shews the wretched, and dangerous state of the impenitent. They have no part or lot in these infinite blessings, nor any real source of comfort and support under the

evils and troubles of life, or in the trying hour of death. For they are in a state of rebellion and opposition against the infinite Jehovah—under his awful displeasure, and exposed to all the dreadful threatenings of his holy word. He can easily blast all their prospects—will disappoint their attempts against his cause and people, and overwhelm them in unspeakable and everlasting wretchedness, if they hold out in their opposition. "Let the potsherd strive with the potsherd of the earth: but woe unto him that striveth with his Maker." It is in vain, O sinners, to contend with the Almighty by opposing his law, government, or the truths of his word. How easily can he crush you and all your feeble attempts beneath the weight of his Almighty vengeance, and sink you down to remediless perdition? "Can your heart endure, or your hands be strong; when he shall come out in judgment against you?" "Consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver." Do not destroy yourselves by standing out in your impenitence and opposition. But "Be ye reconciled unto God." "Acquaint now yourselves with him and be at peace, and thereby good shall come unto you."

H. E.

Explanation of Mark x. 31.

"But many that are first shall be last; and the last first."

THIS is a phrase of which the divine Saviour made use, on several occasions, and with reference also to many events brought out to view, under the government of an all-wise God. It is a kind of aphorism, respect-

ing God's method of governing intelligent creatures. He, who liveth forever, whose dominion is an everlasting dominion, and whose kingdom is from generation to generation, governs the universe in such a way, as that the pride of all human glory will be completely stained, and the benevolence of the benevolent unquestionably proved, and conspicuously manifested. This staining of the pride of human glory, and this trial of benevolence, will be brought about, among other ways, by God's causing many that are first to be last, and the last first. The Most High ruleth over all his creatures, and alloteth their respective portions. He exalteth, and he abaseth whom he will, and in whatever way he will; treating each one, at the same time, according to his character.

The following things may be noticed as illustrating the idea communicated by the Saviour in the words, proposed as the guide of our meditations in this Essay.

1. The Saviour's declaration has been most strikingly verified in the Jews. By taking a retrospective view of their history, we may see an instance of God's causing the first to be last. The children of Israel, or the nation of the Jews, descended from Jacob, the second and youngest son of Isaac. It is well known, that the eldest son, in the days of the patriarchs, enjoyed peculiar privileges and advantages, by birth. These privileges are designated in the scriptures, by the term, *birth right*. From the two sons of Isaac sprang two nations, and it was particularly foretold, that the elder should serve the younger. To this fact the apostle refers in Rom. ix. 11. 12. 13. "For
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the children being not yet born, neither having done good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." The apostle, probably, had particular reference to the two nations which sprang from these two men. In the origin of the Jews, therefore, we may see a fact which verifies the Saviour's declaration. "*The elder shall serve the younger;*" that is, the first shall be last, and the last first. In the accomplishment of this event, the pride of human glory was stained. He who held the first and most honorable rank, in human estimation, was placed by the great Governor of the world, in a situation far inferior to the younger. Compared with the children of Israel, what were the descendants of Esau? In this comparison they were a contemptible people. Let this fact be noted as one instance, where God so ordered in his providence as to make the first last, and the last first.

Following the history of the Jews from the time of their being chosen, as God's peculiar people, until their final dispersion, we shall see the same declaration verified in another way. From the calling of Abraham to the time God gave up the Jews to spiritual blindness, and rejected them from being his people, was a space of nearly two thousand years. During this long period, the Jews were exalted to heaven in point of privileges. They were singled out from all the nations of the earth to receive the favors of God. By the hand of the Most High they were led, as a tender

parent leads his child ; and by his mouth they were faithfully instructed and warned. To them were committed the oracles of God. To them solely pertained the adoption, and the glory, and the covenant, and the giving of the law, and the service of God, and the promises. Unto them exclusively were all divine manifestations made ; and unto them were all the prophets sent. They were nourished and brought up as children, and educated in the habit of believing they were the people of God, and highly favored of the Lord. In addition to all this, by their prophets they were assured of the coming of Christ, and abundantly forewarned of the gospel day. When the Saviour appeared, he was born in the midst of them, trained up as one of their number, and finally began and completed his ministry among them. In their hearing his doctrines were delivered, and before their eyes his miracles were wrought. On them, in particular, he called ; and over them he wept. With all these advantages, it would be natural to suppose the Jews would be the first to acknowledge Christ, and to embrace his gospel. But though they were the *first* to hear the gospel, yet as a nation they have not even yet received it ; yea, they have continued in an obstinate rejection of it to this day. How mysterious is the thought, that this people should be singled out by God for the enjoyment of such privileges, for the space of nearly two thousand years, all of which pointed directly to the coming of Christ, and were preparatory to that event ; and after all, that they should reject Christ as soon as he appeared ! Individuals among the Jews, it is true, belie-

ved on Christ ; but, as a nation, they rejected and crucified him. While the gospel was a stumbling block to the Jews, it spread rapidly among the Gentiles, who had always been groping in darkness.—What shall we say to these things ? We are constrained from fact to say, that many who are *first*, or the most highly exalted in regard to privileges, may be the *last* to be benefited by them. Many who, in human view, stand the nearest to God may be the *last* to give their hearts to him. On the other hand, many whose privileges are comparatively few, who rarely have opportunities to hear the gospel, and who apparently stand at a great distance from God, may be the *first* to fall down in heart before him. These observations are, by no means, designed to encourage a neglect of the means of instruction ; but they are made to show in what light we are to view external privileges, when unaccompanied by the influences of the Holy Spirit. A comparison of the state of the Jews with that of the Gentiles, at the time referred to, has very naturally led to these observations. The former were the first as privileges were respected, the first to hear the gospel, and the last to embrace it. This was correspondent with God's method of governing intelligent creatures, manifested in other cases. When the centurion came to Christ, and expressed great strength of faith, the Saviour conveyed the same idea. Matthew. viii. 11. 12. “ *I have not found so great faith, no not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out*

into utter darkness: there shall be weeping and gnashing of teeth."

We further read, that the Saviour came unto his own, and his own received him not; but, at last, he was found of those who sought not after him. All these expressions, and all these facts, with respect to the Jewish nation, most strikingly illustrate the sentiment conveyed by the words, "*Many who are first shall be last; and the last first.*"

2. We may notice the government of God displayed in this view, with respect to the rich and honorable men of the earth.

In this world, the rich and the honorable are the *first*. Here, they enjoy their good things; here, they fare sumptuously. They have great influence, and they rule the earth. With the staff in their hands, they make the poor of the earth do much as they please. There is therefore, an obvious sense in which the rich and honorable are the first, and the poor, the last. This being admitted, the Saviour's aphorism respecting God's method of governing intelligent creatures is very naturally applied. By making this application, it is not designed to be intimated, that all the rich will hereafter be cast down below the poor. Some of the former description will, no doubt, be found among the saints in glory. Christ doth not say *all*, but *many* that are first shall be last. To apply this sentiment to the case before us, we may say, Many who, in this world, are rich and honorable shall be abased; while many who are poor and despised shall be exalted. To illustrate this truth was one design of our Saviour in uttering the parable of the rich man and Lazarus. The rich man was first in this world,

and Lazarus was last; and when they died, the first was last, and the last first. In hell the rich man lift up his eyes, being in torments, but Lazarus was conveyed to Abraham's bosom. On another occasion the Saviour said, "How hardly shall they that have riches enter into the kingdom of God!" The same thought with respect to the rich and honorable is expressed, in the scriptures, in a variety of ways. The apostle Paul, in his first letter to the Corinthians, says, "*Ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty: And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are.*" A reason is then added: "*That no flesh should glory in his presence.*" God governs his creatures in such a way, as that the pride of all human glory shall be thoroughly stained. How striking it will be to see the scale turn, with respect to many of the rich and poor, at the day of judgment! How mortifying it will be to all human pride! Many who are distinguished in this world for their riches and honors, will see some of their fellow-creatures, who, in their state of pilgrimage, were accustomed to bow before them, ascend to glory at the right hand of the Saviour; while they themselves will sink down into the pit where will be ceaseless weeping, wailing, and gnashing of teeth. In this situation, many of the rich, should they have opportunity, will beg and plead that those

on whom they now look with an eye of contempt, might be suffered to bring them a little water to cool their burning tongues. Then to their great mortification, they may realize the truth of the Saviour's words, *Many that are first shall be last*. Leaving the rich and honorable of the earth, we may notice another class to whom these words are applicable.

3. Many who are the first, as to religious zeal, may be the last as to real piety.

Some of the greatest zealots in religion may finally prove to be nothing but miserable hypocrites; while others who are not half as much celebrated for what are called religious deeds, may possess humble, broken hearts. The former have the praise of men, the latter the approbation of God. It is probable we often judge very imperfectly with respect to the characters of those who are real Christians. We may look upon persons to be the most eminent for piety, who are the least so. A great part of what we call religious zeal in ourselves and others may be nothing more than hay, wood, and stubble, which must certainly be burnt up. In God's children, there are, no doubt, different degrees of grace; and from the apparent difference in their fruit, we readily conclude that we see different degrees of grace. In regard to some, we have the strongest assurance that they are eminently pious;—of the piety of others, who, perhaps, say for less, our hopes are very faint. After all, with respect to these persons, we may, contrary to our expectation, see the scale turn. Many that we concluded were first may prove to be the last; and the last, first. We sometimes have opportunity to see this verified in this world; and it is prob-

able we may see much more of it, in that day when the characters of men shall be fully declared.

That the writer of this essay has not made a wrong application of the Saviour's words in this particular must be obvious to all after attending to the following verses from the 13th of Luke: "*When once the master of the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; and he shall answer and say unto you, I know you not whence you are. Then shall ye begin to say, We have eaten and drunken in thy presence, and thou hast taught in our streets. But, he shall say, I tell you, I know you not whence you are; depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob, and all the prophets in the kingdom of God, and yourselves thrust out. And they shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God.*"

The Saviour then applied the same sentiment, which he so often expressed in other cases, where he was illustrating the government of God: "*And, behold, there are last which shall be first, and there are first which shall be last.*"

4. These words of our Saviour may be very naturally applied to the kingdoms of this world, compared with the kingdom of Christ.

The kingdoms of this world have hitherto been great, splendid and potent, while the kingdom of Christ has been composed of comparatively few subjects, scattered here and there among the nations of the earth, at a distance from each other, feeble in their exertions, and contemptible in the eyes of the world. The king-

doms of this world have been the first, and the kingdom of Christ has been the last. Reference is now had to the number of their subjects, and to their flourishing. But we have God's word, which is infallible, to assure us that the scale will turn. We may believe, without a doubt, that the stone which was set at nought of the builders, for its contemptible appearance, will become the head of the corner. We may be assured also that the stone which was cut out of the mountain without hands, shall break in pieces the iron, the brass, the clay, the silver and the gold; or in other words, the pomp and carnal splendor of the kingdoms of this world;—that this same stone shall grow and increase, become a great mountain, and fill the whole earth. Then, in an important sense, will the first be last, and the last first. Then will the scale of God's providence turn, in such a way, as effectually to stain the pride of human glory. Had we nothing else to look at but past events, it is acknowledged, all this would appear very improbable. It would appear very improbable indeed, that the kingdoms of this world should be out-shone and swallowed up, by the small and despised kingdom of Christ. But, the improbability of this event entirely vanishes, when we turn off our eyes from things which have taken place, and look into the holy scriptures. The kingdom of the Redeemer, which is now the last, shall finally be the first. It shall grow and spread, and fill the whole earth; and not only so, it shall last forever and ever. Full to this purpose are the words of the prophet Daniel: Chap. ii. 44. "*And in the days of these kings shall the God of heaven sit up*

a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand forever." Keeping this thought in mind, we shall be able to understand the nature of the comfort, which the Saviour, when on earth, administered to the few, despised men, who adhered to him. "*Fear not little flock (said he) for it is your Father's good pleasure to give you the kingdom.*" What comforting words! The kingdom of which he here spake is that which shall survive all other kingdoms, and which shall rise and shine, and appear with an increasing glory and beauty for an interminable duration. Christ called his flock *little*;—and it was truly small and despised; but he did not leave them without evidence, nay, without assurance, that the scale of providence should turn in their favor, and that the first should be last, and the last first.

5. We may see the Saviour's words verified, by observing the government of God with respect to the holy angels, compared with those who are redeemed by the precious blood of Christ. The holy angels, having never fallen, have always been in a state of great honor. They have been in the presence, and in the enjoyment of God. But there are some expressions in scripture, which seem to countenance the idea, that they who are redeemed by the blood of Christ, are brought into a relation to him, nearer and dearer than even that in which the holy angels stand. The redeemed, or the church, are called, *the bride, or the Lamb's wife*. It does not appear that the holy angels are thus acknowledged. Can we conceive of a relation to Christ equally hon-

orable with that now mentioned? Christ calls those, who are bought by his own precious blood, and who are saved from their awful pollution by his grace, his beloved, his spouse, his jewels and his bride. These endearing titles, which, in the holy scriptures, are applied to the redeemed, to Christ's elect, are not applied to the angels. Confining our views to this order in creation, we shall readily say, the angels were first, and men were last; but on turning our attention to the holy scriptures, and viewing what has taken place in divine providence, we must acknowledge that the redeemed are more of an ultimate end with the great Creator, than the angels. God hath governed in such a way, that it plainly appears angels were made to answer ends respecting the redeemed, and, in this sense, were made for the church. The apostle intimates, that it is the business of angels to minister to that precious number from among men, which is given to Christ. Heb. i. 14. *Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?* Aside from the peculiar relation to Christ into which the redeemed are brought, by his assuming their nature, and by their being purchased by his own blood, we may easily conceive, that the school, in which a sovereign God hath put them, is more instructive than that in which the holy angels are placed. The latter have not the opportunity which the former have to see into the depths of divine mercy. They have never known what it is to be *wretched, and miserable, and poor, and blind and naked.* They have never known what it is to be lost and undone. No creature can know this, only by experience.

To the redeemed this knowledge has been communicated; and, in this respect, they have a greater advantage for improvement than the angels. They know, by experience, what it is to be in a lost and undone state. They know, too, what it is to be *recovered* from such a state, and what it is to be indebted to sovereign mercy. Their song will be more glorious on this account, for in anthems of praise, they will shout, *Grace, grace, forever and ever.* In some respects, at least, the Saviour's aphorism will apply in this case.

The particular view which has been taken of the divine government, in this essay, suggests the following reflections.

1. The doctrine of divine sovereignty is established by facts.—The many passages of scripture, in which this doctrine is asserted, men labor to explain away and pervert. Imagining that they have success, they triumph over the truth. But what will they do with facts? It appears, that God hath ever treated all his creatures, as being his own property, and as having a sovereign right to them. That which the church is represented to acknowledge in Isaiah lxiv. 8, "*We are the clay and thou our potter, and we all are the work of thy hand,*" perfectly corresponds with the history of God's dealings with his creatures.

2. How vain is the wish to be celebrated for learning, wisdom or even religion! To possess these, especially religion, is desirable, yea infinitely important. But, how vain and foolish to glory in the thought of being famed in the world, for these things. Against this evil, not to mention other classes of men, the ministers of the gospel must feel it suitable, carefully and perseveringly to

watch. It is an evil into which they cannot fall without ruining their souls. It is written in the word of God—*He that exalteth himself shall be abased.* From the nature and importance of the ministerial office, it is expected that they who sustain it, will, in their knowledge of the scriptures, and in their zeal to build up the kingdom of Christ, be the *first*, or *before their hearers.* But, with all their fame for learning, wisdom and religious zeal, the time may come when some of this character will sink far below many of those, who have sought instruction from their lips. Their station, as ambassadors for Christ, may gain them honor and reverence in this world; but this will, by no means, turn to their account in the day when Christ shall make up his jewels, unless they have humble and broken hearts. It becomes all, of every age and character, to glory in the Lord and in him alone; and to submit the future size and condition of their vessel to Him, who hath a right to do what he will with his own.

H.

Remarks on Matthew v. 23, 24.

MESS'RS EDITORS,

In the first number of this volume of your Magazine, an explanation is requested, of Matt. v. 23, 24. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." What is here sent you is designed, not merely as an explanation, but liberty is taken to make a variety of ob-

servations on the text, which you may publish or suppress as you please.

IN connection with this passage, Christ reminds his hearers, that it was said by them of old time, Thou shalt not kill, and whosoever shall kill, shall be in danger of the judgment. Our Lord referred to the Mosaic law respecting murderers, and as he had just observed that he came not to destroy the law, he here explained this precept, as a prohibition, not only of murder, but of malice, hatred and abuse, adding, But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment. And whosoever shall say to his brother Raca, that is, Thou vain fellow, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire. This connection suggests, that the passage proposed for explanation, respects a trespass committed against a brother, and not only when an actual injury is done, but also when an evil passion is harbored in the heart, and forbids offering a gift unto the Lord, until one is reconciled to a brother who has any thing against him.

The *gifts*, which the Jews offered, were distinguished from *sacrifices*, by being free-will-offerings, not enjoined by law. These gifts, because not expressly commanded, were accounted by the Jews, peculiarly acceptable to God, yet the offering of these, though brought to Jerusalem, and even to the very altar, must be suspended, if there the Jew remembered that his brother had ought against him, and he must first go and be reconciled to his

brother. If those which were reputed the most acceptable sacrifices, could not be received until all malice and abuse of a brother was removed, much less might the Jews expect, that inferior acts of worship could meet with divine approbation. They knew that they might not approach the Passover, nor any holy ordinances, until every legal uncleanness was removed by the requisite purifications, and that it was particularly provided by their law, that if unclean at the time of the passover, they should keep the feast in the next succeeding month; which was calculated to teach them, that God would accept no worship, where due preparation is disregarded.

In this matter it is doubtless safe arguing from the ancient to the new dispensation, which certainly requires as much love to the brethren, and is as spiritual as the first. We may conclude, that *if men now in gospel times, would be accepted of God in acts of religious worship, they must, if they have given occasion of offence to a brother, go and be reconciled to him.*

1. It is necessary here to explain what is meant by occasion of offence.

As it respects themselves, if we have cursed or despised our brother in our hearts, or have harbored malice, envy or any evil passions and intentions against him, though we have never injured him by any open act of abuse, we are guilty in the sight of God and our own consciences.

Further, When any such evil passions and intentions have been carried into effect, a brother hath just cause of offence. Defamation, fraud, insult, abuse and injurious conduct give a brother

occasion of offence. To these may be added whatever is contrary to that charity, which requires us to love our neighbor as ourselves; and therefore if we refuse to defend the character of a brother who is defamed, to relieve him when hungry and naked, and to visit him when sick and in prison, he has according to the laws of Christ's kingdom somewhat against us. Further,

All opposition to, or trespass upon the common interests of our brethren, gives them a just occasion of offence. We cannot wound a brother so deeply, as to wound him in the common interests of the family to which he belongs, and the honor of his heavenly Father. The common interests of this family are the glory of God, and the welfare of his children.—Among the articles which belong to this interest, and contribute to these purposes, are the laws of God. These are of great importance, so much so, that the well-being of the family is inseparably connected with their honor, support and due execution. The gospel of Christ is another article of infinite value. All the doctrines of religion, and all the Christian institutions, such as the sabbath, the ministry, the sanctuary and the special ordinances, serve to enrich the family. People who honor the law by obedience, and exercise faith in Christ, and seriously love and recommend the doctrines and duties of Christianity in all respects, do not trespass against their brethren. But how can we commit a greater offence, than by striking at the root of the whole family,—breaking the commandments of God, and teaching men to do so,—rejecting the doctrines of the gospel, and substituting errors,—denying, neglecting

or trifling with divine institutions, —and serving sin? Has not our brother in this case ought against us, though we may not have injured, defrauded or abused him in particular, in any other way, than by a general opposition to Christ and his cause? And even, if unknown to mankind, we are secretly the enemies of Christ, we are really guilty of trespassing upon all his friends.

2. It cannot be improper, after having explained the nature of an offence, to notice the reasons why we must go, and be reconciled to an offended brother, if we would be accepted of God in acts of religious worship. One reason for this is, that acts of pretended worship to God, while such offences are continued in, are suspicious, if not certain evidences of vile hypocrisy, and carry the appearance of attempts to put off a counterfeit upon God. Unto the wicked God saith, what hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth, seeing thou hatest instruction, and castest my words behind thy back? Thou fittest and speakest against thy brother—These things hast thou done, and I kept silence. Thou thoughtest that I was altogether such an one as thyself. But I will reprove thee, and set them in order before thine eyes.—Hear the word of the Lord, ye rulers of Sodom, and give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me, saith the Lord?—When ye come to appear before me, who hath required this at your hand to tread my courts? Bring no more vain oblations, incense is an abomination unto me: the calling of assemblies I cannot away with.

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Your new-moons and appointed feasts my soul hateth; they are a trouble unto me, I am weary to bear them. When ye spread forth your hands, I will hide mine eyes from you. Yea, when ye make many prayers, I will not hear. Your hands are full of blood. Wash ye, make you clean, put away the evil of your doings, cease to do evil, learn to do well, Relieve the oppressed, judge the fatherless, plead for the widow. Here it is plain that God rejected all worship, as being mere hypocrisy, while men lived in wickedness and trespasses against their fellow creatures. Our Saviour speaks of the Pharisees in much the same manner. Woe unto you scribes and Pharisees hypocrites, for ye devour widows' houses, and for a pretence make long prayers; therefore shall ye receive the greater damnation. God cannot receive any such pretensions to devotion, because he considers them as hypocrisy. He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?

Besides: Such pretended acts of worship misrepresent and dishonor religion, and are a new offence committed against the injured brother. They represent religion as a thing disconnected with morality, and consistent with the greatest wickedness towards mankind. And would not such a judge of religion, by the conduct of professors, if they generally conducted in this manner, despise and think evil of christianity? It is with the utmost propriety therefore that Christ says to such, Therefore ye shall receive the greater damnation. Some men's devotions cost them very little, their real characters are more justly expressed in their conduct to-

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wards mankind. The Scribes and Pharisees were scrupulously exact in certain things, while within, they were like sepulchres, full of all uncleanness. They paid tythes even of herbs, and fasted often, but neglected the weightier matters of the law, judgment, mercy and faith.

We may also observe, that it is the duty of such as have given occasion of offence to a brother, to become forthwith reconciled to him, before they attempt any public acts of devotion, not only, as has been already shown, because such acts in these circumstances have the air of hypocrisy, are a new offence to a brother, and cannot be acceptable with God, but because it is in the nature of things, the obvious duty of the offender to make immediate satisfaction. This is one of those plain truths, which cannot reasonably be controverted, and is required by Christ, when he directs us to forgive an offending brother whenever he shall turn again saying, I repent.

3. It is now proper to enquire in what way offenders are to be reconciled to a brother.

It is very evident, that in the first place they must be reconciled in their hearts to their brother, and must banish all malice, and sinful passions, and exercise love and Christian charity towards him. If the offence has been confined to the heart, and is a perfect secret to all but God, then this, with an humble confession of our faults before God alone, is all that is required to effect a reconciliation; we can then lift up holy hands without wrath in prayer. But if our trespass has been acted out against a brother by a real abuse, then if it be possible, we are to manifest our reconciliation

to him, so that he may have evidence of it, by going to him, and confessing our faults as directed: *Confess your faults one to another.* This may indeed sometimes be impossible, our brother may be dead or gone to some unknown parts, so that we can neither go, nor write to him on the subject. In this case, there must be in the sight of God, a readiness of heart to go and give our brother due satisfaction, and nothing must be wanting, but an opportunity, and we must be humbled before God. When this takes place, we have done all that is required; for God requireth according to what a man hath, and not according to what he hath not. But what shall be done if our injured brother will not be reconciled to us, even tho' we fulfil to him all that the gospel requires? To this it should be instantly replied, that we injure our brother by entertaining such hard thoughts of him. Our Lord in the passage proposed for explanation, countenances no such suspicions; our apprehensions probably arise from our remaining prejudices against him, and show that we are not fully reconciled to him in our hearts. However, since on trial, it may so happen, that he will not accept us, then when we have with true sincerity, taken all the steps which Christian love, in the exercise of true repentance and humility, would influence us to take, the sides are changed, we are reconciled in the matter of offence, he is become the offender, we have done all that we can, all that is required; we may now attend any Christian solemnity and be accepted.

Further: Suppose our offence has been fraud, or defamation; it is needless to enlarge on the evidence, that restitution and a re-

dress of the injury, must accompany our professions of repentance.

Again: If the offence be not personal, but be committed against God, and his family, by any immorality, or opposition to truth and duty, or any denial, or abuse of the doctrines and ordinances of christianity, then public or private acknowledgment is to be made, according to the nature and publicity of the offence.

4. It may not be improper here to notice the misapplication and perversion of the words under explanation, which some have made, to justify themselves in withdrawing from the sacrament of the Lord's supper, and other acts of worship, under pretence that some brother has given them occasion to have ought against him. The words are, If thou rememberest that thy brother *hath ought against thee*, leave there thy gift, &c. and not, *If thou hast ought against thy brother*, leave thy gift until he repents. In this case, if the directions were, as some seem to understand them, it would be in the power of an evil minded brother to prevent the whole church from all their public devotions, whenever he pleased. Satan would have every advantage he could desire to overthrow all public worship. If our brother have offended against us, and we have taken such measures as Christ prescribes, and he will not repent, and the matter be such that it cannot be proved, and so cannot be brought before the church, and the offender be excommunicated, then we have done our duty, and there is no command or reason, why we should be debarred from the worship and ordinances of God, though the offender be present. Those who have thus perverted the direction under consideration, must have

done it, either by a gross mistake, or they have absented themselves, through a spirit, which indeed rendered them unfit to be partakers in holy ordinances.

5. The observations which have been made, must forcibly impress the importance of being exceedingly cautious, that we never give any one a just occasion of offence; for while this is the case, we are disqualified for any public acts of devotion and Christian communion, until we have done every thing in our power to effect a reconciliation, and make satisfaction to the offended. Yea more, we cannot be accepted in our closet devotions, or in any kind of worship, until we truly repent, and are ready and desirous on the first opportunity in our power, to give full satisfaction. God will not accept any thing at our hands, while we wilfully live in a trespass against our brother.

ADELPHOS.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

IF you should judge the following letter calculated to enlighten, and confirm wavering minds, you are desired to publish it in your next number.

Directions to a Friend how to distinguish betwixt true and false doctrines in religion.

MY DEAR FRIEND,

YOU have repeatedly told me in private conversation, that your mind is greatly perplexed and stumbled, on account of the numerous different sentiments and persuasions, found amongst the professors of christianity. You

are very anxious to know, what system of doctrines amongst them all is genuine, and if embraced will lead to salvation. I feel very desirous of giving your mind relief, on this interesting subject. But in attempting this, I shall cautiously avoid giving the preference of one denomination of Christians, to another.

It is undoubtedly true that the children of God, through the great imperfections which attend this present state, differ in regard to modes and forms of worship, and in things which may be called the non-essentials of religion, while they agree in the weightier matters. Nay, we may be assured that all sincere Christians do harmonize, in those truths which are essential to salvation. When two persons or parties differ widely in these, one or the other must be fatally erroneous !

That you may discern betwixt truth and error, in things which concern your salvation, you must get some of the leading sentiments contained in the bible, fixed in your mind, with which to compare, what you hear or read. Ask you what are those leading sentiments ? I answer some of them are the following, viz.

That mankind are by nature, wholly destitute of any thing morally good—And though they are impotent, yet their impotency being of the moral kind, or consisting chiefly in opposition of their wills to God, renders them altogether criminal and inexcusable, for continuing in their disobedience to the gospel. That God therefore “*commandeth all men every where, to repent and to believe in Christ.*” And, as no one will obey this command, while he retains his love of wickedness ; it is an act of sovereign grace in God,

to convert sinners, and to dispose them to embrace the offers of salvation, made to them in the gospel of Christ.

One leading sentiment of the Bible is, that the way in which God saves sinners, tends to exalt the Godhead, as the Alpha and Omega in their salvation, and to humble their pride, to strip them of their self-righteousness—to cure them of their vain boasting—and to drive them from every strong hold and refuge of lies, to Christ, the only ark of safety.

The genuine scripture sentiments tend also, to produce a benevolent temper—holiness—love—godly sorrow for sin—faith, humility—a prayerful, humble, circumspect, self-denying practice—a weanedness from the vices, vanities, and sinful pleasures of this vain world. They lead people to prize Christ and the riches of his grace, as the pearl of great price—to lay up a treasure in heaven, and to be willing to part with all their friends and possessions, yea, and their own lives for his sake.

The true gospel sentiments, when cordially embraced and practised, reconcile sinners to the character of God—to his holy precepts, and to all those great mysteries, contained in his word, or in his providential dispensations. They dispose them to renounce their idols, and to chuse God for the portion and happiness of their souls, to make Christ their righteousness and strength ; and to apply to him for pardon, for sanctification, and eternal redemption.

One leading doctrine of the bible is, that all the true friends and faithful followers of Jesus Christ, will be admitted to inexpressible rewards of glory and blessedness, in the coming world ; and that such as die in their sinful, impeni-

tent state, will be doomed to that misery which is inconceivably dreadful, and which will be endless in duration!

Now, Sir, I request you to search the scriptures attentively, and you will find they contain those leading truths, at which, I have only very briefly hinted. And when you read or hear doctrines advanced, which correspond with these fundamental principles, you may safely embrace them, as the genuine truths of the bible. But if you hear things advanced, which tend to build up unholy sinners upon themselves,—or that hold them up to view, as possessing some virtue or some qualifications, which may recommend them to God; when you hear them encouraged that their state is safe, short of a new heart, or an interest in Christ,—when you hear sentiments which derogate from the glory of God, or that ascribe a part of the honor of the salvation of sinners to themselves; you ought to reject them, as altogether unscriptural, and extremely dangerous to the souls of men.

You are to follow the same rule, when you hear any doctrine taught, which tends to lessen the obligations of sinners to repent and live a holy life, or that implies a connivance at their pride of heart, or sloth, or unbelief; or which represents that one soul of the sinful race can ever be saved, unless he experience the sanctifying grace of God in truth, and yield a cordial compliance with the gospel of Christ. You are to reject every sentiment or system, in which the guilt and inconceivable ruin of such as die in their sins, are extenuated, or held forth to be more favorable, than they are represented in the word of God. And now, my friend, I com-

mend you to that Almighty and merciful Being, who is able to lead you in the way everlasting. Be not deceived, in this day of great degeneracy and error. But see that you are well established upon the foundation of the gospel, and that you walk in the narrow way of truth and holiness, that you may at last arrive safe by divine grace, to the world of light and joy consummate.

From your's, &c.

PETROS.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

SIRS,

THE following sketch of biography, is presented for your inspection; and if you think proper may be given to the public thro' your very useful Magazine.

———"Thrice welcome death!
That after many a painful bleeding step,
Conducts us to our home, and lands us
safe

On the long wish'd for shore.——

———Sure the last end
Of the good man is peace. How calm
his exit!

Night-dews fall not more gently to the
ground.

Nor weary worn-out winds expire so
soft.

Behold him in the evening tide of life,

———like the sun seems larger at his
setting!

High in his faith and hopes, look how
he reaches

After the prize in view! and, like a
bird

That's hamper'd, struggles hard to get
away.

- - - - - Oh, how he longs
To have his passport sign'd and be dis-
miss'd!

Tis done, and now he's happy!"

BLAIR.

A FEW particulars in the conversation and conduct of the late Col. Tracy of Lisbon,

in this state, as he drew near the close of life, may not be unworthy the attention of the public, and probably may gratify the pious and devout.

Apprehensive from the first of his complaint that it would prove mortal, he often expressed a wish to get well if it might be consistent with the divine will: But as he often said, "I have no wish to alter the divine decrees. If I know my own heart, I don't wish to live, unless I can live to the glory of God. I desire to grow in *his image*. I think I could be useful in my family, but God knows what is best. I long to be entirely prepared for his will. I beg for patience. I desire never to complain." In the same connection he also observed, "I think I have taken great pleasure in trying to support the cause of religion in society, and in my family. If I love any thing, I love religion, and good order. I feel a great deal for the rising generation. *Oh, that God would appear for his own cause.*" After his bodily disorders had reduced him so much that it was thought improper for him to attempt going to meeting, and he was desired to relinquish the proposal, he replied, "Oh, I love to go to the house of God as long as I can—I long to see the people flocking to Christ with willing minds"—and added a devout aspiration, "*Pity the nations O our God, and constrain the whole world to come.*—I have a most ardent desire for a revival of religion in this place." The comfort which he drew from the scriptures was very noticeable—they were indeed to him the words of eternal life. On returning from a short ride a few days before his decease, he requested his wife to read to him some of the glorious

works of the Redeemer. Having Doctor Doddridge's exposition of the New-Testament by her side, she asked him if she should read in that—He replied, "I had rather hear you read the Bible: I want to hear something our Saviour did while here on earth—*some of his own words.*" She then read the xvii. chap. of St. John's gospel, with which his heart was sensibly touched, and he observed, *How good is the word of God!* and especially upon reading the 20th and 21st verses he was greatly moved and exclaimed, "*How extensive.*" Referring to Christ's prayer where he says, Neither pray I for these alone, but for them also which shall believe on me through their word. The thought that Christ's prayer extended to all his disciples even to the end of the world, was divinely comforting to him, hoping as he did, to share in some of the blessings of this prayer himself—And then on the 21st verse he observed, repeating Christ's words, "*That they also may be one in us.*" "How condescending! how kind! Christ has done all we could desire; there is nothing wanting on his part.—After a distressing night a few days before his death, he observed to his wife, "My friend, I believe the Lord is about to make a very short work with me—and I desire his will may be done in every respect. I am entirely at his disposal." He was asked whether he wished to see his children; to which he consented. But as some of them lived at a short distance, he wished to speak to his apprentices; to whom, when called, he addressed himself as follows—"There was something new, took place last night in my disorder, that I suppose will in a few hours put

an end to my life here—and I hope the Divine Spirit will accompany my soul into *the world of glory!* If you have not made your peace with God, do not give sleep to your eyes, nor slumber to your eye-lids, till you have—do not think by and by, will do as well—You must be engaged to secure an interest in Christ—soon your probation season will be over; then all will be fixed forever; there is no possible alteration after death. I believe religion is of the greatest importance. Do read the Bible; it is given by divine inspiration. You must pray to God. I have had a great desire for the good of your souls. Do try to make your peace with God—it is worth every thing to have God for our friend. Seek first an interest in Christ, and then you will be happy, both in this world, and the world to come.” Here he felt spent, and thought he could say no more, but afterwards revived, and conversed separately with each of them. Within a week preceding his death, it was thought he conversed with nearly an hundred persons who visited him for this purpose.—He wished to see the society’s committee for supplying the pulpit, of which he was one. Being called, “he begged they would spare no pains in resettling a gospel minister in the parish as soon as possible. He longed to have the worship of God maintained constantly, and his word preached without intermission in its stated seasons. The good of Zion, and the glory of God, filled his heart; nor could he die quietly till he had put forth his last effort to promote them. In conversing with large numbers who called upon him, he used the greatest freedom, and seemed regardless of every thing but their eternal

welfare. To almost every one he put the plain question, “Have you an interest in Christ?” If the person replied in the affirmative, that he hoped he had—he would rejoice, “What are your grounds for your hope? Do be certain—do read the Bible—I know it is given by divine inspiration.” He knew that no hope was a safe one, except it arose from an absolute possession of a gracious principle in the heart, or that which the word of God describes as a foundation of hope. If the person whom he addressed replied doubtfully, and said he did not know that he had an interest in Christ, he would ask with surprise, “*Not know!! how dare you live so?*—Do make a business of it—there is no time to lose—you have an immortal soul, which must be saved or lost—Oh, do not neglect till it is too late—It is out of pure regard that I press the matter so close—Oh, how I long for the salvation of your souls, that you might know the happiness of trusting them to God, in a saving manner.” The pathetic and solemn manner in which he exhorted many who appeared rather doubtful, was deeply impressive, and no feeling mind could remain unaffected.—To some likewise who had families, he would say, “Think of your families—call them together morning and evening, and read the word of God, and pray for yourselves and them: If you do this in a sincere manner, God will bless you. You are accountable for the souls of your children—do not neglect them.—Oh! I know not how to leave begging you to get the one thing needful.” The same ardent desire for the good of souls likewise appeared in his exhortations to different characters, and in urging them to their res-

pective duties. To some whom he believed pious, but who lived in the neglect of professing Christ openly, he addressed himself as follows: "What ground you stand upon—come forward and help support the cause of Christ—I do not say what church you shall join to; but be established in your own minds, that you join to a true church of Christ, and be not ashamed of this glorious cause." He was deeply sensible how much sin is committed by some persons hopefully pious, under the cloak of prudence and tenderness for the glory of God, and their own edification. Out of extreme caution, they will often urge as an excuse for neglecting to profess Christ publicly, that they are not absolutely certain that they are Christians, and fear if they should profess Christ before the world, they should not be able to live up to their professions. They will also urge the disorderly walk of some professors, and the state of the church as too corrupt for them to join, and the like. Although there may be some truth in all these excuses, yet the real fact too often is, that if those who make them were in a lively state of grace, they would see, that positive certainty of one's discipleship is not, nor ever was the gospel ground of a profession—that fears of living short of a profession, imply dependence on one's self, more than on Christ—and that perfect purity in churches, is not to be looked for on this side the grave, and is not necessary to real edification in communion with Christ. If the persons who make these excuses were really as tender of the glory of God as they pretend, it would seem as if their tenderness would lead them to obey him immediately; and not invent reasons for disobedience, and really dishonor him

by setting up their own judgments above his positive commands.—The probability is, they are generally much deceived with themselves, in regard to the grounds of their caution in making a profession of religion. And knowing this, the dying man, with his last breath wished either to bring them to a full compliance with the commands of Christ, or give up their hope. He therefore proceeded to urge them by saying, "It is of the utmost importance how we conduct—We must read the scriptures, and beg for divine assistance to know our duty—we must be engaged. The subject is not new—I have felt its importance these many years: But it is my last time with you. I have but a little time; and I wish to serve God, and do all the good I can, to the souls of my friends." His desire for doing good was universal. The day before he died, he remembered a black boy in the neighborhood, and had him called to his bedside, to give him his last and dying counsel. He conversed with all his brethren and sisters, begging them and their children to make haste to get an interest in Christ. To his aged parents he expressed himself in the most kind and grateful terms. "My heart is filled with gratitude to you for the kind care you took of me when young; for your prayers, and the religious education you gave me." He seemed to realize that his parents had been the happy means of preparing his soul for the grace of God which he afterwards enjoyed, and felt unspeakable gratitude for their exertion for his spiritual good.—In the same connection of discourse, he observed to his father, "Oh, how often have we took sweet counsel together, in walking to the house of God in company,

and enjoying the sabbath in religious worship! *—But now, these enjoyments are over. O my dear parents! we must part—but I beg you would not mourn, for I shall be but a step before you in the enjoyments of heaven. We shall soon meet in heaven to part no more." In taking his leave of his wife and children, the scene was too tender for utterance. After reverting to the constant care and love he had exercised towards them, he closed by saying, "But now I must leave you!.....But I leave you in the hands of a merciful God; a kind Parent, who will never leave you, nor forsake you. Oh, put your trust in him, that you may be prepared for death; for that unknown world to which I am hastening. If you are careful to get an interest in Christ, we shall soon meet in heaven to part no more." He conversed with each of his children present, and gave them severally such advice as suited their ages and circumstances; and which flowed from a heart melted with parental tenderness, and the importance of their salvation. His frames of mind towards the close of life, were often bright and animating, and sometimes transporting. To a Christian neighbor he observed, "You see my situation, *just going*, and I am ready and willing. And although I have not lived as I ought, I trust that I have felt a desire for the glory of God! I

* It may be remembered, for the encouragement of parental fidelity, that Col. Tracy early became pious, in answer to the prayers, instructions, and examples of his parents. He was a comfort and joy to them in his life and death. He was received into the church in the parish of Newent, in Lisbon, and in process of time elected Deacon in the same, and served in this office with his aged father till he died.

have longed to be conformed to his will; and now he has enabled me to give up all worldly concerns—my wife, my dear children into his hands, and I am entirely at his disposal. Oh, you do not know how good the presence of God is—it is worth every thing else: and I am going to enjoy it more perfectly, and to be company for holy angels and glorified spirits. Though unworthy, I cannot think but I shall enjoy the presence of my glorious Redeemer, and see many of my acquaintance and friends, and praise God throughout an endless eternity." At times he seemed to anticipate the delights of heaven, and realize the expression of the Apostle, "*to rejoice with joy unspeakable and full of glory.*" On a morning just before his decease, he observed to his wife, "O my friend, you do not know what I have enjoyed this morning.—I had such a sense of the employment of the angels and glorified spirits, that my soul was like a bird in a cage, which longs to fly away, and be at perfect liberty. It is worth more than all this world. I shall not stay here long, for my soul is so filled with heavenly joy, that this poor emaciated body cannot long contain it. Pray for me, that I may have patience until the breath leaves my body." Expressions of a similar kind fell from him at different times till he was too weak to articulate any thing audibly.—And on the 19th of March, 1803, he died, and we trust was received to the full enjoyment of the inheritance of the saints in light.

Perhaps it cannot be more truly said of any one, than of this good man, that his general deportment was an happy prelude to such a death. In his temper he was naturally mild and pleasant, and dis-

posed to promote the felicity of all around him. As a child, a father, a husband, a friend and citizen he acted with singular propriety, and as a Christian was highly esteemed. Without the advantages of a public education he well deserved and he received many tokens of public confidence and respect in the offices to which he was invited—both in a civil and military line. But in no character did he so uniformly shine as that of an humble Christian.—He felt the power of religion; and manifested it, in his daily conversation and on the sabbath. He read the scriptures daily, and delighted in drawing near to God in family prayer. The sabbath was a day with him, sacredly devoted to the ordinances of the sanctuary—meditation, prayer, and praise; and the instruction of his children and servants. He was always wounded by that neglect of the duties of holy time, and loose conversation about worldly business upon the sabbath, in which many professors indulge themselves and their families. He had a tenderness of conscience about every thing in which the glory of God was concerned; and appeared really to make it an object to walk by the word of God. Such a life being the life of the righteous, naturally led to a happy death.—And who would not wish to die a death like him? Who would not wish to anticipate the joys of heaven so strongly as to soar above the terrors of death? Reader, while you confess the infinite fitness and happiness of such a life and death, what does conscience testify concerning your practice? Be so faithful as to bring the subject home to your own heart, and see whether you have chosen God for your portion; and, if not, con-

sider the madness of living so, as to arm conscience with eternal stings. But if you have delightfully engaged in such a life, be animated with the prospect that, at the moment when all things below shall appear less than nothing and vanity, compared with eternity, you may be filled with unutterable joy.

MESSRS. EDITORS OF THE EVANGELICAL MAGAZINE.

GENTLEMEN,

THE inclosed numbers are submitted to your disposal for publication, if you see fit, in the Evangelical Magazine.

By a hearty Friend of the Institution.

[NO. 1.]

On Divine Light.

“In thy light shall we see light.”

DAVID.

AMONG the many images and figures by which the blessed God is pleased in his word to reveal his character, and the communicable perfections of his nature, that found in the 84th Psalm is not the least striking or significant—“God is a Sun.”

This represents the communicable goodness of the Divine nature, and that God is the original and infinite fountain of all being and blessedness. All the rays of light and knowledge, of comfort and happiness, diffused through the universal system of intelligent creatures, point to God as their eternal, and inexhaustible source; as the rays of natural light, direct our eyes to the sun in the firmament. We are hence taught, that God is to good men, what the sun by its influences is to the natural world. Who is ignorant of

the high importance of the natural sun? This heavenly luminary forms our day, disperses the gloomy horrors of the night, and sheds fertility, light and joy through every part of our system. Without it all nature would be one frozen mass; neither life, nor vegetation, nor fruitfulness would appear.

As the natural sun is the fountain of light—sheds joy and gladness through the animal and vegetable kingdoms; and causes our earth to teem with all its rich variety of fruits; so the Sun of Righteousness, the true and eternal God is all this, and more than this, in his communications to his people. He imparts spiritual light to their minds—infuses joy and gladness into their hearts, and renders them fruitful in every branch of goodness.

This representation of the character of God, and the munificent and communicative goodness of his nature, we find illustrated, explained and taught by other similar passages of scripture, which seem to have a direct allusion to this figurative expression, “God is a Sun.” As in 1 John, i. 5. “This then is the message which we have heard of him, and declare unto you, that *God is light*, and in him is no darkness at all.” Here God is spoken of, not only as that being who communicates light, but that, light is his very essence, “God is light, and in him there is no darkness at all.” And what follows, shews us that the sincerity of our religion, and our having communion with God, are evidenced, and to be known only by our being assimilated to that character of God, which is here expressed, and walking in that light, which he gives. “If we say that we have fellowship with him, and walk

in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin.” And hence it is that because the children of God are made the subjects of spiritual light, by the special communications of divine grace, thence becoming partakers of the divine nature, and transformed into the divine image, that they are so frequently distinguished by the title of *the children of light*; it being an expression synonymous with that of, children of God. As in Luke xvi. 8. “The children of this world are in their generation, wiser than the *children of light*.”—John xii. 36. “While ye have light, believe in the light, that ye may be *children of light*.” Ephes. v. 8. “For ye were sometimes darkness, but now ye are *light* in the Lord, walk as *children of light*.” And in 1 Thes. v. 4. 5. “But ye, brethren, are not in darkness, ye are all the *children of light*, and the children of the day—we are not of the night, nor of darkness.”

With respect to the divine bounty, or the communicative goodness of God, this is a declaration of the apostle James, “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.” God is unwearied in his acts of benevolence. He is unchangeable in the communication of his goodness; as it is the essential property, and unchanging nature of the sun to emit rays, and communicate light and heat.

Saith the Psalmist, “The Lord is my light and my salvation whom shall I fear—With thee is the fountain of life, in thy light shall

we see light." As it is by the light of the sun that we see the sun, as well as discern natural objects around us, and obtain an idea of light itself; so it is by the manifestations God maketh of himself by his word and works, and especially by the teachings of his Spirit, that we discover the infinite perfections of his glorious character. It is in God's light we see his glory, and learn the methods of his grace. It is by the light of his truth, we see our own characters, and discern spiritual objects. "He that is spiritual judgeth all things." And, furthermore, as the rays emitted from the sun, which strike our eyes, and discover to us the splendid source from whence they take their flight, are called light; so we find, in a figurative allusion to this, all the emanations of Deity, all the means by which God displays the glory of his character, and makes himself known in the beauty of his moral perfections, are also called *light*. Jesus Christ, who is the image of the invisible God—God manifest in the flesh,—the brightness of the Father's glory, and the express image of his person—who reveals the Father to men, and is the grand medium of all divine communications of knowledge and grace to our guilty world, is dignified with the same title, and honored with this appropriate character of the Supreme God. He is expressly styled, "the Sun of Righteousness." In the closing prophecy of the Old Testament scriptures, we read, "Unto you that hear my name, shall the Sun of Righteousness arise with healing in his wings." This particularly respects the coming of the great Messiah, and is descriptive of his character and offices.

In the last words of David, (2. Sam. xxiii. 3. 4.) we find a remarkable prophecy of Christ, in which the same glorious character is ascribed to him. It is a most elegant description of the blessed effects of his mediatorial reign and government, in applying the saving benefits of his redemption to the children of men." The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me. He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds—as the tender grass springing out of the earth by clear shining after rain."

The first words may be rendered so as to give the true sense more clearly. "He who is to rule over men, that is, the Messiah, is just, ruling in the fear of God." The words, *must be*, in our translation, are supplied by the translators, and are not in the original; and the verb, *is*, understood in the Hebrew, should have been supplied—Thus: "He that ruleth, or is to rule, over men is just. This is evidently a prophecy concerning Christ, his church and kingdom; and though perhaps it hath a special and ultimate reference to the millennial state of the church, in which Christ is to rule, king of nations, as he is now king of saints, yet what is here asserted concerning the glory of his kingdom, is in a sense just respecting every preceding period of the Church's prosperity; and as it respects every particular soul, who is, or may be born of God, and made a subject of his grace, in this and every age of the Church. And what lively and striking figures compose this representation of Christ, and

the joy of his salvation, in the souls of his redeemed? "He shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth, by clear shining after rain. How joyous, how delightful the scene! After a dark and tempestuous night, the morning chafes the nocturnal gloom—the sun rises clear and bright—the darkness fled—the clouds dispersed—the sky clear—the air serene and pure—the meadows dressed in vivid green—the groves vocal with chirping melody—the face of nature clothed in smiles, and every object assuming the air of joy and gladness. Yet this but feebly figures the joy of the sinner, at his first conversion, when the great Sun of Righteousness arises, and shines upon his benighted soul with the refulgent rays of his glory and redeeming love; by which the dark, blind, distressed, sin-ruined creature is brought out of darkness, even the region, and shadow of death, into marvellous light, and from an heir of hell, becomes a child of God, and a fellow citizen with the saints. O what ineffable delight, what joy and transport arise in his soul! He has "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." Clothed in the robes of Christ's righteousness, the new creature rejoices in the view of moral beauty, and divine excellency. It is the bright morning of the soul. The Sun of Righteousness shines clear as the sun in the firmament, and the glory of God is reflected from every object which meets his eye. "This," saith the soul, rejoining with the pious Psalmist, "this is all my salvation, and all my desire."

Thus, in Christ, God and the sinner meet and commune as friends. In Christ, God displays the riches of his grace, reconciling the world unto himself. In Christ the sinner is reconciled to God—receives a free, and abundant pardon—partakes of the divine nature, and enjoys the light of God's countenance. In the face of Jesus Christ the glory of God is seen, and there all the affections of believers terminate as their proper centre, and supreme object. By this vital union of heart to Christ, believers are assimilated to his moral character, and changed into his image. They receive of his fullness, and grace for grace. As the diamond becomes luminous in the sunshine, and transmits its reflected rays, with dazzling lustre; so the believer becomes like Christ, and reflects the beams of the Sun of Righteousness, in the exercise of the graces of his Spirit. And this gives us the reason why Christ ascribes the same character to his disciples which he assumes to himself, when he tells them, "Ye are the light of the world," and commands them to let this light so shine before men, that they may see their good works, and glorify their Father who is in heaven.—Oh, how beautiful is the light of the Christian character, thus reflecting the beams of the glorious Sun of Righteousness! How distinguishing that grace which is the portion and happiness of the true Christian! Let the saints abide in God who is light. Oh, love the blessed Saviour, and give him all the glory of his salvation. And let poor perishing sinners awake from their carnal security, and realize the guilt and wretchedness of their natural, lost, dark, and benighted state. "Awake, thou that sleepest, and arise from the

dead, and Christ shall give thee light.

ASAPH.

Religious Intelligence.

From the London Evangelical Magazine.

The Christian world will derive great satisfaction from the perusal of a letter from Mr. Gerriké to a Relation; in which he gives an account of the joyful reception of the gospel, by WHOLE VILLAGES of Heathen. Mr. Gerriké is a Missionary employed in the East-Indies, by the Society for promoting Christian Knowledge. He succeeds the late excellent Mr. Schwartz; and appears to possess the same Missionary Spirit.

Extract of a letter from Mr. Gerriké to a relation.

Vaparry, Jan. 18, 1803.

SIR,

I WROTE to you last from Seringapatam; since that time I have experienced great hardships, and also singular mercies. When, in my journey, I came near to the extremity of the peninsula, I found whole villages waiting anxiously for my coming, to be further instructed and baptized.—They had got acquainted with our native priest in that country, and the Catechists and Christians; and had learned from them the catechism; which those who could write copied, to learn it themselves at their leisure. When they heard of my coming, they broke their idols to pieces, and converted their temples into Christian churches; in which I instructed and baptized them (in some about 200, in others near 300;) formed them into Christian congregations;

procured for them catechists and schoolmasters; and made them choose, in each place, four elders. These examples awakened the whole country; and when I was about to leave it, the inhabitants of many more villages sent messages to me, begging of me to remain a couple of months longer in the country; and to do in their villages the good work I had done in those of their neighbors. My situation not allowing this, I recommended them to the native priests and catechists that are there; and since that, there have been instructed and baptized 2700 people more, and eighteen more congregations have been formed. Among these new converts are several chiefs, all very zealous; and one of them travels about, preaching the gospel: but since my return, some of the Heathens of that country, old enemies, have stirred up a persecution against them, and they have written to me to return, as soon as possible; for while I was among them, all went on very smoothly; and the Heathens themselves seemed to feel a pleasure in what was going on. But it pleased God to afflict me with a fever, which began with a cold fit, which I contracted, perhaps, in the latter part of my journey, when I came thro' much rain and water in the monsoon; and from which I recover now by slow degrees. Perhaps my grief, and the many painful letters I wrote, have contributed to my illness. When I began to recover, I found a letter from that country; which I was afraid to open in my extremely weak state. It contained the good news, that the persecution had abated in several places; and that the Christians, who had been confined, had been honorably acquitted. From that time I began

to recover. The constancy of these people, under their sufferings, may overcome their enemies, and contribute greatly to the spread of the gospel in these parts. The Rev. Mr. Kohloff is willing to go into the harvest, and be for some time among them; and a very fit person he is for such a work. It requires great humility and discretion, and a mind that, by grace, has learned to be content, for the sake of Christ, with many things which are not pleasant.

Yours, &c.

W. GERRIKE.

ORDINATIONS.

Ordination of Mr. Wood.

At a Meeting of the Northern Association of Ministers in the county of Hampshire, at the Rev. Ichabod Draper's, in Amherst, May 1, A. D. 1804,—Present— Rev. Mess'rs. Samuel Hopkins, D. D. Justus Forward, Rufus Wells, Joseph Lyman, D. D. Solomon Williams, Enoch Hale, Joel Hayes, Ichabod Draper, Payson Williston, Elijah Gridley, Payson Munsel, Vinson Gould.—*After forming,* Rev. Henry Williams.

Rev. Samuel Hopkins, D. D. was chosen Moderator.

A communication from the committee of the Trustees of the Hampshire Missionary Society, was read, as follows:

Hatfield, April 23, 1804.

To the Rev. Moderator of the Northern Association of Ministers in the county of Hampshire, to be communicated.

REV. SIR,

The Committee of the Trustees of the Hampshire Missionary Society, having invited Mr. Tho-

mas H. Wood a Licentiate of your Association to undertake a mission into the new settlements to preach the gospel to the destitute inhabitants of those settlements the ensuing season, and he having consented to labor for the Society in that service; and it being in the opinion of the committee most conducive to the success of his mission, that he should receive ordination previously to his entering on his work, the committee do therefore request the Rev. Ministers of the Association, in conjunction with Rev. John Emerson, Rev. David Parsons, D. D. and Rev. Jonathan Grout, to ordain Mr. Thomas H. Wood, if they find him qualified, to the work and office of a Minister and Evangelist in the church of Christ, at Amherst, on Wednesday the second day of May next. Wishing the presence of Christ with the Association and other Pastors of churches invited to attend this service, and asking your prayers for a divine blessing upon the labors of the Hampshire Missionary Society, we are your brethren and fellow servants in the faith and patience of Jesus.

By order of the Committee,

JOSEPH LYMAN.

Voted, That the Association be resolved into an Ordaining Council, in conjunction with Rev. John Emerson, Rev. David Parsons, D. D. and Rev. Jonathan Grout, for the purpose of ordaining Mr. Wood.

The Council was opened with prayer by the Moderator.

Rev. John Emerson, and Rev. Jonathan Grout, attended, and took seats in the Council.

Having examined Mr. Wood, the Council, satisfied with his qualifications,

Voted to ordain him to-morrow, at 3 o'clock, P. M. to the work and office of an Evangelist and Minister of Jesus.

Voted, That the solemnities of his ordination be introduced with prayer by Mr. Grout—that Mr. Emerson preach the sermon, Mr. Forward make the consecrating prayer, Doct. Hopkins give the charge, Mr. Hayes give the right hand of ministerial fellowship—and Mr. Wells make the concluding prayer.

May 2. At 3 o'clock, P. M. Mr. Thomas H. Wood was ordained to the office of an evangelist and Minister of Jesus Christ. The sermon was preached by Mr. Emerson, from 2 Tim. iv. 5.—“But watch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry.”

A true copy, by
ENOCH HALE, *Scribe.*

On Wednesday, May 16, the Rev. Thomas Williams was ordained as an Evangelist, to labor as a Missionary in the service of the Missionary Society of Connecticut. The ordination was performed in the South Parish in Killingly, under the direction of the original Association of Windham county. The Rev. *Abel Flint*, of Hartford, made the introductory prayer; the Rev. *Walter King*, of Norwich, preached the sermon from Acts xx. 24. The Rev. *Joel Benedict*, of Plainfield, made the consecrating prayer; the Rev. *Levi Hart*, D. D. of Preston, gave the charge; the Rev. *Daniel Dow*, of Thompson, gave the Right Hand of Fellowship; and the Rev. *Eliphalet Lyman*, of Woodstock, made the concluding prayer.

—*—

Donations to the Missionary Society of Connecticut.

1804.		D.	C.
May.	A Lady in New-Haven,	10	
	A female Friend of Missions,	2	
	Calvin Ingalls, contributed in New Settlements,	4	44
	A Friend of Missions, New-Haven,	12	
	A Stranger in the county of Windham,	100	
	Hebron Female Association, for the Purchase of Books,	6	56
	Lady's Society, in Norwich,	12	75
	A Stranger in Berlin,	10	
	Maria,	2	
	A Friend of Missions,	50	
	Anthony Brown, of Sterling,	1	
	A well disposed Lady,	1	

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