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THE
Connecticut Evangelical Magazine.



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PORT OF MISSIONS IN THE NEW AMERICAN SETTLEMENTS,
AND AMONG THE HEATHEN.

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PUBLISHED ACCORDING TO ACT OF CONGRESS.



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PREFACE.



ACCORDING to the original plan of this Magazine, it is to contain,

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

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

In pursuance of the above plan, four volumes of this work, have been published ; and the Editors now enter on a fifth ; hoping the former patrons of the work will continue to encourage it ; and that

their Correspondents will seasonably furnish them with such materials that the present volume may not be inferior to those which have preceded it. The Editors deem it unnecessary to expatiate upon the utility of such a publication, if judiciously conducted, or upon the importance of the object to which the profits of this Magazine are appropriated. These will readily strike every serious, reflecting mind; and a confidence is entertained that the work will not be suffered to stop for want of the liberal patronage of purchasers, or suitable materials from correspondents to render it interesting and instructive to the Reader.

THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. V.]

JULY, 1804.

[No. 1.

A Missionary Sermon, delivered at Hartford on the Evening of the Election Day, May 10, 1804, by the Rev. AMOS BASSET, of Hebron.

JOHN VIII. 56.

Your Father Abraham rejoiced to see my day; and he saw it and was glad.

THE Sacred Scriptures bear ample testimony to the high esteem in which Abraham was held by the only wise God, who is never deceived in characters. Such an esteem must have been occasioned by some excellent spirit discerned in him, which rendered him totally different from his idolatrous contemporaries, from the men of the *world* in all ages, and particularly from his degenerate posterity, the carnal Jews. Christ in conversation with these Jews denied their right to call Abraham their spiritual father. He referred them to several things wherein this father of the faithful essentially differed from them: the sum of which things may be considered as given in the text.

It is believed, brethren, that the character of this patriarch may with propriety be brought into view on the present occasion, since the Holy Ghost has testified that, "what is written of him was not written for his sake alone, but for us also"—since we of the Gentiles partake of the blessings promised in his seed—and since, with the high approbation of his maker, he joyfully devoted his heart and life to the same cause which we now profess to have in view, and which we hope we "prefer above our chief joy." Your attention is invited,

1. To the view which Abraham had of the day of Christ.

2. To the influence which this view had upon his heart and life.

1. The view which Abraham had of the day of Christ.

The promise made to Abraham signified, that in his "seed i. e. Christ, all nations of the earth should be blessed." We are informed, that "God preached the Gospel to Abraham.—Gal. iii. 8. That which constitutes the chief excellence of the Gospel, constituted the chief

excellence of the view referred to in the text.

It may, accordingly, be observed, that the most interesting part of the view which this friend of God and of mankind had of the day of Christ, was his appearance upon earth to reveal the gracious counsels of his Father; and as the author of everlasting happiness to multitudes besides his own posterity; and eventually to all the nations of the earth.

1. The perfections of the most High were then to be fully and clearly displayed. The unsearchable love of God would then shine upon the earth with a brightness before unknown—accompanied by his sovereign wisdom and power, justice and faithfulness, mercy and truth.

At that day God would publicly manifest himself in the flesh. “The only begotten Son who was in the bosom of the Father, would proceed forth and come down to this world to “declare him,” so that men and Angels might “see his glory.”—And finally he would close his public appearance upon earth by such an exhibition of love as the universe had never beheld before, “the Son of the Highest” offering his life a ransom for enemies. Then would the law of God be highly magnified, Satan vanquished, and an everlasting righteousness brought in.

2. The extensive spread of happiness. Abraham delighted to contemplate the divine perfections. He wished all the world to behold them and be happy. The day of Christ would introduce this most desirable event. Then should the “word go forth—the day spring from on high should spread;” till it

should reach the uttermost parts of the earth, and all nations taste the salvation of God. Deity displayed—all his perfections seen to harmonize—millions and millions made happy—a Paradise upon earth—a revenue of glory to the great Author of all this happiness!

My Christian friends, can there be a doubt that a view of the day of Christ was a very justifiable ground of joy? Let our attention be directed,

2. To the influence which this view had upon the heart and life of Abraham.

He rejoiced, saith the Saviour, that he was permitted to see this day. He rejoiced with an eager desire to obtain as perfect a view as possible; and in proportion to the clearness of the view, his holy, benevolent heart glowed with delight.

A strong affectionate faith united him to the Messiah and to his cause by an inviolable attachment.

In full confidence that God was immutably faithful, he “staggered not through unbelief” at any difficulties or apparent impossibilities in the way of duty.

In him we observe that sure mark of true religion, a tender regard for the Divine honor.—How evident did this appear in his intercession with the Deity, on the plains of Mamre. How evident also, in his refusal of the goods offered him in the valley of Shaveh, lest any, except Jehovah, should have the honor of making him rich.

Assured that the Messiah should come in his family, and the true religion be entrusted with them, he was strict to regulate his household according to the precepts of God. While

Other families went into idolatry, he laboured to fix upon his the character of piety.

All his worldly arrangements were made subservient to the cause of religion. There was no particular spot where he settled, but what he held himself in readiness to leave at the Divine call. Separate from Christ and the promotion of religion he avowed no interests, no pursuits, no treasures.

The promises belonging to the day of Christ, though "afar off," were realized, and sweetly engaged the ardent attention of his soul. And having his will entirely swallowed up in the will of God, he stood continually in the attitude of one listening to the voice of his sovereign.— This voice was the supreme law of his heart. Did this voice direct him "Get thee out of thy country and from thy kindred, and come into the land which I shall shew thee?" Immediately "he went out not knowing whither he went." Did the same voice command him, "Abraham take now thy son—thine only son Isaac—whom thou lovest—offer him for a burnt offering upon one of the mountains which I will tell thee?" To him it was sufficient to be assured that GOD had given this command. He arose. He took his beloved Isaac with full purpose of heart to obey; knowing, that tho' Isaac should be offered, God would easily fulfil his promises. When the same authority commanded him to "stay his hand" he desisted, and not till then.— His obedience was implicit, prompt and persevering.

He was not afraid nor ashamed to appear on the side of Jehovah, tho' in the midst of idola-

ters. Wherever we follow him in his pilgrimage from place to place, we easily trace his footsteps by the monuments of his piety and devotion—altars erected—where "he called upon the name of the LORD." He publicly honored the Messiah with his substance, in the person of "Melchisedek—a priest of the most high God" after a peculiar order—the noted representative of Christ in that day. To this illustrious character the patriarch imparted a "tythe of all," as a pledge that his substance was consecrated to the service of one who was to be made a "priest according to the power of an endless life." He wished the world to know that Jehovah was his shield. He obtained his wish. The princes around him, struck with the evidences of its truth made to him this acknowledgment, "God is with thee in all thou dost."

Such was the influence which a view of the day of Christ had upon the heart and life of Abraham. Attracted by the glory of that day, which in his view shone with a lustre superior to all earthly things, he lived "a pilgrim and stranger on the earth." His time, his possessions, his habitation, his worldly arrangements, yea, his tender attachment to a beloved son, were all made to subserve the cause of that Saviour, whose day he saw, and in whose day he rejoiced. He persevered in faith and obedience till his life and his trials were in the same moment finished—successfully finished. "He died in the faith, seeing the promises afar off," fully persuaded that he who had promised would assuredly perform, and leaving behind him

this truly excellent and honorable character, "Abraham the friend of God and father of the faithful."

IMPROVEMENT.

The Holy Ghost has left on record the religious feelings and conduct of good men for "examples."

The faith and obedience of Abraham derive some special lustre from the circumstances of the age in which he lived; but it must not be forgotten, that there can be no essential moral difference between him and the friends of God in every age.—"All drink into one Spirit." All must be tried. From all is required a temper essentially the same. So surely as our souls live, our professed faith and love will be justified by obedience, if they are not vain. There are now the same things to excite faith and exertion that there have ever been. The same God and Saviour—the same joy—the same supports—and the same prospects, brought near by the lapse of centuries and shining brighter as we approach them. To the anointed Saviour, both their Lord and ours, are the promises made, that "He shall have dominion from sea to sea and from the river unto the ends of the earth. They that dwell in the wilderness shall bow down before him. The kings of Tarshish shall bring presents. Ethiopia shall stretch out her hands unto God. The Isles shall wait for his law.—All nations shall call him blessed—yea, all kings shall fall down before him. All the kindreds of the nations shall worship before him. Many shall run to and fro, and knowledge

"shall be increased. He shall judge among the nations, and shall rebuke many people, and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the LORD alone shall be exalted in that day. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea." Psa. lxxii. Isa. xlii. 4. Psa. lxxviii. 31. Rev. xv. 4. Psa. xxii. 27. Dan. xii. 4. Isa. ii. 4, 11. and xi. 6, 9. Hab. ii. 14.

Look upon the prospect opened by these promises. It is not an illusion. It is made substantial by the "counsel of God and confirmed by his oath, that we might have strong consolation." It is not possible for these promises to fail. The Lord, "faithful and true" has made them. The Lord, who "is not a man that he should lie, nor the son of man that he should repent.—Here then is the faith and patience of the saints. Need it be added, that Jehovah has hitherto faithfully accomplished each promise in its season, for more than five thousand years?

[TO BE CONTINUED.]

On the Holiness of the Inspired Writers of the Sacred Scriptures.

IT has been the general idea of the Church, in all ages,

that the penmen, employed by the Holy Ghost, to give the original copy of the Sacred Scriptures, which they respectively wrote, were truly pious men.— This is the concurrent opinion of annotators, expositors, and other Christian writers, who have given us their sentiments on the subject, with but here and there, a solitary instance of one, who has seemed to doubt of the real piety of a few of the writers. If this sentiment be true, it is worthy of being noticed and illustrated, because it furnishes an argument, calculated to confirm our faith in these writings; while the opposite idea would necessarily degrade them in our estimation. And the circumstance that this has ever been the belief of the Church, will of itself lead a serious and modest mind, to favor the thought that there are sufficient reasons to support it. Some of these will now be mentioned.

1. There is nothing said in opposition to this opinion in the holy Scriptures. God has not expressly informed us, that any of the inspired writers were un-sanctified men. He never speaks of them as he does of the Prophets of Baal, of false Apostles, and of unfaithful shepherds; tho' he has seen fit to record the sins, which some of them committed, that they might stand as a warning to his people. He has, therefore, left us to form a favorable opinion of their moral characters. Instead of intimating, that any of them were his enemies, he has told us, that "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."§ The words *holy men*, and *men of God*, especially as both the phrases are used together, and in connection with the declaration, that *they were moved by the Holy Ghost*, are sufficient to admonish us to be cautious of so explaining them, as to suggest that the whole means no more, than that God inspired them to write his will, without an evident necessity for such an explanation. That they were moved by the Holy Ghost is sufficient alone for that idea, without the appellations *holy men and men of God*, which are here given without distinction, to all the sacred writers in ancient times. That they were all of the household of God, has also been supposed to be implied in the words, 'Ye are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone, in whom all the building, fitly framed together, groweth into an holy temple in the Lord.* This idea appears to be further confirmed, by the declaration, 'of which salvation, the Prophets have enquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time, the Spirit of Christ, which was in them, did signify, when it testified before-hand the sufferings of Christ, and the glory that should follow.†' To these may be added the passage, 'And what shall I more say, for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae, of David also, and Samuel, and of the

§ 2 Peter i. 21.

* Eph. ii. 20 and 21.

† 1 Peter i. 10 and 11.

Prophets—And all these, having obtained a good report, through faith, received not the promise, &c.† Here David, and Samuel, and the Prophets, without distinction, are mentioned as the examples of that faith, which in this connexion we are told, ‘Is the substance of things hoped for, and the evidence of things not seen.’ It is thought, that this is a decisive evidence of their real holiness.

2. Besides : It is believed, that these testimonies of the scriptures assert the real holiness, not only of the inspired writers, but of all the Prophets whom God had sent to instruct his people ; for the Prophets, without distinction, are repeatedly mentioned in them.

Will any one say, that this, if it can prove any thing, will prove that Balaam, and the High Priest, who prophesied that Jesus should die for the Jewish nation, were Godly men ? In respect to Balaam, he is no where in the Scriptures, called a servant, or Prophet of the Lord, or a man of God. He is indeed once called a Prophet, as the Prophets of Baal were called Prophets. ‘The dumb ass speaking with man’s voice, forbade the madness of the Prophet.’—Peter informs us, that as there were false Prophets among the people, there would be false teachers in the Christian Church who should follow the way of Balaam. 2 Peter ii. And Balaam is instanced as the father, or pattern of those, who bring in damnable heresies, having eyes full of adultery, beguiling unstable souls.

† Heb. xi. 32. compared with verse 29 and verse 1.

Besides ! God did not send this Soothsayer, as he is called in the scriptures ; but in the first instance forbade him, and when Balak sent again for him, God indeed gave him leave to go, with a charge only to bless the people of Israel ; he also appeared in a menacing attitude, by his Angel, in the way, that he might restrain him from encouraging Moab and Midian against Israel ; and so in this way, save his people from their hands, that God might show his righteousness, and covenant faithfulness towards his people, when Balak consulted their destruction with Balaam, from Shittim unto Gilgal. And as to the prophecy of the high-priest to put Christ to death, it seems by the narration, that he said it with one view, and God meant it for another. Neither Balaam nor the High Priest, ever appear to have intended any good. One ensnared Israel to idolatry, and the other crucified the Lord of Glory. Thus are they sufficiently distinguished from the Prophets of the Lord in the scriptures, and neither of them appear to have been suffered, but on a single occasion, to say any thing prophetically ; so far were they from being established as real Prophets. They were rather overruled than sent of God. So also the Apostles, whom Christ chose to be the witnesses of his resurrection, were all holy men. Judas indeed was chosen, that the prophecy of David might be fulfilled ; but being a Devil, he was never employed as the others were ; but is held up as a solemn admonition to those who would enter into the Gospel Ministry. Besides, many of the Prophets

and Apostles proved their friendship to God, by enduring persecution for his sake. Christ also directs his ministers to take heed whom they ordain, and to commit these things to faithful men, and carefully describes the characters they are to consecrate to this service. He declares against wicked pastors, and unfaithful watchmen, and in his own special appointments, we may expect that he will exemplify what he commands to others. He has made it his practice to employ truly Godly men as Prophets and Apostles, and has directed, that among ordinary ministers, holy men, and not blind guides, should be ordained; and surely it is hard to believe, without express evidence, and against so much evidence as has been stated, that God would put such distinguished honor on his enemies, as to employ them by his special inspiration, to write any part of that sacred volume, which he has given this world, for our only rule of faith and practice.

4. It is allowed by all Christian writers, that the most of the inspired penmen were Godly men. A very few have said some hard things of David, Josiah and Solomon; as tho' they were not so clear concerning their holiness, because each of them committed a great sin. If, therefore, no Christian ever professed to doubt of the real holiness of any, but these three writers of the Holy Scriptures, and if evidence can be given, that these were truly holy, nothing further will be required. It should be here premised, that to prove a man a real saint, it is not necessary to prove that he commits no sin; for there is no

man that liveth and sinneth not; nor that he has not committed some great and notorious sins; for there is a law in every Christian's members, in this life, warring against the law of his mind, and bringing him into captivity to the law of sin, which is in his members. It is sufficient to prove, that he has a law in his mind, against that in his members—that he has true grace, repentance, faith, love to God, to his laws, his worship, and institutions, abhors sin and abounds in devotion—or that God owns him as his servant, and speaks of him with approbation. Let us then examine the characters of David, Josiah and Solomon, by these marks. It will be conceded by all Christians, that they were chosen of God to write his word, or to prophesy in his name, which it is thought, has been sufficiently proved, to be an evidence of true holiness. But over and above this, let us examine the character of each one of them separately.

Let us first attend to the evidence, that David had true grace. He is called, 'David the man of God.' § He is called also the servant of the Lord: 'I will defend this city to save it, for mine own sake, and for my servant David's sake.' † Here also God speaks of him with high approbation, as he often did of Abraham, Isaac and Jacob, when for their sakes he promised favor to their posterity. God also testifies of David, that he kept his statutes and commandments.—If thou wilt hearken unto all that I command thee, and wilt

§ Nehem. xii. 36.

† Isaiah xxvii. 35.

walk in my ways, and do that is right in my sight, to keep my statutes and commandments, as David my servant did.† It has been already mentioned, that he is expressly named as one of those Prophets, who had the faith, which is the substance of things hoped for, and the evidence of things not seen. To him also, 'God gave testimony and said, I have found David, the son of Jesse, a man after mine own heart, which shall fulfil all my will.‡ Many other passages of the Bible declare much the same things, as those which have here been mentioned.— Besides, David loved the Lord and his public worship, his people and his word, was a man of prayer and praise—expressed repentance, faith, and earnest desires that he might enjoy the light of God's countenance.— These and other marks of eminence in holiness, will be seen by an attentive perusal of his Psalms, which have been favorite pieces of devotion to the saints, in all succeeding ages.— Much more might be said on this, but it is presumed; that sufficient evidence has been adduced, to prove the piety of David.

Concerning Jonah, less indeed can be said, because we have no part of his history detailed, except that which respected his mission to Nineveh; and which seems to have been given, principally, to record him as a type of the burial and resurrection of Christ; tho' other instructions may indeed be derived from it. Had we only the history of the fall of David and Peter, their true characters would have been

as much suspected and as little known as Jonah's. But this is not left wholly in the dark. He is said to be a Prophet of the Lord, and the servant of the Lord God of Israel. † 'According to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the Prophet.'— It is thought rather a commendatory observation of Christ, concerning this Prophet, when he says of himself, 'A greater than Jonas is here;' especially as Christ had just mentioned him as his type, and as a prophet, saying, 'No sign shall be given to this generation, but the sign of Jonas the prophet. For as Jonas was three days, and three nights, in the whale's belly; so shall the son of man be three days, and three nights, in the heart of the earth.'—Holy men and holy or sacred things, were generally used for the types of Christ. Rarely if ever, was any man, but a truly pious one, mentioned as typical of Christ, or of gospel blessings. The wicked high priests are no exception to this, for not the men, but their office was the type. The consideration therefore, that Jonah was an eminent type of Christ, is sufficient to caution us against denouncing him as Christ's enemy. Thus Jonah was an established Prophet, a servant of the Lord, and a type of Christ, and for ought that appears, his sin, when sent to prophecy to Nineveh, is the only instance of open transgression that he ever committed. And this was under the influence of a strong temptation—the fear that he should be regarded as a false

† 1 Kings xi. 38.

‡ Acts xiii. 22.

† 2 Kings xiv. 25.

Prophet. And even in the midst of this, his frank confession to the seamen—the readiness with which he offered to be a sacrifice for the sake of their safety—his prayer, his vows and thanksgiving, his faithfulness in recording his own sins, and the corrections and reproofs he received, and in a word all things, but that in which he was influenced by the fear of being accounted a false Prophet, were consistent with his being in the exercise of grace, unless we except also his anger concerning the gourd, to which God left him, that he might, by that means, convince him of the propriety of his mercy to Nineveh, and so make it the means of reclaiming him. It is rash, for one offence in such circumstances, to condemn a man's whole life and character, while there remain so many evidences of his piety.

Of Solomon we have clearer evidence, that he was a good man. We are assured that the 'Lord loved him.'§ And that Solomon loved the Lord walking in the statutes of David his Father.‡ It is true that his heathen enemies led him to a criminal catholicism, in indulging them with liberty to worship their own Gods, in their own idolatrous ways. (A thing not now universally condemned.) Yet even where this is mentioned in the scriptures with disapprobation, the religious character of Solomon himself, is admitted. Nehemiah, addressing those who had married strange wives, says, 'Did not Solomon king of Israel sin by

these things? Yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel, nevertheless even him did outlandish women cause to sin.'‡ Besides, his repeated prayers, and the repeated answers and approbation of God—his regard to public worship, and the reverence which he manifested for God, and his pious exhortations, all serve to establish his moral character.

The scriptures do never assert that David, Jonah and Solomon, were ungodly men, nor denounce them, as they do Balaam, Judas, the high-priest, and false prophets and teachers, tho' they do not conceal their sins.— Their characters are so well established in the scriptures, that Christians have been nearly unanimous in their opinions concerning them. One must have but little candor, who can, in the face of all this evidence, hold them up as being destitute of saving grace. And asserting this of the penmen of the sacred scriptures, against such evidence and without an hint of this kind in the scriptures, might seem to betray an anxious wish for singularity at least, if not a rooted aversion to the scriptures, and a secret desire to overthrow them.

Reverence for God should inspire us with reverence for his word, and respect for those men, whom he hath selected for the most honorable and important services to mankind, unless God expressly disown them.

Finally: It becomes us to imitate the Godliness of the inspired writers, and to praise the Lord, that he has given us the

§ 2 Samuel xii. 24.

‡ 1 Kings iii. 3.

‡ Nehem. xiii. 26.

rich blessing of the holy scriptures, uncorrupted by the fancies of the ungodly, and spoken and written by holy men of God, as they were moved by the Holy Ghost. To these let us give heed, for they are genuine and able to make us wise unto salvation.

PHILAGIUS.

On the Light of God's countenance.

[Contin. from vol. iv. page 478.]

NO. 2.

What is meant by the light of God's countenance? And what is implied in walking in the light of God's countenance?

THESE are scripture expressions, and tho' figurative, are highly significant. The metaphor is taken from a well known circumstance in human life, and applied to the Most High. As the affections of mankind are painted in their faces, by which they express their favor or dislike, hence the index naturally and insensibly becomes used to signify the thing indicated: so that by a man of a smiling, or of a frowning countenance, we commonly mean a man who feels friendship and pleasure at heart, or one who is unfriendly and displeased. And because men by their countenances express their anger or love, hence it is that when attributed to God, who is said sometimes to lift up the light of his countenance upon his people, at other times to hide his face or countenance, it signifies either his grace and favor, or his anger and displeasure. These two, therefore, seem to be the leading and principal ideas expressed by the light of God's

countenance, and which perhaps comprehend, and include all others, viz. *spiritual direction, or instruction, and spiritual comfort.* In the one view is signified that peculiar, gracious, and complacent regard, with which God beholds, approves and blesses his covenant people, and in the other, the blessed enjoyment of God's love and favor, manifested by the graces and benefits which he bestows.

With respect to *walking in the light of God's countenance*, a number of interesting particulars will be found contained in the subject, as either expressed, or clearly implied in the words. And

1. To walk in the light of God's countenance implies deliverance from self-righteousness, self-dependence, and legal hopes. The character appears in every respect an exact contrast to that which is represented in the 50th of Isaiah, "Behold all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled—this shall ye have of mine hand, ye shall lie down in sorrow." How completely is the picture here reversed. This is perfectly descriptive of a self-righteous character, who thinks, by the merit of his own righteousness, to atone for past sins, and recommend himself to the favor and acceptance of God. And on this foundation he builds his confident hope of heaven and eternal happiness.

It is curious and instructive to observe how carefully and pointedly this passage is worded to distinguish this character from the one who walks in the light

of God's countenance; and especially, to guard against the idea of his having any, even the smallest degree of spiritual light—or that his exercises are affected by any kind of special or supernatural divine agency—but that they are his own—congenial with his corrupt nature—the proper, genuine fruits of his own carnal heart. *They kindle a fire, not God. They receive no spiritual light from him. They compass themselves about with sparks. "Walk in the light of your fire."* This is directly opposite to that of walking in the light of God's countenance. As opposite as darkness to light, or the nature of the sinner to the nature of God. The fire which they have kindled, signifies their own fancied goodness, and inherent moral virtue, together with the sufficiency of their own natural reason and understanding. This is blown up by their blind imaginations and wicked desires.—At this fire they warm themselves, and derive their supplies of direction and strength.—Walking in the light of their own fire, means their practising in conformity with their own polluted consciences, misguided reasons, and corrupt inclinations. The sparks with which they compass themselves, are emitted from the fire they have enkindled, and in the light of which they walk, and are of the same nature. These are their good works which flow from hearts of pride, and opposition to God. With these they compass themselves on every side. They lay them thick around them, to guard their consciences from the conviction of truth, and the painful sensations of guilt. The contrast of char-

acter is kept up throughout, not only in the description of their conduct, but of its consequences and final issue. Instead of being justified, they are condemned—instead of being blessed, they are accursed, and instead of being received to glory, they will be crushed down to hell, and made the miserable monuments of God's eternal vengeance.—“This shall ye receive of mine hand, saith the Lord, ye shall lie down in sorrow.”

Such is the character, state and end of all self-righteous persons, and self-deceived hypocrites; and I have dwelt the longer upon it, as it is an entire contrast to the character in contemplation. Opposites viewed in connection, set off each other to better advantage, and in a clearer point of light. This is the end proposed. Let us now attend to the counterpart, and draw the opposite picture, by this rule, that whatever is essentially contrary and disagreeing to the character expressed by *walking in the light of their own fire*, essentially belongs to that character expressed by *walking in the light of God's countenance*. And we are led to see, that all those things which lie hidden, and undiscovered to the impenitent heart, are brought to view by the light of God's countenance, and the teachings of his Spirit. This is the nature of light, to discover real objects, and not to conceal them. “All things that are reprov'd, are made manifest by the light: for whatsoever doth make manifest, is light. Wherefore he saith awake thou that sleepest, and arise from the dead, and Christ shall give the light.” (Eph. v. 13, 14.) Here the impenitent

sinner is represented as both asleep and dead, and he must awake and arise from the dead before he can receive that light which Christ gives. It is not the sleeping nor the dead who can see. Destitute of spiritual life, they are ignorant of their own hearts, blind to their true characters, to the character of God, and the Saviour, and hence, elated with pride, they build high towering hopes upon the sandy foundation of their own righteousness and strength. But the true believer hath not so learned Christ, nor himself.—Truth discovers error. The light of God's countenance doth not conceal men's corruptions and wickedness, but brings their most secret abominations to view as in open day light, and shews the sinner to himself as a lost, guilty, helpless, and hell deserving creature. Saith the Psalmist, "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance." A view of God ever gives us an humbling sense of ourselves.—The soul that is spiritually enlightened, will freely own himself wholly in the wrong, and God altogether right. He will voluntarily acknowledge his nature to be total enmity against God—that he never rendered any true obedience to his law—that in him, naturally dwelleth no good thing—that he can make no atonement for the smallest of his past sins—can offer no justifying righteousness to God—that he is absolutely dependent on free sovereign mercy, thro' the merits of Christ, and has no other foundation to pray for mercy, or hope for salvation.

Every thing called spiritual light, and affording spiritual in-

struction, teaches, and enforces these things as divine truth. In our former number, it was shewn that God is a sun, and Christ the light of the world—that Christians from their relation and moral likeness to him, are also called the light of the world—that the word of God is light, and his commandment a lamp; and his Gospel is, in the most eminent sense, light, the most glorious light that ever shone upon our dark and benighted world. And they all join to manifest these things and establish them as divinely true. The Apostle Paul saith, "I was alive without the law once;" that is, he walked in the light of his own fire, and compassed himself with the sparks of his own kindling.—"But when the commandment came sin revived, and I died." Here was a final end of all his legal hopes, and pharisaical righteousness. He saw himself utterly lost, ruined and helpless and that nothing short of the righteousness of Christ, and the arm of God's free sovereign mercy could save him. This is the glorious end and design of the gospel, to exalt God, and humble man, that no flesh should glory in his presence. To this truth, all who walk in the light of God's countenance will cheerfully subscribe. This has been the creed of the Godly in all ages. And I am bold to say, that there is not a real Christian on earth, but what in the right understanding of these doctrines, will freely and joyfully acknowledge them, the words of eternal life. They, whom God justifies, do ever condemn themselves, and in the same degree as we enjoy the light of God's countenance, we shall be

filled with self loathing and abhorrence. These were the humbling views of Job, in the clear manifestations of God's glory and gracious presence.—“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.” So the Prophet Habakkuk, “When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself.” And the Apostle Paul: “This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.”

An anecdote related by Mr. Rutherford, is in point, and in the plain stile of that day manifests the true christian spirit, in a distinguishing point of view. David Dixon, was an eminently pious Scotch divine, who flourished in the days of the high church persecution in Scotland, and through life was a laborious and successful minister of Christ. The good man lay upon his death bed, and being asked by a religious friend who was making him a parting visit, what was the present state of his mind, and his feelings and exercises in a view of the eternal world—by your faithfulness in the cause of Christ, we trust you have laid a foundation for great comfort in a dying hour:—he replied in these memorable words—*I have gathered up all my works both good and bad, and thrown them down together in a heap before the Lord, and have run away from them all to Christ, and in him I find sweet rest and peace.*

Thus doth the soul who walks

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in the light of God's countenance, see things in their true light. He sees and acknowledges the infinite holiness of the divine character, law and government. He is made acquainted with the pride and pollution of his own heart, and the vileness and guilt of his own character, with corresponding exercises of his affections. And by being thus happily prepared to receive the salvation of Christ, he becomes sweetly conformed to the methods of divine grace, as they are revealed in the glorious dispensation of the gospel.

2. They who walk in the light of God's countenance, do enjoy sweet peace, calmness and serenity of mind. This is peculiar to them. They only have true peace; and this necessarily arises from right apprehensions of the truth, and right exercises of heart towards God's character, government and grace. As to the wicked, who walk, by the light of their own fire, which is the same as total darkness, and whose hearts are unreconciled to God and his ways—opposed to his character and government, his law and his gospel—they have no true peace or comfort, and it is naturally, absolutely, and forever impossible that they should have. All their attempts to climb up some other way to Heaven are vain and fruitless. They are actually opposing the only methods, and the eternal purposes of God's grace, resisting the arm of omnipotence, and as briars and thorns or stubble fully dry, they are setting themselves in battle array against the devouring flames. Their sensual pleasures are low and grovelling; and embittered with remorse. Their

C

expectations from the creature are unanswered; their desires unsatisfied; their hopes are dashed with vexation, and terminate in disappointment. The divine determination is an insuperable and an eternal bar in the way of that happiness and enjoyment, they desire, and are anxiously seeking to obtain. They have, therefore, no rest, but are like the troubled sea whose waters continually cast up mire and dirt. "There is no peace, saith my God to the wicked."

But the blessed soul who is humbled and conformed to God, and walks in the light of his countenance, is delivered from this thralldom and wretchedness, this miserable state of vassalage and slavery to his corruptions and lusts. In an hearty submission to God, there is true peace—by humbling himself he is exalted—by giving all up, he enjoys all, and by dying to himself, he lives to God. The light of God's countenance not only shews him to himself, but shews him the glory of God, with a transforming energy upon his soul. It not only discovers to him his spiritual weakness and wants, his sickness and wounds, his wretchedness and guilt; but also his fulness and strength, his remedy and cure, his happiness and salvation, and sweetly applies these precious benefits to his soul, in the pardon of sin, peace of conscience, and joy in the Holy Ghost. In Christ he discovers an infinite fulness of all that he wants. Here is just such a Saviour as he needs, and just such a happiness as he desires. In him he enjoys sweet peace. Reconciled to God, he appears altogether right—his character infinitely amiable, beauti-

ful, glorious—all his ways judgment and truth—his Providence kind and gracious, and all his government infinitely wise and good. His mind is enlarged, and he no longer thinks and acts upon the small, narrow scale of the selfish contracted mind. He embraces and contemplates in a general view, the eternal plan of divine grace, and by faith considers every creature, and every event, as being in their various ways designed to subserve the great and important end God hath in view in the creation and government of the world. In this view he considers every thing to be right, and wishes for no alteration, or that any thing should be in any respect different from what it is. And what can disturb the peace and comfort of the soul possessed of these views, and in the full exercise of this temper of mind? If God reign, he must be happy. "Great peace have they that love thy Law, and nothing shall offend them." And we learn from sundry scriptures, that it is the light of God's countenance, which thus enlarges, enlightens, settles and comforts the soul. Such was the benediction with which Aaron and his sons were directed to bless the children of Israel (*Numbers v. 24.*) "The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace." And in *Psalms xxi. 6.* "Thou hast made him most blessed forever—thou hast made him exceeding glad with thy countenance." A contrast to this we find in the 30th Psalm, "thou didst hide thy face, and I was

troubled." What is meant by the hidings of God's face, and the withdrawment of the light of his countenance, and what darkness and distress immediately fill the mind, the children of God, and they only truly know.—This the Psalmist experienced, and sensibly expressed in the 42d. Psalm, and at the same time reproves himself for his dejection and stirs himself up to exercise hope and trust in God. "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him for the help of his countenance."

ASAPH

(To be continued.)

On accountability to God.

SOME who admit the existence of a God, are unwilling, to believe that he is a moral governor. It is more consonant to their feelings, to suppose, that he is a Being supremely happy in the contemplation of his own perfections, but totally unconcerned about the affairs of this world. From such a God, they would have nothing to fear. They might safely be as regardless of him and his perfections and attributes, as he is of them.

But such a God as this, is a being of their own imagination and not such an one, as reason and revelation declare *him* to be, who created the heavens and the earth. The same arguments, which prove the existence of a God, prove also his natural perfections. If any be disposed to believe, that his moral perfections are not demonstrable from

the light of nature, it must be allowed, that they are abundantly proved by the scriptures. If, then, there is a God, who is possessed of every natural and moral perfection, it can be clearly proved that he has a *right* to govern the world, and that all moral beings are accountable to him.

By *right*, as it is here used, is to be understood, *just claim*. It is said, that a man has a right to govern his children. If it be asked, whence is the origin of this right, aside from what is said in revelation upon the subject? The reply is, that it is fit and suitable that he should govern them, and that they should be obedient to him. It is manifestly for the good of children, that they should be in subjection to their parents. It is true, that in some extraordinary cases, a child is not under obligation to obey its parent. If the parent be deranged in mind, the obligation to obedience on the side of the child ceases; or if the parent, from anger or any other cause, should command any thing to be done, which is morally wrong, the child would not be obliged to obey. But the government of a parent over his children, does not fully and justly illustrate the divine government over the world. A parent is liable to give unjust commands through ignorance; the Most High is not. The governor of a family may command that to be done, which is morally wrong; the governor of the world cannot.

God has a right to the world, because it is his property. He created it out of nothing, and therefore, it is his own and at

his disposal. If it is his own, and he has the requisite qualifications of a governor, his *right* to govern it is indisputable. With regard to his qualifications both for natural and moral government, there can be no doubt. His goodness, and knowledge, and power are fully adequate to the undertaking. His goodness will *dispose* him to do that which is best; his wisdom will enable him to *judge* what is best; and his power will enable him to carry that judgment into execution. Since, therefore, he is, in every respect, completely qualified for a governor, and since the world is his *property*, in the most strict sense of the word, he has a perfect right to govern it.

As the Most High possesses those qualifications, which are necessary to constitute a moral governor; so mankind possess those qualifications, which are necessary to constitute moral, accountable beings.

All beings, which are capable of distinguishing between right and wrong, are fit subjects of moral government. Brutes are not capable of making this distinction. They do not possess all those faculties, which are necessary to constitute a moral agent. They are, therefore, not fit subjects of moral government. But man possesses that faculty which is necessary in order to distinguish between that which is morally right and that which is morally wrong. It is not necessary, that men should be acquainted with the revealed law of God, in order to their being the proper subjects of moral government. There is an essential difference between right and wrong; and man is capable of observing this difference, with-

out any revelation. The nature of things and that which is suitable in itself are not altered by the publication of a law. Such a character, as that of the Most High, always did and always will deserve to be loved, aside from the consideration of any revealed law; and it always was and always will be wrong to refuse to love such a character. Mankind would be proper subjects of reward and punishment in a future world, if they had never been favored with a revelation from heaven. It would be wrong for them not to love God and each other, whether they expected ever to be called to an account or not. The propriety of their loving is not affected, because they are to be rewarded or punished. The heathen are, therefore, the proper subjects of moral government. Whether they expect a future state of existence or not, they are capable of determining the moral quality of actions, and of distinguishing between right and wrong. They feel conscious guilt, and consequently, desert of punishment, for doing wrong, as well as those who are enlightened by revelation. "For when the gentiles, which have not the law, do by nature, the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." Hence, it appears, that all men are under a moral law. Those, who have not the revealed law, are under the law of nature and the law of conscience. Those, who have the revealed law, will be

judged by that, and those who have it not, will be judged according to the light with which they are favored. All men, therefore, are capable of virtue and vice, and are proper subjects of moral government.

Some are disposed to excuse themselves for not complying with the revealed law, and with the law of conscience, on account of a supposed inability, which they are under, of complying with them. It is one of the plainest dictates of common sense, that men are neither praise or blame worthy for doing or not doing certain things when they are involuntary and under a natural necessity. But the inability of doing right, which men are under, consists wholly in want of inclination. If they have a mind to do right, there is no obstacle in the way.

Man is conscious of being free; and he cannot possibly have higher evidence of any thing than that which arises from his own consciousness. He has the same evidence of his freedom, that he has of his existence; and it is just as absurd for a man to doubt whether he is free, as it is to doubt whether he exists. He feels that he is a proper subject of praise or blame, reward or punishment. He also treats his fellow-men as such, and if they do right, he praises them, and if they do wrong, he blames them. We have also the testimony of scripture in favor of human liberty. In that, man is represented as a free, voluntary agent, and the proper subject of reward and punishment. If, then, man has intuitive evidence of his own freedom; if he treats his fellow-men as free voluntary agents,

and praise or blame worthy; if he is represented in scripture as free, we may conclude with certainty, that he is possessed of that liberty which is necessary to constitute a voluntary, accountable being—that he is capable of virtue and vice—and consequently that he is a proper subject of moral government.

Some are not content with the liberty of following their own inclinations, or of doing as they please. But what freedom could there be in a man's acting contrary to his inclination? Do we blame a man for an action which he had no inclination to do, and to which his heart was wholly opposed? Or do we ever judge a man praise-worthy for an action, which is productive of good, where his heart is wholly opposed to that good, and it is perfectly contrary to his wish and intention. In such cases, a man is no more blame-worthy, than the ocean is for drowning people, and no more praise-worthy, than the earth is for producing fruits.

But whether liberty of acting contrary to a man's inclination be compatible with accountability or not, it is certain that he has not this liberty. He cannot put forth an act of will or voluntary exercise which is contrary to his present inclination; because that would imply, that he wills what he does not will and that he chooses what he does not choose. It is impossible that he should be inclined the contrary way from that to which he is inclined. It is therefore certain that man has not the liberty of acting contrary to his inclination, and no one of any consideration or reflection can desire such a liberty. It is impossible to conceive, that

an intelligent being can have a higher degree of liberty, than that which consists in following his own inclination.

It would appear very strange, indeed, for a man to plead in excuse for not doing right, that he had no inclination to do right? Or for a murderer to say, that his inclination to kill his neighbor was so strong that he could not overcome it, and therefore he was excusable? So far is it from being agreeable to common sense, that criminals are excusable, because they follow their vicious inclination in doing wrong, that their criminality is always considered as commensurate with their propensity to do wrong. It is therefore certain, from reason, from common sense, and from scripture, that want of inclination to do good, is no excuse.

From what has been said, it appears, that the Most High is the moral governor of the universe. All intelligent beings were created by him, and to him they are accountable. He did not make the world, and then leave it to the government of chance; neither did he create man, and then leave him to obey the dictates of his passions with impunity. But he hath appointed a day, in which he will judge the world—in which he will call all moral beings to an account. He is abundantly qualified to sustain the important office of judge of the universe. His character, as it respects impartiality and strict integrity, is unimpeachable. He cannot be deceived, for to him the thoughts of all hearts are known. His love of justice will prevent his pronouncing an unjust sentence.

It further appears from what

has been said, that mankind are proper subjects of moral government. They have those faculties which are necessary to constitute voluntary, moral, accountable beings. They are possessed of that liberty which is necessary to render their actions virtuous or vicious. It is in vain to pretend, that every thing takes place by such an unavoidable necessity, that men cannot do otherwise than they do, and consequently that they are not culpable for their evil actions. This excuse never has been and never will be acknowledged before any tribunal as having the least validity. No man's unbiassed conscience will admit it in justification of himself; men will not receive it from each other; neither will it be received at the bar of God. It will be swept away among the refuges of lies. Men are conscious of their own freedom. They feel that they do wrong, and that they deserve punishment. They will have nothing to plead, before the tribunal of Heaven, in excuse for their evil conduct, but will unite with the Judge in passing sentence against themselves.

It appears highly proper that there should be a general reckoning day. Many abuse the mercies of providence, and misimprove the talents which are committed to them. Many crimes are not cognizable by human tribunals; and many criminals pass through life clothed with the garb of innocence. The judges of this world are not always honest, and if they be, they are liable to errors and mistakes in judging. They cannot know the hearts of men.— They can determine the moral turpitude of actions only by com-

considering their tendency and general consequences. But at the great day of account every thing will be adjusted. All will be called upon to give an account, how they have improved the talents which were committed to them. All will be called upon to render an account of their conduct. The trial will be fair and open, and perfectly free from all chicanery. Before the tribunal of Heaven all crimes are cognizable. They will then be judged exactly according to their moral turpitude. All characters and actions will appear in their true light. The garb of sanctimony will no longer conceal pharisaical pride. The hypocrite will appear unmasked.—The hearts of all will be laid open to view. The secret things of darkness will be bro't to light. Then the judge will pronounce sentence upon all—a sentence, the justice of which will appear to all moral beings. The true character of the judge will be discovered and honored by the assembled universe.

In expectation of this solemn day, let Christians rejoice.—The day of your redemption is coming. Though you are now despised and rejected of men, though you are afflicted and persecuted, though the wicked triumph over you, the time will ere long come, when you shall be delivered from the malice of your enemies, and when your Saviour shall call them to give an account of their conduct.—Though many things are mysterious and gloomy, though virtue is oppressed and vice triumphs, you may rest assured, that every thing will soon be rectified.—You have this consolation, which the world can neither give nor

take away, that every thing will finally terminate in the divine glory. Your sovereign sits upon the throne. His providence extends to all creatures and to all events. He sits at the helm of universal government, and nothing takes place without his permission. He is a glorious natural and moral governor. You who have made the governor of the world your friend, have nothing to fear. He will finally receive you, with a smile of infinite benignity, to those blessed abodes, where the wicked cease from troubling and the weary are at rest.

In expectation of this day, let sinners be afraid. The day of your condemnation is coming. Though you may now swim in an ocean of pleasure, though you may be loaded with the wealth and honors of the world; the time will ere long come, when all these enjoyments will be at an end, and you will be called before the bar of Heaven to render an account of your conduct. Though you may put far away the evil day, it will assuredly come. The retributions of eternity are no fictions. You will know by your own experience that they are dreadful realities. The Almighty God will vindicate his own government. As sure as he sits upon the throne, he will not let wickedness go unpunished. If you remain impenitent, your judge will be inexorable. He will turn to you, with a look which will fill your souls with horror, and will consign you to the regions of despair.

In expectation of a judgment day, let all examine themselves and see whether they are pre-

pared to stand before the bar of God.

"Thrice happy they who enter now
the court,
"Heaven opens in their bosoms."

Thrice happy they who make their judge their friend. All who have an interest in the atonement and righteousness of Christ, may look forward to the final day of account with composure and delight. All, who are not reconciled to the Redeemer, must look forward to that day with anxiety and terror.

NEANISKOS.

*Humility taught by the example
and doctrines of Christ.*

THAT man ought to be humble, is a doctrine abundantly taught throughout the whole sacred volume. All the descriptions there given of the inconceivable greatness, power, wisdom and holiness of God, and of the infinite distance between him and sinful man, teach us to feel truly humble.

Pride and humility are wholly opposite to each other. Pride is the operation of selfishness, humility of true evangelical benevolence. Without a humble temper there can be no true religion; neither will man ever be reconciled to take his proper place, as he stands related to God and creatures. Perhaps there is nothing in which our hearts more deceive us than in the secret windings and operations of pride. Men may be proud of their spiritual gifts, of their religion, and even of their supposed humility. This may be a reason why God sees it best to keep many Christians

low in the light and comforting influences of the holy spirit.

The grace of humility is so essentially necessary to the Christian, that the dispensations of his Heavenly Father will doubtless be such as tend to cultivate it in the heart; his happiness will likewise increase or diminish, according as he cherishes or neglects this grace. To assist the Christian to grow in humility and meekness, let him look at the example and attend to the doctrines of his divine Lord.

Great characters are ever set up as patterns of imitation among mankind, and the nearer any approach to their standard, the more honorable they are esteemed. There is a character presented in the Lord Jesus Christ, not only perfect in the moral or holy state of the heart; but one infinitely wise and powerful, one in whom dwells all the fullness of the God-head bodily, who is heir and possessor of all things in Heaven and on earth. This glorious person invites us to learn of him, for he is meek and lowly in heart. To him the Spirit was not given by measure, and we are in no danger of being led into error, by his example in any period of his life.

The history which we have of the early part of his life is short. His parents were poor, his reputed father was a carpenter; but he, in all dutiful obedience, submitted to them, and it is probable wrought with his father at his occupation. Here we see the amiable fruits of a holy, benevolent and humble temper.—His greatness did not fill him with high ideas of self-importance, render him disobedient, or

make him despise labor as beneath his dignity, or demand the homage and service of others on that account. So far from this, he seems to have forgotten his own personal honors, and his whole heart was engaged in the work for which he came into the world. That God might be glorified, and guilty, ruined and undone sinners saved, was the great object of his mission; therefore, he says, "I seek not mine own glory, but his that sent me." And they that do the will of God and keep his commands, let them be high or low, rich or poor, honored or despised by the men of this world, are acknowledged as his dearest friends and brethren.

He was not allured with the splendor of earthly pomp and greatness, nor did he court the company and favor of those who were possessed of them, or in any measure imitate their manners; but he came to Jerusalem, riding upon an ass, and a colt, the foal of an ass, attended by his disciples, who were neither rich or mighty.

He chose the company where he could do the most good, let it be at a marriage feast, or eating with despised publicans and sinners. He was among his disciples as one that served, and did not disdain even to wash their feet, although he was their Lord and Master. His public teaching was without pomp and ostentation, in all the simplicity and majesty of truth. He reprov'd, without respect of persons, the sins, hypocrisy and follies of men.

He taught us never to set up ourselves or demand honor from others. That when bidden to a

feast, we should express the humble and benevolent feelings of our hearts, by taking the lowest seats; for he that truly acts out an humble heart shall be exalted, but he that proudly exalts himself shall be abased.

He set us an example of kindness to enemies; not to render evil for evil, to bless them that curse, and to pray for them that persecute and treat us spitefully.

Did those who profess to be the disciples of the meek and lowly Jesus, keep his example and doctrines continually before them, how different would be their life and conversation?—How amiable must they appear, when cloathed with humility, as with a garment? For when the King's daughter is all glorious within, her cloathing is of wrought gold.

The kingdoms of this world have their origin in pride and selfishness. From the same source have arisen innumerable rules and maxims of worldly honor and greatness. The breach of these causes personal and national contentions, wars and blood shed. It is accounted honorable and manlike, by the men of the world, when the proud and selfish feelings of their hearts are crossed, by a fancied or real injury, to resent the same with spirit and firmness, least they appear low, dastardly and mean. But let Christians look unto Jesus, as their their great example and pattern, when they are tempted to exalt or avenge themselves.

When did he ever exalt himself or seek his own glory?—When did he resent or revenge personal injuries? Among his disciples he was as one that

served, he went about doing good. When abused and ill treated, he patiently suffered.— When reviled he reviled not again, but prayed for his persecutors and murderers, “Father forgive them, for they know not what they do.”

If we have not the spirit of Christ, let us make ever so much profession of discipleship, we are none of his, nor will he own us as such. If any man love the world, its ways, maxims and feelings, more than the humiliating doctrines of Christ, the love of the Father is not in him. The light that shines most amiable in the Christian character, is from the ornament of a meek, humble and quiet spirit. This more than all other things distinguishes the Christian from the world in common, and is an evidence to himself and others, that he belongs to that kingdom that is not of this world.

The operation of pride and selfishness appears in so many colors and forms, wearing sometimes the garb of reason, and sometimes of religion, that we cannot too carefully watch and examine our own hearts. With what propriety then, as in the solemn view of judgment and eternity, might we often ask ourselves such questions as the following: Do I possess the humble, benevolent and forgiving spirit of the meek and lowly Jesus, as the governing principle in heart and life? Does my light thus shine in what distinguishes a Christian before men, or am I conformed to the proud and selfish feelings of a sinful world? Am I afraid or ashamed, before scoffing sinners, or formal professors, to do what duty requires, in regard to this or another

world? As a parent do I walk circumspectly before my house, not inculcating by example, pride and selfishness? Do I teach my children the meek, humble spirit and doctrines of Jesus, and hold up his example as the most amiable and honorable pattern for them to follow?

Can I, in humble imitation of my divine Lord, pray from the heart, that God would forgive my enemies, who have injured and abused me? Such reflections as these might often remind us of our duty, and lead us to humble repentance for our sinful deficiency.

How lovely is the Christian character, adorned with humility? What a train of graces attend it? It is the humble soul alone that can be truly happy in this world, or that is prepared for the blessedness of Heaven. Such alone will be approved by our Lord, when he comes to judge the world. To the poor in spirit he will give the kingdom of Heaven, but the proud he knoweth afar off. ZETA.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

It has been a question, What are the comforts of the Holy Ghost?

IT is conceived the comforts of the Holy Ghost, are much the same as joy in the Holy Ghost, or joy and peace in believing, produced by the power of the Holy Ghost. This joy or comfort is spiritual, both in its cause and effect, in the heart of every believer. It hath also spiritual objects, from which it derives its consolation.

Joy produced by the Holy Ghost, or the comfort of the Holy Ghost, is heaven begun in the souls of the children of God,

wherein they take present satisfaction in his love. Yea, it is begun glory; for it is the very comfort which the soul enjoys in God, and in his promises.— The Holy Ghost leads to God, and to happiness in him; for what else is happiness, but the fruition of, and living upon a **happifying object**. And such is this joy; for it is Heaven in the soul; a foretaste of the felicities of those who are now in the place of blessedness. But it is only begun glory. There are higher degrees, and more perfect fruitions that remain for the people of God in another world. But these are the beginnings and earnest tokens thereof, and come to the soul by acts of believing.

Peter says, whom having not seen, ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.

The children of God only, are the subjects of this joy: no stranger intermeddles therewith. The new name written in the white stone, no man knoweth, saving he that receiveth it.

The joy or comfort we are enquiring after, is that which is suited to the soul and thoroughly affects it: as said Mary, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. This affords matter of joy when the outward man is encompassed and oppressed with distressing trouble.— For although the fig-tree shall not blossom, neither shall fruit be in the vines, the labor of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls; yet they will rejoice in

the Lord, they will joy in the God of their salvation.

The joy or comforts which the Holy Ghost gives, are such, that the more persons employ their souls in them, the more comfort and sweetness they find in them. Their rejoicing is in the light of God's countenance. The believer seeks after this felicity; and the enjoyment of it is his rejoicing; for he knows his happiness is grounded in the love of God. His favor is life, and his loving kindness is better than life. Hence spiritual joy hath this love, and is that from which it draws all its consolation and refreshment.

The true joy of the child of God, fixes not on the things of this world, and rejoices in them only as they come from God to him, through Christ in the new covenant; and are witnesses of his father's care. One beam of his love, darted into his soul, hath more ravishing delight in it, than if he had the whole world in possession. And this is the joy of hope, through the Holy Ghost, as the Apostle calls it.— But these are but foretastes of a glorious fruition, which are very imperfect compared with that of sight, which shall be hereafter. And the reason of this foretasted joy is, because the life of the children of God here, is by faith. And that which nourishes this faith is laid up in the promises, and draws consolation from them.

These are comforts of the Holy Ghost; and are called breasts of consolation; and by faith they give nourishment to Christians. The love of God is shed abroad in their hearts, by the Holy Ghost, which is given unto them. And they have the

fatness of his house; which is at present a part of their portion. They are his children, and can cry Abba father. The kingdom of God is secured to them.

These things afford matter for abundant joy; and they have not only the witness of their own hearts, but the testimony of God's spirit to confirm it unto them. And this is joy that is had in communion with God, as all his children have. The Psalmist says, They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures. My soul shall be filled with marrow and fatness; and my mouth shall praise thee with joyful lips.

The joy or comfort of the children of God, is but now begun: it shall be perfected in glory. Here we may consider,

1. That one part of the joy and comfort which the Holy Ghost gives the children of God, is satisfaction in their portion. They see enough in it.— They look no further for an object that may make them happy. Worldly persons, notwithstanding all their enjoyments, are seeking new objects to fix upon. But believers have found their resting place, and their all; and can feelingly say, that it is good for them to draw near to God.— They are not indeed, satisfied with those measures of enjoyment which they have, but are still reaching forward; and in this respect, they are short of the contentment which the glorified spirits enjoy. But they are satisfied in their object, and resolve it is enough, and will go no where else, because they have eternal life in God. The spirit witnesses with their spirits, that

they are the children of God.— And this affords them unspeakable comfort.

2. Believers are satisfied in their title to this portion. And this is another comfort of the Holy Ghost.

They not only conclude there is enough in God to fill their most enlarged desires, but can say, that God is their God forever. They have a property in him, and can lay claim to all the good he hath made over to them in the promises. They know that the promises are their inheritance; and that they are sure, and cannot fail; and therefore all the happiness that, in them is settled upon the children of God, is theirs; and they shall as certainly enjoy it, as if they were now in full possession of it. For we know, says the Apostle, 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.

And this eternal house is made over by an everlasting title, and secured by an obligation that shall stand by the children of God, when the world, and all that is in it, shall be burnt up; for they are become one with, and are under the shadow of the wings of the Almighty; having betaken themselves to Christ, who is the mighty God. And their joy flows from the light of his countenance, the smiles of his favor, and the sealing of his spirit.

Let the world rage, and Hell vent its spite and malice never so much, yet in their title they are securely confident. For they are hidden under the wings of the Almighty, where they are forever safe. They want no

new title, but only to possess what they have secured to them; even that joy or love of complacency which God extends to his own, in which he manifests himself to them as their God, and makes known his purposes of good to them.

They have received the first fruits of joy and comfort, and of God's special love to them, which are the earnest of the full harvest they are to gather at reaping time.

3. We may add, that believers delight in their portion.—The Holy Ghost gives them comfort in God their portion.—They are glad in the Lord all the day long. They say with the Psalmist, Return unto thy rest Oh my soul, for the Lord hath dealt bountifully with thee. This makes them willing to follow Christ, to endure his cross, and despise the shame. They joy in the Lord, when they have nothing else to rejoice in. And indeed, they want nothing else. Yea, in the midst of all tribulations, they can rejoice in the hope of the glory of God. Tho' their joy is here assaulted by trials, that which is to be in another world, will be above them. Let this be a comfort to every true child of God, that they are coming to it, as fast as days and nights can pass away. And this is one of the privileges or benefits that belong to those who are chosen of God. Light is sown for the righteous, and gladness for the upright in heart. Rejoice in the Lord, Oh ye righteous, and give thanks at the remembrance of his holiness.

If it be here asked, why believers have no more of this joy, (or no more of the comforts of the Holy Ghost) and why they

are so often mourning, doubting, sinking, and at a loss in themselves? To this it may be answered in general, that a sovereign God may dispense his grace in what measure he pleases to his people: And his infinite wisdom proportions those benefits that belong to their journey, as shall best serve to prepare them for, and bring them to glory in the end. And these joys and comforts are such, that they can bear only small degrees of them in this life, because of human weakness.

But the joy of believers is of another nature, and expresseth itself in a different manner from the worldling's joy. The excellency of a believers joy and consolation cannot be known by a carnal mind. But a soul that hath God for his portion, and knows the preciousness of grace, the vileness and odiousness of sin, can distinguish between the mirth of fools, and the refined joy and comforts of the Holy Ghost. And in this solid rejoicing, he grows more and more like God, who is perfect joy and holiness; and so the Christian is fully contented in his portion, his Lord, and his sanctifier, who loves to give refreshment to those that love him. And this he will do, as tokens of that joy which is to come, in the most intimate communion with him, in the highest Heavens, where there is nothing but untainted joy and comfort.

The churches of old walked in the comforts of the Holy Ghost. These comforts are the refreshments communicated by the Holy Ghost. The peace, the joy, the delight, the satisfaction and happiness which he

gives. The things he inspires, are holy affections and exercises, peculiarly spiritual. The comforts are the refreshments which such exercises afford the soul.

How cheering, how refreshing is it to those who have experienced the renewing and sanctifying influences of the Holy Spirit, and who are frequently receiving fresh supplies of grace! These commune with the Father, and with his Son Christ Jesus. There is great comfort in contemplating an holy God, with holy admiration and love; in contemplating the blessed Jesus in his mediatorial character; in contemplating all divine administrations; in anticipating the exercises and enjoyments of Heaven. There is great comfort in duty, in doing the things that please God.— There is great comfort in repentance, in sorrowing for sin. The Holy Ghost makes this Godly sorrow and mourning, comfortable and pleasant to a pious soul. There is great comfort in believing. Faith embraces Christ, and brings to the banquet of spiritual joys. By the spirit's influences, obedience yields comfort and delight.— Great peace have they which love thy law. The Holy Ghost gives great comfort in prayer. Peace of conscience, is another of the comforts of the Holy Ghost. Dependance on God for whatever we want, is another of the comforts of the Holy Ghost. When the divine spirit enables the Christian to put his full trust in God, what comfort does it afford. Christian communion, is likewise a comfort of the Holy Ghost. When the spirit is poured out on Christians, what sweet comfort do

they enjoy in communing together in the same graces and duties.

REFLECTIONS.

1. There is joy purchased on purpose for believers: they are invited to it, and shall find it in God, in his word, spirit and ordinances. This is real and substantial joy, and rejoicing.— It is cordial and consolatory, and brings good fruit to Christians. The fruit of the spirit, says the Apostle, is love, joy peace, long-suffering, gentleness, goodness, faith. And says Isaiah, the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness.

2. It becomes the children of God to be much in the exercise of this joy and peace, in believing and to abound in hope through the power of the Holy Ghost. Joy in the Holy Ghost is the believers portion. And will not those rejoice who have such a glorious portion? Oh, let them improve in a joyful possession of their portion; walking in the fear of the Lord, and in the comfort of the Holy Ghost.

Let those that are renewed by the power of the Holy Ghost, and have the witness in themselves, rejoice in the precious fruits and comforts of the divine spirit. Let them live near to God, and then the joys and comforts of the Holy Ghost will be possessed by them. The peace, the joy, the happiness resulting from believing, are unspeakably great.

Hence, saith the Prophet, rejoice ye with Jerusalem, and be glad with her, all ye that love her; rejoice for joy with her.

That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted.

3. What rich, what unspeakable good are those destitute of, who do not believe, have no hope, and are wholly destitute of the comforts of the Holy Ghost! They lose boundless joy and delight, which believers participate in. These have food to eat the world knows not of, spiritual and divine food. God says, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be ashamed; behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

4. Those that share in the gracious incomes of the Holy Spirit, are highly blessed indeed. The seeds of joy and gladness are sown in their hearts. It is said, in the scriptures of truth, Light is sown for the righteous, and gladness for the upright in heart. The God of hope, and comfort, will comfort them abundantly. To such the Apostle says, Rejoice in the Lord always; and again I say, rejoice.

OMEGA.

A Narrative of a work of Divine Grace in Killingworth, second Society.

[Con. from vol. iv. page 421.]

THE number of hopeful converts, in the late revival

of religion here, it appears from accounts received, is not equal to that in many other places.—A few instances, it may not be improper to notice. A person of about 23 years of age, and now a respectable member of the Church, communicated the following account:

“Thro’ childhood and youth, I was equal to, if not surpassing any of my companions in lightness and vanity. Tho’ free from profaneness, and the grossest sins, yet I tho’t little of God or a future state, until I was about 19, except at two periods, which I perfectly remember—at one of which, I was so impressed, for a few hours, with the thoughts of eternity, that I earnestly wished for death. All this was soon forgotten, and I went on uninterruptedly in my folly again, until I was about fifteen, when my attention was again excited by the things of religion. I now felt it my duty to pray, and made the attempt, with a determination to continue it, which I did, but very carelessly, and soon after very thoughtlessly, once or twice in a week. This formal service blunted the stings of my conscience, so that I passed, quietly, along trusting in the advantages of living in a Christian land, and of a religious education, to save me, until it pleased God, in his own time and way, to convince me that a change of heart is necessary to an entrance into Heaven. About the middle of the summer 1800, I began to entertain hard and blasphemous thoughts of God, which I endeavored to suppress, but in vain. The more

“ I strove against them, the
 “ greater ascendancy they gain-
 “ ed over me; and notwithstand-
 “ ing the strongest opposition I
 “ could make to them, they
 “ filled me with horror.

“ Having tried all human
 “ ways, in vain, to obtain relief
 “ from my horrors of mind, no
 “ help seemed to remain, but
 “ that which is in Christ; and
 “ when I thought to go unto
 “ him, as the last resort, I was
 “ so fully persuaded that I
 “ should be rejected for my blas-
 “ phemous thoughts, that I chose
 “ rather to continue in my suf-
 “ fering state, feeling myself
 “ exposed to all the wrath of an
 “ offended God, and bearing the
 “ pain of a guilty conscience,
 “ for more than six months in-
 “ cessantly. At the end of
 “ which, as I was, a certain day,
 “ thinking over my deplorable
 “ condition, the idea that I might
 “ be yet saved, suddenly came
 “ into my mind, and that Christ
 “ died for sinners, even the
 “ greatest, and that his grace
 “ was sufficient for me; but a
 “ review of my past conduct,
 “ and my feelings, as they were
 “ then, showed me the absurdity
 “ of looking for salvation
 “ from one of whom I had en-
 “ tertained such a wrong opin-
 “ ion. This gave an additional
 “ weight to my heavy burden,
 “ which increased upon me from
 “ July to April; when I heard a
 “ sermon from these words:—
 “ *Whosoever shall speak a word*
 “ *against the Son of Man it shall*
 “ *be forgiven him, but unto him*
 “ *that blasphemeth against the*
 “ *Holy Ghost, it shall not be for-*
 “ *given;*” which had a singular
 “ effect upon me. The words,
 “ when first read, moved me to
 “ keen despair, and for a short

“ time the pains of Hell got
 “ hold upon me; but before the
 “ closing of the discourse, I
 “ ventured to hope that I had
 “ not committed the Sin unto
 “ Death. But alas! little did I
 “ think of the conflict, yet to be
 “ endured, which was dreadful
 “ above all I had experienced be-
 “ fore. Doubts of the existence
 “ of a God began to fill my mind.
 “ To ease my mind, I determin-
 “ ed to dwell no longer on so
 “ gloomy a subject, but a pained
 “ conscience would not suffer
 “ me to rest, and the fear of A-
 “ theism aggravatedly oppressed
 “ me, till it pleased the most
 “ High, in sovereign manner,
 “ graciously to enable me, as I
 “ hope, to stay my soul on Jesus
 “ Christ. With earnest desires
 “ I sought him—and with pa-
 “ tience I followed on to know
 “ him, having resolved that if I
 “ perished, it should be at his
 “ feet. In kindness he seemed
 “ to manifest himself to me, and
 “ to say, come hither, I am the
 “ way, leave the tempter and
 “ thy sins, trust in me, and I will
 “ love thee. Thanks be to God,
 “ from that time I have been
 “ enabled to say, *Tho’ he slay*
 “ *me, yet will I trust in him.*

“ For nearly three years past,
 “ my mind hath been, generally
 “ speaking, comfortable, tho’ I
 “ have not been altogether with-
 “ out fear that I might be de-
 “ ceived, by the treachery of my
 “ depraved heart. Therefore I
 “ have, at several periods, by rea-
 “ son of a jealousy over myself,
 “ sought to revive former pain-
 “ ful convictions of mind, but the
 “ power to do it is gone and I
 “ cannot recall it.

“ A kind of sweet, tranquil
 “ joy to which I was a stranger,
 “ before, now fills my soul

" whenever I contemplate the
 " works of God, and call to mind
 " his holy character, especially
 " when I read his word, and
 " lift up my heart in prayer.—
 " The greatness of that joy
 " which I first received after a
 " years wandering in darkness,
 " and almost inconceivable dis-
 " tress, after a short time, pass-
 " ed away, and I have now no
 " other than what is described
 " above, except that it increas-
 " eth, and at times rises to a
 " greater degree, flowing out to-
 " wards all mankind, desiring
 " their salvation in conformity
 " to the will of God. One cause
 " of my being so long distressed
 " with a conviction of sin was,
 " doubtless, my sinful bashful-
 " ness, which kept me from
 " communicating my thoughts
 " to any one, even to my most in-
 " timate friends, who are still ig-
 " norant of them to this day.—
 " The tempter by means of this
 " had an advantage over me,
 " and caused me to counterfeit a
 " cheerful behavior when my
 " soul was filled with great dis-
 " tress. If I had taken counsel
 " in my awakenings, it now ap-
 " pears, as if I should have been
 " saved the most of my anguish,
 " but if Christ may be glorified
 " thereby, I desire to be still,
 " and know that he is God."

Another instance, which I
 would mention, is a youth who
 speaketh thus: " Knowing by
 " experience the deplorable state
 " of a sinner, that he is by na-
 " ture totally destitute of love
 " and conformity to God, and
 " that he cannot be saved but by
 " a special act of sovereign grace
 " induceth me to ask for fur-
 " ther instruction upon this all
 " important subject, and to com-
 " municate in a summary man-

" ner the state of my mind, and
 " the feelings with which it has
 " been exercised.

" From my earliest age, I
 " endeavored to lead a moral
 " life, being often taught that
 " God would punish sinners, but
 " I did not believe that I should
 " suffer for the few offences of
 " which I had been guilty.—
 " Having avoided many sins
 " which I saw in others, I ima-
 " gined all was well with me,
 " till I was about eighteen years
 " old, when I heard a sermon
 " preached upon the necessity
 " of regeneration, which put me
 " upon thinking of the need of a
 " change of heart in myself. I
 " did not, however, well receive
 " the discourse at the time, for
 " I was sensible I knew nothing
 " about such a change, neither
 " did I wish to know, for I be-
 " lieved myself as good as oth-
 " ers, without it, and to be equal
 " with them I thought would be
 " sufficient. However the tho't
 " troubled me considerably, from
 " day to day, and caused me to
 " think of praying, which I had
 " never done, except repeating
 " some form, as a little child,
 " and doing it to remove the
 " stings of a guilty conscience,
 " when I considered myself in
 " imminent danger. Some time
 " after this I heard another
 " sermon, that convinced me
 " I had quenched the Spirit,
 " which occasioned the most al-
 "arming fears that I should,
 " forever, be left to eat the fruit
 " of my own ways. Supposing
 " that I was alone in the thoughts
 " of eternity, I separated my-
 " self from all company and de-
 " termined to seek an interest
 " in Christ. I concluded some-
 " thing must be done to appease
 " God's anger, I read and pray-

E

"ed, and strove in every possi-
 "ble way to prepare myself to
 "go to God, that I might be
 "saved from his wrath. The
 "more I strove in this selfish
 "way the more anxious I was,
 "and no hope was given. Soon
 "I began to murmur and re-
 "pine, and accused God of the
 "greatest injustice, in requiring
 "me to turn to him, and while
 "I was striving with all my
 "might, as I supposed, he ap-
 "peared not to regard me. I
 "considered God as obligated to
 "save me because I had done
 "so much for him, and finding
 "no relief, I wished that he
 "might not be, and began real-
 "ly to doubt the truths of his
 "holy word, and to disbelieve
 "his existence, for if there were
 "a God I perfectly hated him.
 "I searched the scriptures dai-
 "ly, hoping to find inconsisten-
 "cies in them, to condemn the
 "Bible because it was against
 "me; and while I was diligent-
 "ly pursuing my purpose, every
 "thing I read, and every ser-
 "mon I heard, condemned me.
 "Christian conversation gave
 "me the most painful sensa-
 "tions. I tried to repent, but
 "I could not feel the least sor-
 "row for my innumerable sins.
 "By endeavoring to repent, I saw
 "my heart still remained im-
 "penitent. Altho' I knew that
 "I hated every thing serious,
 "yet I determined to habituate
 "myself to the duties which
 "God required; to see if I could
 "not by that means be made to
 "love him, and I continued in
 "this state some months. The
 "fear of having committed the
 "unpardonable sin, now began
 "to arise in my mind, and I
 "could find no rest day nor
 "night. When my weary limbs

"demanded sleep, the fear of
 "awaking in a miserable eterni-
 "ty prevented the closing of
 "my eyes, and nothing gave
 "me ease. No voice of mirth,
 "or sound whatever was heard,
 "but what reminded me of the
 "awful day when God shall
 "bring every work into judg-
 "ment. All self-righteousness
 "failed me, and having no confi-
 "dence in God, I was left in deep
 "despondency. After a while
 "a surprising tremor seized all
 "my limbs, and death appeared
 "to have taken hold upon me.
 "Eternity, the word eternity,
 "sounded louder than any hu-
 "man voice I ever heard, and
 "every moment of time appear-
 "ed infinitely more valuable
 "than all the wealth of the
 "world. Not long after this an
 "unusual calmness pervaded
 "my soul, which I thought little
 "of at first, except that I was
 "freed from my awful convic-
 "tions, and this sometimes griev-
 "ed me, fearing I had lost all
 "conviction. Soon after hear-
 "ing the feelings of a Christian
 "described, I took courage, and
 "thought I knew by experience
 "what they were. The char-
 "acter of God, and the doc-
 "trines of the Bible, which I
 "could not meditate upon be-
 "fore, without hatred, especial-
 "ly, those of election and free
 "grace, now appear delightful,
 "and the only mean by which,
 "through grace, dead sinners
 "can be made the living sons of
 "God. My heart feels it sin-
 "fulness. To confess my sins
 "to God gives me that peace,
 "which before I knew nothing
 "of.—To sorrow for it, affords
 "that joy which my tongue can-
 "not express. Were I sensi-
 "ble that at death my hope

“ would perish, yet it seemeth
 “ to me now that I could not
 “ willingly quit the service of
 “ God, nor the company of
 “ Christians ; but my unfaith-
 “ fulness often makes me fear
 “ my sincerity, and should I at
 “ last be raised to glory, all the
 “ praise will be to God for the
 “ exhibition of his sovereign
 “ grace.”

Another person, nearly forty
 years of age, at a private lec-
 ture, attended April 22d, 1801,
 was so wrought upon by the
 word being set home upon his
 heart, that he instantly became
 so overcome with a sense of his
 danger, that he was scarcely able
 to stand, and looked, as he saith,
 “ Round about for something to
 “ stay myself with. Fearing
 “ lest some one should ask, what
 “ aileth thee? I endeavored to
 “ bear up under the pressure, as
 “ much as possible, and so con-
 “ cealed the matter. This, how-
 “ ever, put me upon enquiring
 “ what I should do to be saved,
 “ for previously I had little or
 “ no anxiety about my future
 “ state. Soon after this I set up
 “ family prayer, which I had
 “ never attempted before. In
 “ the beginning it was hard, but
 “ I felt it my duty and was un-
 “ able to rest without it. Having
 “ many serious thoughts, and
 “ loving, as I imagined, the ser-
 “ vice of God, I went forward
 “ and made a public profession
 “ of religion, and believed all
 “ was well until the 22d of No-
 “ vember following, when upon
 “ the Lord’s day it was observed
 “ in the sermon, that persons
 “ might be strict in all the out-
 “ ward forms and duties of reli-
 “ gion and still be in the gall of
 “ bitterness and bonds of iniqui-
 “ ty, *For without holiness no*

“ *man shall see the Lord—*
 “ *we must be born again.*” It im-
 “ mediately occurred to my mind
 “ that I was one of that descrip-
 “ tion.

“ I had made a profession of
 “ religion but was conscious I
 “ had never felt it. This lay
 “ with great weight upon my
 “ mind. As I was walking a
 “ few evenings after this anxiety
 “ began, the first thing I recol-
 “ lect, after I left the house,
 “ where I had been, I was stand-
 “ ing still, more than half a mile
 “ distant from the place I had
 “ left, reasoning with myself, in
 “ this manner, What, must
 “ man be born again? Is this a
 “ work of the Holy Spirit? Is
 “ God sovereign having mercy
 “ on whom he will have mercy?
 “ Are not these doctrines in the
 “ bible? Yes I know they are
 “ for I have often read them.
 “ Why then should we not hear
 “ them, for all that God hath
 “ taught is good and nothing to
 “ be refused? Surely we ought.
 “ Oh, what shall I do! I will
 “ not open my mouth against
 “ them. Thus I was weary and
 “ heavy laden, and continued un-
 “ til Thanksgiving day, when I
 “ began more sensibly to fear
 “ that I should be of all men the
 “ most miserable. In the eve-
 “ ning I went again to one of my
 “ neighbors in order to divert
 “ my awakened mind, but in
 “ vain. The chearful conversa-
 “ of my neighbor increased my
 “ sorrow. I wondered how
 “ any could laugh or smile.—
 “ When I returned and attempt-
 “ ed to commend my house in
 “ prayer to God, I was more dis-
 “ tressed than ever, for I began
 “ to feel my spiritual blindness,
 “ especially in prayer, for my
 “ form was gone, and I could

"not recall it. I experienced
 "the same again the next
 "morning. When I took my
 "Bible in my hands, I had such
 "a tremor that I could not read
 "and could scarcely speak, so
 "that I went out, ashamed and
 "confounded. I endeavored to
 "pursue my secular business,
 "but it was with great indiffer-
 "ence, for my soul was full of
 "anguish till by sovereign grace
 "it was brought home to God.
 "About the middle of the day
 "on Friday after, I had such
 "manifestations of God's love,
 "and such admiring thoughts of
 "his holy character, and of all
 "the precepts of the gospel
 "which my soul so much de-
 "tested before, that I could no
 "longer hold my peace. I im-
 "mediately left all, repaired to
 "my dwelling and called upon
 "my dear companion to help
 "me praise the Lord. Praise
 "the Lord, Oh, sing praises to
 "our God, was the incessant
 "language of my soul thro' the
 "day. Now I wanted all around
 "me to taste the loving kind-
 "ness of our God and to bless
 "his holy name. Since that
 "time I have had a variety of
 "feelings and hours of darkness,
 "but I cannot give up my hope
 "in Christ."

There are two other persons
 of different ages, one is in early
 life, who have been remarkably
 tempted and buffeted of Satan,
 as they fully believed. One of
 them seemed to be forced, as it
 were, by an irresistible power
 to take life, so that a number of
 days the person feared to take a
 knife in his hand, or any other
 sharp tool, for it seemed as tho'
 it must necessarily be put to the
 throat, even without its being de-
 sired; but God in due time af-

forded relief, and afterwards fill-
 ed that soul with peculiar joy.—
 The other was an instance of
 great temptation in secret pray-
 er; while thus distressed with
 temptations. "It came into
 "my mind says he that I
 "needed divine assistance, im-
 "mediately, my whole heart and
 "soul appeared to ascend to
 "Heaven with this fervent pe-
 "tition, That God would con-
 "descend to meet me in the
 "closet and graciously assist me
 "in conquering the tempter,
 "that I might no more be led
 "captive by him at his will. I
 "do not remember all the words
 "I used, but I began my peti-
 "tion thus, *Holy, holy, holy*
 "*Lord God Almighty.* The an-
 "swer I received was not by an
 "audible voice, but the fact that
 "God had heard and would
 "grant my request, was as evi-
 "dent as if it had been by a voice.
 "This was a precious season,
 "and I felt astonished at my
 "stupidity, that I had never be-
 "fore tho't of looking to God for
 "assistance. When it was morn-
 "ing I took my Bible and re-
 "tired to my closet, and began
 "my devotions, asking God to
 "meet with me—and such sen-
 "sible and sweet communion
 "with God I never thought of
 "enjoying before. I proceeded
 "renewedly to enter into covenant
 "with my maker, which as it
 "appears to me I did with all
 "my heart, dedicating myself to
 "his service, both soul and body,
 "for time and eternity. I could
 "now truly say, *Lord, it is good*
 "*for me to be here.* One hour
 "spent in thy service is better
 "than ten thousand spent else-
 "where.

The night following after
 "resting awhile, I awoke and

“ felt as if I was actually encircled
 “ in the arms of my dear Re-
 “ deemer. No tongue can de-
 “ scribe the bliss I felt. I con-
 “ ceived it to be what Peter ex-
 “ presseth in this manner—
 “ *Whom having not seen ye love*
 “ *in whom tho' now ye see him*
 “ *not, yet believing ye rejoice with*
 “ *joy unspeakable and full of glory.*

“ Again, these words made a
 “ deep impression upon my
 “ mind, *They that know thy*
 “ *name will put their trust in*
 “ *thee.*”

“ For eight or ten days, suc-
 “ cessively, I had an hour or two
 “ each morning, before light, of
 “ enjoying the sweetest com-
 “ munion with my Saviour, that
 “ it is possible for finite crea-
 “ tures to enjoy, in this imper-
 “ fect state. The spirit did not
 “ leave me until it had, seem-
 “ ingly, led my mind to a com-
 “ prehensive view of the whole
 “ character of God, and of all
 “ his precepts. Lastly, I had a
 “ most realising view of the odi-
 “ ous nature of sin, and the won-
 “ derful patience of God, in bear-
 “ ing so long with impenitent
 “ sinners. From that time my
 “ greatest anxiety has been to
 “ cease from sin, and no temp-
 “ tation has overtaken me but
 “ such as is common to men.”

The persons referred to in this
 narrative, have all of them been
 hopefully in the school of Christ
 more than three years, and some
 of them much longer; which
 must have been some trial of
 their faith, and afford a com-
 fortable hope that the things
 which they have experienced,
 are not the result of a heated
 imagination, nor the wild effu-
 sions of a disordered brain, but
 the genuine effects of God's
 holy spirit. There has, as yet,

been no instance of any one pro-
 fessing Godliness, that has turn-
 ed back, or dishonored his pro-
 fession. The tares we know
 will grow among the wheat, but
 we have not yet discovered them.
 Since the date of the last letter,
 five have been duly examined
 and propounded for admission
 unto the Church; which, to-
 gether with several more, who
 have probably as good a hope as
 any we have named, but parti-
 cular circumstances have kept
 them out of the Church, will
 make the number of hopeful
 converts, in the late awakening,
 to surpass 100; and we hope
 the glorious work has not yet
 ended, for there have been two
 or three instances of awakenings
 since the communication of our
 last; but God only knoweth
 what is in the womb of futurity;
 and to us it belongeth to bow
 with reverence before him, giv-
 ing thanks at the remembrance
 of his holiness.

JOSIAH B. ANDREWS.

Killingworth, May }
 23, 1804.

*The CONSTITUTION of the New-
 Hampshire Missionary Society,
 with an address to all Chris-
 tian people.*

To all who wish well to the
 cause of Zion.

CHRISTIAN BRETHERN,

WISHING you prosperity
 and peace, through the
 knowledge of our Lord and Sa-
 viour Jesus Christ; we beg li-
 berty to inform you, that, from
 a consideration of the deplora-
 ble condition of millions of our
 fellow-men, who are perishing
 through lack of knowledge of

the way of salvation by Christ; from a sense of our solemn and voluntary obligations to promote the interest of the Redeemer's kingdom, in all possible, proper ways; and from the pious example of many of our Christian brethren, both in Europe and America: we, a number of ministers and servants of Christ, convened in Hopkinton, on Wednesday, September 2d, 1801, for the purpose of consulting upon the most suitable means for promoting a cause so important and desirable, have considered it an indispensable duty to form into a SOCIETY, in order to unite our exertions for spreading abroad the glad tidings of salvation among the Heathen, and others, in our frontier and infant settlements, who are destitute of the precious privileges which we enjoy.

To inform you of the motive and design of our Society, we take the liberty to lay before you its CONSTITUTION, which is as follows:

Art. I. The Society shall be known by the name of the *New-Hampshire Missionary Society*; the sole object of which, is, the propagation of the gospel among those who are destitute of its precious privileges.

II. The Officers of the Society shall consist of a President, Secretary, a Treasurer, and six Trustees, to be chosen annually, by ballot.

III. The duty of the President shall be, to regulate the meetings of the Society; to act, *ex officio*, as one of the Trustees and their Moderator, any four of whom shall constitute a quorum.

IV. The duty of the Secretary shall be, to keep records of

the transactions of the Society, and to perform all the usual duties of said office.

V. The duty of the Treasurer shall be, to receive, and be accountable for, all the property of the Society, in whatever way it may arise; to answer the orders of the Trustees; and to exhibit a fair account of all his proceedings to the Society, annually, and oftener to the Trustees, if required.

VI. The duty of the Trustees shall be, to examine candidates for Missions; to employ and direct Missionaries; furnish them with proper credentials; recall, or dismiss them, if necessary; and, in a word, to superintend the affairs of the Society, between their annual meetings, when, it will be expected, that they make report of their proceedings, and also of the services and success of their Missionaries.

VII. That the Society may reap the benefit of the united exertions of their Board of Trustees, it will be expected of the latter that they hold, *statedly*, semi-annual meetings; and that they meet oftener, if necessary.

VIII. The Society shall meet, annually, on the Tuesday preceding the General Election of the State, at ten o'clock, A. M. at the place appointed for the General Election, unless, for special reasons, they shall agree at one meeting to have their next holden at a different time and place; on which day of their meeting, a Sermon shall be delivered at four o'clock, P. M.—And at each meeting, the preacher, a first and second, shall be chosen for the next.

IX. All questions before the

Society, shall be determined by a majority of the members present, excepting amendments in the Constitution; these shall require the concurrence of two thirds of the members present, and shall be proposed one year beforehand, for consideration.

X. Any person may become a member of the Society, by subscribing the Constitution, and advancing Two Dollars for the promotion of the object of the Society; which sum shall be advanced at every annual meeting; and every person thus united, shall be considered as retaining his membership, unless he shall present to the Secretary a written request to withdraw; in which case, the Secretary shall enter his name on the records as dismissed.

XI. Every settled minister belonging to the Society, and other suitable persons, shall have a copy of the Constitution, for the purpose of admitting members, and shall take pains to afford opportunity to all, who may be disposed, to become members, who shall subscribe the Constitution, advance their entrance money to him, and shall receive his receipt for the same, which they shall convey to the Treasurer, to whom the money is to be conveyed as soon as convenient; and the names of all, thus uniting, shall be transmitted, by the minister or person who receives them, to the Secretary, for enrolment.

XII. It is recommended, that every settled minister in the Society, lead his people, at least once in a year, to the consideration of the duty of contributing for the propagation of the gospel, and to afford them opportunity for doing the same, by ap-

pointing some Sabbath or season for the purpose—And the deacons of his church are desired, by the Society, to deliver to him the avails of such contributions, to take his receipt for the same, or transmit the receipt to the Treasurer, to whom the money shall be sent; and the minister or person, shall also transmit a statement of the sum thus received, to the Secretary, to be recorded. *

XIII. When any one shall be disposed to make donations to the Society, for the propagation of the gospel, he shall receive a receipt for the same, from the Treasurer, President or one of the Trustees, to whom the donation may be committed; and the Donor is requested to transmit said receipt to the Secretary, who shall keep records of all such donations, and shall present such receipts to the Society, at their annual meeting:—And if any one should wish to make private donations, his name, in the receipt, may be concealed, provided the person, by whom they are conveyed, be recognized therein.

XIV. It will be expected, that the Trustees use great precaution in the appointment of Missionaries; that none be employed, but persons of good report, of known prudence and integrity, as well as of good abilities and information, and who, in a judgment of charity, are subjects of regenerating grace, and possess true zeal and fortitude in the cause of our Lord.

*The Officers for the current year,
are as follow :*

REV. ELIHU THAYER, President.
REV. ETHAN SMITH, Secretary.
MR. ENOCH LONG, jun. Treas'r.

Rev. Mess. JOSEPH WOODMAN,
SAMUEL WOOD,
JESSE REMINGTON,
WALTER HARRIS,
ZACCHEUS COLBEY,
Major JOHN MILLS,
Trustees.

Religious Intelligence.

ORDINATION.

ON Wednesday, June 13th, 1804, Rev. JAMES DAVIS, was Ordained to the work of an Evangelist, by the Association of the Western District of Vermont, met in Cornwall, (Vt.)—The Rev. Joseph Marshel made the introductory prayer. The Rev. William Jackson preached a sermon, from 2 Cor. i. 12.—The Rev. Ebenezer Harwood made the consecrating prayer—The Rev. Job Swift, D. D. gave the charge—The Rev. James Murdock gave the right hand of fellowship—and the Rev. Lemuel Haynes made the concluding prayer. The whole scene was very serious and solemn.

POETRY.

REDEMPTION.

TO praise the Lord, Heaven's mighty arch,
Wafts seas impendent thro' the skies,
Rolls burning orbs unbounded length;
And paints the north in blood-stain'd
dies
Suns shine to Him, to Him the moon,
Roll'd in soft light, fills her full face,
Lightnings before him play, and loud
Majestic thunders roar his praise.
Whole forests wave, broad oceans
flow,
Volcanoes difembogue their flame;
Mounrains aloft bear up their cliffs,
In hallelujahs to his name.
Let universal nature stand,
Obsequious to the Eternal's nod;
But thou, my soul, abate praise him
best—
Shalt triumph in thy Saviour God.
Not Gabriel, with the choirs above,
Hymning around Jehovah's throne;
Can glory in redeeming love,
This song is ours—is all our own.
Ye sons of men, redeem'd from
death,
By bleeding love and boundless grace;
In endless chorus swell the sound,
Hosanna to the Prince of Peace.

MIKROS.

Donations to the Missionary Society of Connecticut.

1804.		
June 1st.	A Female Friend of Missions,	\$ 1
26.	Samuel P. Robbins, in New Settlements,	44 97
July 3.	A Friend of Missions from Cornwall,	1
	A Friend of Missions from Symsbury,	1

THE
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VOL. V.]

AUGUST, 1804.

[No. 2.]

A Missionary Sermon, delivered at Hartford on the Evening of the Election Day, May 10, 1804, by the Rev. AMOS BASSET, of Hebron.

[Contin. from page 8.]

JOHN VIII. 56.

Your Father Abraham rejoiced to see my day ; and he saw it and was glad.

THROUGH the mercy of God, the same gospel that was preached to Abraham is brought nigh to us with increased brightness. "The light of the sun has become seven fold." Now, in the time of our probation, is to be tried our love to Jehovah our Saviour. It is to be ascertained by the faith to which it gives operation—by a tender regard for the divine honor—by a delight in the promotion of religion—and by a prompt and persevering obedience to every plain intimation of the will of God.

1. If men have not faith in God, they neither love him nor please him. It is his fixed constitution also, that this *faith must be proved* by its fruits. He ac-

cordingly gives his professed friends in every age opportunities for the proof of their faith—promises to be believed, and excellent objects to be pursued.—When a true believer hears the promise, that "all nations shall bow down before Jesus," he is animated like one who hears the distant shouts of victory. A strong faith, like that of Abraham, need not lean upon sight ; but, in a manner the most honorable to God, relies upon *his* faithfulness, when "he calleth things that be not as tho' they were." Rom. iv. 17.

2. The sincerity of professed love to God, must be manifested by a tender regard to the divine honor and a delight in the promotion of religion. By a total indifference to these, men betray a want of "the spirit of adoption." Let every one therefore "prove his own self. Let the eye be turned to whole nations, not far distant, sunk in the darkness of heathenism and idolatry, ignorant and regardless of the God who made them, and trampling the divine honor in the dust.

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VOL. V. No. 2.

Ignorance of the feelings of God in relation to idolatry cannot be plead. It is the abominable thing which his soul abhorreth. Where then is our regard for the honor of Jehovah? Destitute of such a regard shall we presume to address him by the endearing title of "Our Father who art in Heaven?" Well may he reply to us, as he did to hypocrites in former times, "If I be a father where is mine honor?" Mal. i. 6.

Have any professors of religion been inattentive to the state of the heathen? Let such read a description of it in the first chapter to the Romans. Read also in the 3d chapter, from ver. 9th to ver. 19th. Read Gal. v. 19—21, and Eph. ii. 1, 11, 12.—The descriptions in these passages do at least include their state. Accordingly, the command is expressly given, "Go teach all nations." In opposition to all this light, will any attempt to maintain that the heathen stand in no need of the gospel—that they stand as good a chance for salvation without the gospel as with it—impeaching the wisdom of God, and endeavoring to persuade us that no exertions ought to be made to send them the gospel? "This persuasion" brethren "cometh not of him who calleth us."—The carnal Jews were grieved, but Abraham rejoiced, that the benefits of the Messiah's kingdom might and should be extended to all nations.

That in particular situations, and under certain circumstances there may be reasons for sending religious instruction to others rather than to the heathen, will not be denied. But, among these reasons, the one just re-

ferred to ought never to have a place.

In addition to the heathen, there are many others within our knowledge, particularly our brethren in the new settlements, whose situation claims from the friends of Christ a compassion like that which he felt, when he "beheld the multitudes as sheep without a shepherd." How many are there, of whom it may truly be said, that they are "without God in the world;" living in a total neglect of their maker and his reasonable service. God is continually dishonored, and they are walking in the road to death.

Professors of the gospel cannot surely be ignorant of the appropriate and only means of remedying these evils. Philosophers, both atheists and idolaters, have attempted in vain for hundreds of years to reform mankind. The cross of Christ, made known in the gospel, is the only mean of "pulling down strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God." The honor of God is inseparably connected with the prevalence of the gospel. God has "magnified his word above all his name" Psalm cxxxviii. 2. In proportion as the gospel spreads and prevails God is honored, his character is displayed, his perfections are brought forth to view, and "in the day of his power," men are brought to "know, love and serve him." Then "one shall say I am the LORD's; another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD. All that see them shall acknowledge them, that they are the seed

which the LORD hath blessed.—Then his Redeemer, Jehovah of hosts” appears in his glory—See 44th and 61st chapters of Isaiah.

3. God will try and prove our professions of love to him, by seeing how far we will yield an implicit, persevering obedience to his commands, without “confering with flesh and blood.”—At times when true religion is most unpopular and most opposed, when the multitude have gone into idolatry, when the “love of the lukewarm has waxed cold, and the enemy is coming in like a flood;” then is there a special call for the real friends of Christ to appear openly for him, and evince that they are neither “ashamed of his words nor terrified by their adversaries.” Apparent difficulties and impossibilities are not to weigh against the promises and plain commands of God.—The promises we have had before us. The commands are equally positive, “Go, teach all nations—go preach the gospel to every creature.”

In whatever part of the vineyard the servants of God are placed, ought they not like Abraham to listen to the calls of duty and promptly obey them, even if they present difficulties as great as the voluntary “leaving of country, kindred,” and friends—yea, the parting with an only son, or the “resisting unto blood?”

Few are, as yet, called to great extremities. In the present day, however, some ambassadors of Christ recognize such a command as this, “Get ye out of your country and from your kindred, and come into those lands which I shall shew you.”

More particularly—to one, go to the inhabitants of Africa—to another, encounter the perils of the deep, that you may visit the Islands of the sea—to another, go to the long-benighted heathen of the east—to another, repair to the heathen round about thy borders who are “perishing for lack of vision”—to another, go “strengthen and confirm your brethren” who are deprived of the privileges they once enjoyed. “Gird up, all of you, the loins of your minds—be strong—I am your shield and your exceeding great reward.”

To others who do not minister in holy things, is the command given, and not in words of “doubtful disputation,” “Charge them that are rich in this world, that they must not trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.” Honor the great Melchisedec with your substance, in love to him and to the souls of men, and it shall be an odour of a sweet smell, well pleasing to God.”

And finally, to all who “make mention of the Lord,” of all descriptions, accompany all your exertions with fervent prayer.—All can perform this duty. Influenced therefore by that “charity which seeketh not her own, pray without ceasing,” that true religion may bless every creature under heaven. Sooner let “your tongue cleave to the roof of your mouth,” than cease to intercede for the prevalence of “pure and undefiled religion.”

The aspect of the world at the present day, is calculated greatly to awaken the attention of the friends of Zion. See, on the one hand, the activity of the adversary of souls. Having overspread Asia, Africa and the greatest part of Europe and America, he has threatened and purposed to overwhelm the "residue," and involve the whole earth in misery. For hundreds of years he "has made war with the saints;" but now, in "great wrath," appears to be bringing on the hottest of the battle:—The trumpet does not give an uncertain sound."

See, on the other hand, the King of Zion "awaked as one out of sleep." Psalm lxxviii. 65. "The spirit of the Lord hath lifted up a standard against the enemy," according to his promise. The Lord, before our eyes, and before the eyes of many people, is giving demonstration of his power to "bruise Satan, to set at liberty the captive," and to bow the most stubborn hearted. His "arrows are made sharp in the hearts of his enemies; whereby the people fall under him."

Cannot the voice be heard from one place and another, "Come over and help us. Come ye to the help of the Lord against the mighty?"

See examples of those who have heard and obeyed, in the Apostolic Vanderkemp, and other men "like minded"—men who have hazarded their lives for the name of our Lord Jesus."

The oceans begin to be traversed, and the most distant regions to be visited; not to destroy the lives of the wretched inhabitants, but to "save their

souls;"—not to plunder their property; but to impart to them the "true riches;"—not to tear them from all they hold dear and doom them to slavery, but to convey to them and theirs the "freedom of the children of God."

Fathers and brethren, and all present who profess to fear God:

To us who are now alive is the cause of the blessed Redeemer committed. This is the cause which has employed the counsels of eternity, and in which the great Jehovah makes all his glory to pass before his intelligent creatures. This is the cause, for which the "Father gave his only begotten Son," for which the dear Immanuel shed his most precious blood upon the cross, and for which the Holy Ghost still condescends to visit these abodes of sorrow and spiritual death. This is the cause which has engaged the eager desires, the ardent prayers and the laborious exertions of "the excellent of the earth" in all ages;—to which God has made, and will make all events in the history of man subservient;—which takes from the grave its victory, bringing in a glorious resurrection from the dead; and is to make millions and millions happy "in the presence of God and of the Lamb" forever and ever.

To the professed friends of Christ, now upon earth, is this cause committed. "The fathers and prophets" are gone. "Having served their generation by the will of God, they have fallen asleep;" not however, till they had bequeathed this cause to us with their dying breath. Shall

we be indifferent whether it fail in our hands or not? Will any one hesitate to do with his might what yet remains to be done, "redeeming the time?" "This I say, brethren, the time is short." Soon we bid adieu to this earth, and our state is decided for eternity.

If through fear, or shame, or indifference, or dislike to the service of Christ, we utterly hold our peace; "burying our talent in the earth;" we may depend on being disowned before his tribunal at the last day.

How great, on the other hand, is the encouragement of duty? "Them that honor me, I will honor," saith the Lord.

When the church was reduced to a low state, and in the view of her enemies to inevitable destruction, in the days of Mordecai, we observe in him a noble example of faith and zeal. He, no doubt, well understood the promises relating to the day of Christ; and in particular, that he must descend from the Jews. He believed the promises. The honor and faithfulness of Jehovah were pledged for their fulfilment. Therefore, tho' in the midst of danger, he did not hesitate to appear decidedly and boldly in behalf of the people of God, and to take every prudent measure for their defence. To his hesitating and timorous daughter, who then held an important station, and whose co-operation was necessary, he declares, "in the full assurance of faith, enlargement and deliverance shall arise to the Jews; if thou altogether holdest thy peace at this time, it shall arise from another place; but thou and thy father's house shall be destroyed."

Here is a true son of Abraham, whom the Lord delighted to honor. Where are all those, who at this day enroll their names in the catalogue of the faithful? Let them "go and do likewise."



On the Light of God's countenance.

[Contin. from page 19.]

No. 3.

What is implied in walking in the light of God's countenance?

IN answer to this inquiry, it was remarked in the former number, that they who walk in the light of God's countenance, embrace the gospel plan of salvation and build their hopes upon the righteousness of Christ alone. And, *secondly*, as a natural fruit of this temper of mind, and a precious benefit of a justified state, they enjoy sweet peace, calmness and serenity of mind. We now proceed in the enumeration and say,

3. It implies a weanedness from the world, and a supreme delight and joy in God. I join these together, because they are in their nature inseparable, and are both implied in the same exercise. The light of God's glory shining into the heart—attracting the affections—transforming the soul, and imparting the divine pleasure of communion with God, casts a shade over the whole material world, and creates an holy indifference towards all the fading, perishing enjoyments of time and sense. This is the very spirit and genius of Christianity in the soul—the fruit of that blessed religion Christ hath taught us; who says,

"He that loveth father or mother more than me is not worth of me; and he that loveth son or daughter more than me is not worthy of me. If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea and his own life also, he cannot be my disciple; and whosoever doth not bear his cross, and come after me, cannot be my disciple." Here we are given to see that, that temper of mind which essentially characterizes a true child of God and disciple of Jesus, is a supreme love to, and delight in the Saviour, and the despising of every other object of enjoyment, when set in comparison or competition with him. This is the general instruction of scripture, and the genuine disposition of the Godly. "The friendship of the world is enmity against God. Love not the world, neither the things that are in the world. If any man love the world, the love of the father is not in him."—(1 John ii. 15.) The Apostle Paul, in regard to his own views and feelings, expresses himself in very bold and striking terms. "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ."—And the Psalmist: "There be many that say who will shew us any good: Lord lift thou up the light of thy countenance upon us; thou hast put gladness in my heart more than in the time, that their corn and their wine increased.—"Whom have I in heaven but thee, and there is none upon

the earth whom I desire beside thee."

4. To walk in the light of God's countenance implies an holy nearness to God—sweet access to him, and a sense of his gracious presence. This is a spiritual nearness. God is essentially present with all his creatures, and they are ever in his immediate view; but he is present in a different manner with his children, and they have a very different sense of his presence, from what any other men have or can have. It is the joyful sensation of a dutiful, affectionate child, in the presence of his father, whom he loves and fears—enjoying his parental caresses, the smiles of his countenance and the tokens of his fatherly favor and affection. Such are the feelings and enjoyments of the child of God, but ineffably more sweet and endearing. The pious soul enjoys an holy intimacy with his heavenly father, and with a childlike freedom and confidence, utters all his complaints and his wants, his sorrows and his joys, his hopes and his fears and desires, into his gracious and attentive ear ever open to his cries. He pours out his whole soul into his bosom, and rolls all his burdens on the Lord. And God manifests himself unto his people otherwise than he doth to the world. He comforts them with his presence, and manifestations of his special love and favor. He feeds them with hidden manna. He is near to them in all they call upon him for. He hears their cries. He answers their prayers, and is a very present helper in all times of trouble. Such blessed nearness to, and communion with God, do holy souls en-

joy. The light of his countenance gives them this nearness, and causes them to see him who is invisible, and to rejoice in his presence. Therefore the Psalmist prays, with such fervency, "Cast me not away from thy presence," and in pleasing expectation of this blessed enjoyment, exclaims, "In thy presence there is fullness of joy."

5. To walk in the light of God's countenance, implies a faithful and conscientious discharge of all the outward duties of Christianity. It has been observed that this light has a transforming effect, and assimilates the soul to God. The natural tendency of it, therefore, will be to cause the soul to exemplify the divine image in outward life, by acts of cheerful, holy obedience, thro' all the various paths of duty to God and his fellow-men. "Ye are my disciples," saith Christ, "if ye do whatsoever things I command you." Grace is not a lifeless, inoperative principle in the heart, but it is vigorous and powerfully active. It will discover itself by its proper genuine exercises and fruits. This is the end and design of the Saints' spiritual creation. They are "created in Christ Jesus unto *good works*." And this is the end of their eternal election, as appears by what immediately follows, "which God hath before ordained that we should walk in them." This is the nature, and these the proper exercises of the new creature. When the law of God is written upon the heart, every precept is inscribed, and the soul will have respect to all God's precepts; they will be exemplified, copied and drawn out in daily life—so that all beholding

their Christian conversation may have an easy opportunity of reading the laws of Christ, every day; and will discover in them a conscientious regard to God's authority and a filial fear of offending him. This is the way in which they are directed to adorn their profession, and reprove and reform the unbelieving world. "Let your light so shine before men that they may see your good works, and glorify your father who is in heaven." It is true, they are very imperfect, and may often fall into sin and dishonor their Christian character and profession; but this is not walking in the light of God's countenance, but departing from God and walking for a season by the light of their own fire. It is because, as is sometimes the case with them, they are walking in darkness without light. But the habitual tenor of their lives savours of obedience, of spiritual mindedness and devotedness to God.—And the earnest desire of their hearts, the subject of their daily prayer to God, is, "Oh, that my ways were directed to keep thy statutes—guide me by thy counsel—teach me thy way, O Lord, and lead me in a plain path, because of mine enemies."

6. To walk in the light of God's countenance implies, the absolute dependence of the saints upon the constant special and supernatural influences of God's spirit, for the preservation of spiritual life in their souls, and the holy exercises of grace.—He that gave them spiritual life, must also preserve it, and quicken their graces. The same power which created them in Christ Jesus unto good works, must also work in them both to

will and to do, of his own good pleasure. This is the instruction and uniform language of God's word. To walk in the light of God's countenance, is to walk by the direction, quickening and strength which that light imparts to them. And they walk no longer than they have that light. When the light of God's countenance is withdrawn, and his face is hidden from them, their strength immediately fails, they fall into darkness and lose their way.—“Thou didst hide thy face and I was troubled.” It is God who conquers, and drives out their spiritual enemies for them.—This the Psalmist acknowledges in the type of God's driving out the Canaanitish nations, and bringing the children of Israel into the promised land—(Ps. xlv. 3.) “For they got not the land in possession by their own sword, neither did their own arm save them—but thy right hand and thine arm, and *the light of thy countenance*, because thou hadst a favor unto them.” This is very pointed and express. “The light of thy countenance,” signifies the exercise of that power by which God brought the children of Israel on their way to Canaan; and “thy right hand and thine arm,” import the signal and miraculous displays of divine power in their behalf.—These the Psalmist acknowledges and celebrates in a devout song of praise. But all these things point with special and ultimate reference to the spiritual journeyings and deliverances of Christians. They have no strength of their own. It is not by their own sword—neither does their own arm save them; but it is the power of omni-

tence—the right hand of God's righteousness, and the light of his countenance, because he has a favor unto them. Grace is not the effect of nature, but it counteracts every established principle of nature. It is entirely supernatural.

7. They who walk in the light of God's countenance shall grow in grace, make advances in the divine life and progress in sanctification. “Blessed is the people who know the joyful sound, they shall walk, O Lord, in the light of thy countenance.” (Psalm lxxxix. 15.). Walking is opposed to rest, and signifies motion from one object or place towards another; and every step the man takes brings him nearer to the place or point towards which he is advancing. If then, to walk in the light of God's countenance, implies, as we have seen, the moral likeness of God in the heart, or the being and exercises of grace supported by divine power, and perfect conformity to God, be the object and tendency of his desires; then it will follow that every step the Christian takes, while walking in the light of God's countenance, is a step towards the goal of perfection—an advancement towards perfect holiness, and spreads the divine image wider and deeper in his heart. At this point he constantly aims, to cleanse himself from all filthiness of the flesh and spirit, and perfect holiness in the fear of God.” This is the object of all his spiritual warfare, and his unwearied struggles with the remaining corruptions of his heart; and nothing short of this can bound, or completely satisfy his desires. The Psalmist exults in the prospect of this. “As

for me, I will behold thy face in righteousness, I shall be satisfied when I awake with thy likeness." Perfect likeness to God is the perfect happiness of the soul. Towards this, the christian is aiming and advancing; though his progress be unequal—at some times rapid, and at others feeble and slow, and almost motionless; yet, he never contents himself with any present attainments. He is commanded to grow in grace, and in the knowledge of his Lord and Saviour. And Paul saith, "Not that I have attained, or am already perfect, but this one thing, I do forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus."

Lastly. What completes the present comfort of the saints and gives assurance of future glory, is this, that they shall persevere, and never fall from grace—that they shall hold on their way thro' faith unto salvation. This depends wholly upon the eternal purpose, and free promise of God, and could never be certainly known to us in the present state, had not God been pleased to reveal it to us in the declarations, and promises of his word; for there is nothing in the nature of grace, that prevents it being lost. It is nothing; but God's power which keeps it alive, and nothing but God's promise which secures it in future. Otherwise, the person who is conscious that he now has grace—and that he now walks in the light of God's countenance, and that he has already made advances in the divine life and grown in grace, could

have no assurance or certainty, that he shall continue thus to do hereafter—he might lose it all tomorrow and forever after walk in total darkness, and never behold the face of God in righteousness. But here comes in an absolute, unlimited promise and binds the blessing with all the sincerity of infinite truth.—“They shall walk, Oh Lord, in the light of thy countenance.” This gives the finishing stroke to the present joy and comfort of the Christian. This is the life and strength of all his hopes. This affords that strong consolation of hope, which as an anchor to the soul, both sure and steadfast entereth into that within the veil.

Thus have we considered in a variety of particulars, what things are implied in walking in the light of God's countenance. And now to bring them all to a point, these are the essential properties of the character.—They embrace the gospel plan of salvation, and build their hopes upon the righteousness of Christ alone. As a natural fruit of this temper of mind, and a precious benefit of a justified state, they enjoy sweet peace, calmness and serenity of mind. They are weaned from the world and all the enjoyments of time, and place their supreme happiness and delight in the enjoyment of God. They enjoy an holy nearness to him, a sense of his gracious presence, and have sweet access to the divine mercy seat. They are faithful and conscientious in all the outward duties of Christianity. They are absolutely dependent upon the constant and special influences of God's spirit, for the preservation of their spiritual life and the holy exer-

cises of grace. They grow in grace—make advances in the divine life and progress in sanctification; and, to crown all, they have assurance of persevering in grace unto glory.

These compose the character and blessedness of those who know the joyful sound, and walk in the light of God's countenance. And is not this a very excellent character? Is it not a most happy state? Every thing excellent and desirable is contained in it. All we can rationally wish for, and more than our most raised imaginations can conceive, or our most unbounded desires can grasp.—And now let me ask the reader, in a serious review of the subject, to apply each particular which has been suggested, to his own heart, with this question, *Have I ever found the knowledge of this truth, and of this enjoyment by my own experience?* Here are various traits of the Christian character, and if you cannot find yourself described in any of them, you have reason to draw the conclusion that you never possessed it; that you know what it is to walk in the light of God's countenance, but are ignorant of the joyful sound of mercy—at heart an enemy to God; walking in darkness without light, without hope and without God in the world. Remember the words of Christ, "If thine eye be evil thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness?" Can this be to you a state of rest and quietude? You have no true peace. You really enjoy nothing, while you enjoy not God. And you are igno-

rant of true beauty while blind to the glory of the divine character. What advantage do you expect to reap from the institutions of the gospel, while you continue to reject Christ—to despise all the offers of his grace, and in the clearest light that ever shone, are blind to the truth. Know assuredly, that your spiritual blindness is your most aggravated guilt—your spiritual death is your condemnation, and that, which, if persisted in, will finally sink you to the lowest hell. "This is the condemnation that light hath come into the world, and men loved darkness rather than light because their deeds are evil."—Oh repent of your sins—believe on the Lord Jesus Christ, and walk in the light of God's countenance. "Then shall you know, if you follow on to know the Lord, that his going forth is prepared as the morning, and he shall come to you as the rain, as the latter and the former rain unto the earth."

ASAPH.

The nature of holiness illustrated from reason and scripture.

THE light of nature, or reason, unassisted by revelation, is totally insufficient to teach mankind the nature of holiness: or to show in what true virtue consists. The gospel sums it up in love. "Love is the fulfilling of the law." Not such love as constituted Roman virtue, but universal benevolence. Such as influences us to regard every intelligent being according to his moral character and worth. To love God supremely. And to respect every

intelligent creature according to the rank which he holds, and the character which he sustains, when compared with universal being. When the mind is properly illuminated with scripture truths, the bible will be found to contain no doctrine repugnant to reason. None to which a virtuous mind will not cordially assent.

But to prevent the possibility of misconception, all that is meant by reason, as here used, is, that the nature of holiness, after once suggested by scripture, is agreeable to reason. It is rational. Therefore, in this sense of the word reason; a view of the nature of holiness will be taken to show, in the first place, by rational arguments, in what its nature consists; and to what it tends. Then secondly this view will be compared with the declarations of holy writ.

I. A view of the nature of holiness according to reason.

All love may be divided into two kinds. That love which is sinful; and that love which is holy. The former may be summed up in selfishness.

And the better to understand the nature of the latter, or of that which constitutes holiness; propriety may suffer a remark on that which centres in self, and constitutes sin, or is not in itself of a holy nature. The affection which exists between particular friends, husband and wife, parent and child; which unites societies and empires; and which encircles other worlds; so far as it proceeds from no higher principle than natural affection, animal passion, or selfishness, has nothing of a holy nature. Even in the dearest relation in life, and where the affec-

tion is most ardent and sincere; sin may be enthroned in the heart, and selfishness flow in every channel of the life. A loving parent may, through a selfish spirit, so far misjudge, as, by threats, to compel a darling child to sin. And a world of sinners from a similar selfish love, can, bid defiance to their lawful sovereign.

Holiness, or that love which constitutes moral virtue, may be comprised under the following heads; subdividing it into the love of benevolence; the love of complacency; the love of gratitude; and the love of esteem.

1. The love of benevolence has for its object universal being; or it is a wishing well to all intelligent beings susceptible of happiness. Every being, so far as he exercises this love, is so far holy.

2. The love of complacency has for its object all being possessed of a degree of positive holiness; or it is that affection which is exercised towards all beings, who exercise the love of benevolence. And this love of complacency flows forth from a holy being, on account of the pleasure experienced in beholding another possessed of the same benevolent spirit.

3. The love of gratitude has for its object, a benefactor; or it is that affection, which is exercised towards a being on account of some favor received.

4. The love of esteem implies some greater worthiness, or excellence, in the being who is the subject of esteem. Though every intelligent being is a proper object of the love of benevolence; and every being, who has any degree of positive holiness, is deserving of the love of complacency.

cence ; and every benefactor, of the love of gratitude ; yet the love of esteem, is founded on the *comparative* worth, or excellence, which exists, between two or more beings, both, or all of whom, may be supposed fit objects of the love of complacency.

Though the love of complacency ; the love of gratitude ; and the love of esteem ; have each of them some characteristic, which distinguishes the one, from the other ; and also all of them, from the love of benevolence ; yet benevolence, as a general term, includes all the rest. Or, all the rest, presuppose it as their foundation. For it is the nature of benevolence, or holiness to flow forth in love, proportioned in its degree to the worthiness of the being, towards whom it is exercised ; when this particular being, is compared with universal being. Suppose then a particular person to be deserving of the love of esteem. On the principles of benevolence, such a person, because more worthy, is not only to be loved with a peculiar affection ; but to be loved *more*, than though he was regarded simply as an intelligent being ; *more*, than tho' he were worthy of complacency to a certain degree, but not to that degree sufficient to entitle him to the love of esteem.

Benevolence is, in its nature, opposed to selfishness. And to distinguish it from selfishness, it is termed disinterested benevolence, or disinterested affection. The affection is *disinterested*, but not uninterested. *Uninterested*, supposes no interest at all. *Disinterested*, supposes no private interest. The former, in every particular, is opposed to self. The latter, so far, as self is in-

consistent with universal good. It is not required, that a being should have no regard to his own happiness, in order to render him benevolent. Every intelligent being is supposed to regard himself, according to his worth, in the scale of universal being ; and to act a rational part, in seeking his own happiness, in a way consistent with the whole.

A familiar comparison for illustration.

A judge in his decisions, may be free from every shadow of a selfish bias. Yet as the judge himself, forms one of the community, and is one of universal being ; he is not wholly uninterested in the decision which he makes. As an individual, his own happiness is equally affected, with that of every other individual ; though all thoughts about his own person, may, at the time, be banished from his mind. It is utterly *impossible*, for him to act, in any sense, without being himself, some way or other, either directly or indirectly, affected in a greater or less degree. *No action*, and not *one thought*, of any intelligent being, can, with strict propriety, be termed uninterested. But though the judge cannot be supposed to act wholly uninterestedly ; or, considering the relation in which he stands to community, and to universal being ; as it is *impossible*, that his own happiness, should, in no point of view, be any ways affected ; yet he may be supposed to act entirely disinterestedly ; that is, in such a manner, as not to advance private interest, by sacrificing, public happiness.

Suppose further—

Say the judge, when compared with the community, has

three degrees of existence ; and the community seven. Suppose every degree of existence in the judge, from his excellence of character, and dignity of person, is real worth. Measuring the community by the same scale ; that is, judging of them, from their excellence of character, and dignity of person, and finding one degree in seven, of a description directly the reverse, of the other six, which six exactly correspond with the three found in the judge ; the judge, by an impartial administration of justice, in lawfully punishing one seventh of the community, which possessing a character and disposition, opposed to the other six, and to his own, have, unreasonably, violated salutary laws, enacted for the public good ; advances the happiness of the community six degrees, consistently with advancing his own three. Suppose the being, excellence, and dignity of the judge are increased ; and the being, excellence, and dignity of the community are diminished, until the former bears the relation to the latter, of nine to three. The judge by an equitable, and impartial administration of justice, and from principles strictly disinterested, lawfully promotes his own happiness, in a manner perfectly consistent with the happiness of the community, in the proportion of nine to three.

Extend this principle, until all creature happiness appears like a drop to the ocean ; or, like a taper under the splendors of the meridian sun.

A scene is now opened, which faintly exhibits the nature of holiness as it exists in the mind of that infinite Being, " who work-

eth all things after the counsel of his own will ;" and *who hath created all things for his own pleasure*. The nature of disinterested benevolence, inclines all intelligent beings, who possess any share of it, to regard each, according to his respective worth, when viewed, in his connection, with universal being. And as that first intelligent cause of all things, who is necessarily self-existent, and eternal, is possessed of a being, which is infinite ; the nature of holiness would incline him to love himself supremely. Further, if the Deity is now a holy Being, he must have been equally so, anterior to any of his works of creation, or independently on his works. That is, he was infinitely holy, when he actually exercised love towards no being, who then really existed but himself. Or, to make use of a different phrase, when he sought his own glory. Anterior to creation, and independently on it, from the nature of holiness, the Deity exercised a disinterested benevolence, in loving himself supremely. Otherwise the Deity will be made dependent on the creature for his infinite holiness. Which assertion, would be impious, and absurd. If the Deity was not a perfectly holy being, before he actually exercised love towards any creature, he is, by being made dependent on his works for the attribute of holiness, divested of the natural and essential attribute of independence. For antecedently to the work of creation, if loving himself supremely ; and in the work of creation, if having an ultimate regard to his own glory, did not constitute the holiness of God, the attribute of holiness,

does not co-extend with his other eternal attributes ; but his infinite holiness began after the work of creation commenced, or in time. It, therefore, appears that the Deity hath, from eternity, exercised a holy disinterested love towards himself, and that he hath, likewise, exercised the same love towards the creature, in a degree proportional to the worth of the creature, and in a manner perfectly consistent with the glory of the infinite Creator.

Further ; exercising love towards but a small part of rational being ; that is, treating all finite creatures, according to their moral character, and excluding the infinite Creator from all consideration, cannot properly be said to constitute holiness. Which must follow as a necessary consequence, unless the Deity aims, ultimately, at his own glory.

That God had, from eternity, a supreme regard to his own honor and glory, as the ultimate, and chief end, in his creation of the universe ; and regarded the happiness of the creature, only as a subordinate, and inferior, end ; further appears, from the absurdity of a different hypothesis. Independently on the ultimate end, or the glory of God ; the subordinate end, or the happiness of the creature ; would have been unworthy of the seeking of the divine being. For this would be supposing, that the Deity, preferred, a less good, to a greater. That is, he preferred the happiness of finite being, to that of infinite being. This would be ascribing consummate folly, to the all wise Jehovah. Therefore, the happiness of the creature, considering the nature

of holiness, could have been sought by the Deity, only in an inferior degree, or so far only, as it was consistent with the chief end, or with a supreme regard to himself.

The nature of holiness, in the creature, is the same, in kind, with that in the Creator. It is his moral image, or the transcript of this glorious perfection of God ; and is that to the moral world which gravitation is to the material world. If these two grand uniting principles, which, jointly, uphold the universe, are incapable of complete explanation by any ; yet all from their effects, must admit their existence ; and the existence of that, which unites the moral world, as readily, as the existence of the other.

As it is the nature of all material bodies to be attracted towards some common centre, by a gravitating principle, inherent in all matter ; so it is the nature of holiness, to unite the moral world, by its attracting principle of universal benevolence.

To illustrate the nature of holiness, by analogy between the natural and moral world. The former of which would be useless, considered, aside from the ends which it subserves, by the relation which it bears to the latter. Suppose the sun, the centre of gravity, to be infinitely the noblest part of this material system, to which we belong. View him, as independent on all creation for his, natural, brightness. As shining in his own strength. Himself a fountain of material light. Irradiating all opaque bodies within the sphere of his influence. The primary planets may be considered as next in worth. Then

the secondary—And finally, every portion of matter, may be estimated, according to its respective place, or nearness to the common centre. According to the hypothesis, the sun is the centre of gravity, and of infinitely more worth than all the rest of the systems. It derives its excellence, and keeps its station, from an inherent principle, which constitutes its nature, independently on all created external causes. All the other planets are attracted towards this centre of gravity; borrow their light from it, and perform their revolutions round it. At the same time the secondary are attracted towards their primary; and each smaller portion of matter is attracted towards the centre of its respective planet.—Each particle of matter, exerts a force proportional to its nearness to the sun, or common centre; as it respects both the common centre, and also the body to which it belongs.—Consequently *harmony prevails throughout the material system.*

To apply this to the moral world. And for the want of better helps, to compare things spiritual with things temporal—view the Deity like the sun, independent on the material system for his holy brightness.—As also independent on the moral system. As strictly and absolutely independent on all causes which imply the least degree of imperfection. Himself, a fountain of moral light. Emitting beams of light to bodies of moral darkness. The highest order of created intelligences may take the place of the primary planets. The next highest the place of the secondary. And those less noble, including

the whole intelligent creation may be compared to the various smaller bodies of the material system.

Holiness, in its nature, tends to produce an order in the moral world similar to that which appears in the natural world.—Each holy being attracts others towards himself; and all are drawn towards the fountain of being and blessedness. Those flaming spirits, nearest the throne of God, like the bodies nearest the sun, are most powerfully attracted towards God himself; and of course, towards the holy part of his creation.—Were this divine principle universal it would unite and bring in to one, every created intelligent. All, thus united, would be attracted towards the fountain of holiness, and be made one, in interest, and affection, with the Deity. Each individual, by promoting his own happiness, would do it, consistently with the good of all others, and the glory of God. What was the joy of one, would be equally the joy of all. A happy gradation would extend from God himself through all the angelic hosts and saints in heaven, to the lowest saint on earth. Then would exist happy individuals; happy families; happy neighborhoods; happy societies; happy worlds. The universe itself would be happy.

Some reflections which naturally suggest themselves, from what has been already observed, will only be noticed, without enlarging.

1. Disinterested benevolence, as it has been considered, has been confined, wholly, to the intelligent or rational part of creation. Which can, by none, be properly viewed as a limitation

from this consideration. The supposition that *perfect disinterested benevolence* can be consistent with the least degree of *malevolence*, would be absurd. The benevolent man will regard every beast and insect; all things that have animal life, as the creatures of God. He will view them, as fashioned and preserved by that same Almighty power which gave himself existence; as formed to answer the end of their creation; and therefore he will not abuse the goodness of God.

2. Whatever disorder exists in the moral world, may be seen to be the effect of sin. Sin has separated moral agents from the centre of happiness. Storms in the natural world, by displacing bodies, and removing them from their common centre may produce disorder. Hence, the peculiar force, in the prophet's striking comparison, "The wicked are like the troubled sea when it cannot rest."

3. One obvious truth, and one too, which ought to afford comfort to every rational being, is, that an infinitely wise and benevolent God, in having an ultimate and chief regard to his own honor and glory, has it in a manner perfectly consistent with the greatest possible good of the creature. He hath made the path of duty the direct road to happiness.

4. The worth of the immortal soul is brought into view, by considering it, in the relation which it bears to other intelligences, and especially to God himself. It has an interest in what was transacted before it was united with this body even in the councils of eternity; and patiently waits till it may return

to the hands of God who gave it.

5. Joy beams upon the afflicted and desponding soul, whilst it realizes its immortality, and pensively counts the fleeting moments which rapidly waft it to its immortal inheritance.

6. Especially, considering the nature of holiness, in the view which has been already taken of it; the subject is peculiarly calculated to clothe the creature with humility. With humility because he is a creature; but more particularly, because he is a *sinful* creature.

7. The last reflection which will here be noticed, is, that reason points us to the scriptures, for full and complete satisfaction on the nature of holiness; and in this case, as well as in all others, directs to them, as our infallible guide in all things which respect our belief, and practice.

II. Accordingly, by adverting to them, as was proposed in the second place, and comparing the view which reason gives of the nature of holiness, with the scriptures; we shall be enabled to discover, how far, what has been already suggested, harmonizes with the word of God.

The scriptures, evidently, speak of two kinds of love.— One of which is sinful; and the other holy. Of the former kind is that spoken of in 2 Chron. xix. 2.—1 John ii. 15—and 2 Tim. iii. 2. where mention is made of some who love those that hate the Lord; who love themselves, the world and the things of the world. The Apostle Peter, in saying, "men shall be lovers of their own selves," evidently means by it that they shall be wholly selfish or that they shall show an unreasona-

ble partiality towards self. Of this kind of love, though manifesting great friendship, was that which was reproved by our blessed Saviour. Such as induced some to love others, because they loved them; to lend, hoping to receive, and to do other kind offices, expecting a full compensation. The scriptures place the sum and essence of this kind of love in selfishness.

It is not inconsistent with the nature of holiness, to show a proper and becoming regard to one's self; but what is in scripture required, appears from the command given by our Saviour, to love our neighbor as ourselves. If the love which we bear towards ourselves, is to be the measure of that to be exercised towards our neighbor, the former is as evidently required as the latter. As if it had been said, consider your neighbor as a brother. You are both the creatures of God, and deserve to be treated exactly according to your moral characters. All the invitations, exhortations and commands of the gospel, imply this supposition. When they are complied with, God and the Saviour are glorified. The creature is happy. There is joy in heaven. Love is the bond of perfectness. There is mutual joy in heaven and earth. A holy universe participates. We are expressly commanded to be holy, from the example of an holy God. To bring direct scripture passages to show that God has an ultimate and chief regard to his own glory in all his works, would only be quoting the obvious sense of every sacred passage.

The love of complacency is
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termed, in scripture, brotherly love, or love of the brethren; and is mentioned as being of such a nature as to be an infallible evidence of having "passed from death unto life." And the great Apostle of the Gentiles, speaking of those to whom we ought to do good, denotes those of this character, by saying, "*especially* unto them who are of the household of faith;" as if more worthy, on account of what Christ had done for them, and on account of their moral character, than those who were in a state of nature.

Finally, the scriptures inculcate a spirit of universal, disinterested benevolence, as the nature of holiness, and the sum of all moral virtue, and Christian duties. They invite to it, from the example of Christ; from the dying love of a crucified Saviour; and from a sense of our own need of divine mercy and sovereign grace. They urge to it, from the mercy of our heavenly Father, who indiscriminately and with a liberal hand dispenseth the blessings of his common providence among the evil and the good; among the just and among the unjust. We are commanded to bless and curse not; to love our enemies; to pray for them that hate us; and to do good to *all*. But we are to love the Lord our God with all our faculties to the greatest possible degree. Because he is an infinite being, and because "God is love."—His name is holy. He dwelleth in the *holy* place. With veiled faces the *holy* Angels worship him in ascriptions of *holy* praise.

L—X.

H

No. 5.

An explanation of the Prophecy of Daniel.

[Conclu. from vo. iv. pag. 302.]

Daniel's vision of the seventy weeks, chap. ix. 24—29.

THE Prophet, informed by the prophecy of Jeremiah, that the captivity of the Jews in Babylon was about to expire, and applying himself to the devout exercises of humiliation, fasting and prayer, was instructed by an holy Angel in the following manner:—*Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street and the wall shall be built in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abomination he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. This vision or pro-*

phesy, consists of three general parts. A definitive period prefixed—effects to be produced in the conclusion of it—and scenes to succeed it—An illustration of these, it is hoped, will exhibit the contents of the vision in their true import.

I. The period prefixed, *seventy weeks*. These weeks according to the mode of computation adopted by this Prophet, are prophetic weeks; each week containing seven days, and each day denoting a year; according to which, the seventy weeks are 490 years. For the computation of these weeks a certain period is fixed, or date given; *from the going forth of the commandment to restore and build Jerusalem*. This could not be the decree of Cyrus for the liberation of the Jews from the Babylonish captivity, as these weeks, computed from that period, would expire about eighty years before the existence of those events, which by all expositors, are acknowledged to be the important subjects of this prophecy. But they are to be computed from the celebrated decree of Artaxerxes Longimanus given to Ezra, to go up to Jerusalem and restore God's worship according to its primitive institution. The occasion appears to have been this. Cyrus proclaimed liberty to the Jews, saying to Jerusalem, *Thou shalt be built, and to the temple, Thy foundation shall be laid*. To this work the Jews applied themselves with great ardor on their return to Judea; but it was embarrassed and retarded by the artifices of their inveterate enemies, the Samaritans, Ammonites and Moabites, through the reigns of Cyrus and his son Cam-

byses, or Ahasuerus; and by the decree of Smerdis, or Artaxerxes, was entirely suspended. Ezra, ch. iv. The work was resumed by the Jews by the address of Haggai and Zecha. (ch. v.) and thro' the favorable decree of Darius (ch. vi.) the temple was finished in the sixth year of his reign, about twenty three years after the return from the captivity of Babylon. Tho' the temple was built and the worship of God attended in it, yet this was but a partial restoration; the decree of Cyrus was but partially executed. Many profanations also had insinuated themselves; *Jerusalem was yet waste and the gates were consumed with fire.* Neh. ii. To correct abuses and effect a complete restoration, Artaxerxes, in the seventh year of his reign, gave that liberal decree to Ezra, recorded Ezra ch. vii. From the going forth of this commandment are the 70 weeks, or 490 years, to be computed. These weeks by the angel are divided into three parts, 7, weeks, 62, weeks and one week. In the 7 weeks the work of restoration was to be completed, in which *the street and wall should be built in troublous times.* How exactly this part of the prophecy was fulfilled, is very obvious from the history of Nehemiah.—From these 7 weeks or 49 years are the 62 weeks, or 434 years, to be computed. These introduce the third part, the one week, when the Messiah should appear, first by his messenger, who should prepare his way, and then in his own glorious person, to finish transgression, make an end of sin, and bring in everlasting righteousness for the salvation of his people.

Was it not from the definite

terms of this prophecy, that such a general and anxious expectation of the Messiah obtained among the Jews, about the time of his advent? Art thou he that should come or look we for another? The divine declaration, that the seed of the woman should bruise the serpent's head, certified the event, the incarnation of the redeemer. The promise to Abraham defined the nation of which he should be, of his posterity, or *the Jews.* The prophecy of Jacob, *The sceptre shall not depart from Judah,* prescribed the *tribe.* The promise to David, *the family;* and the prophecy of Micah, *Thou Bethlehem Ephratah, the town or city.* But however accurately these prophecies might define those particular subjects, yet the Jews could never determine from them the time *when* the Messiah should appear. But this prophecy of Daniel, making the time a principal subject, defined it in the most explicit terms. It should be *seventy weeks,* or 490 years from the going forth of the commandment.—As this prefixed a period from which the Jews could calculate, it premonished them precisely of the time when the word should be made flesh and dwell among them. Computing from this period and perceiving that the time was about to expire, their minds were filled with ardent expectation, that the Lord would suddenly come into his temple; and at the time prefixed he appeared to the inexpressible joy of those who were waiting for the consolation of Israel. Let us now consider,

II. The works to be effected in this conclusion, or last part, of this period. These are expres-

sed in the following terms. *And he shall confirm the covenant with many for one week, which was effected by the preaching of John the Baptist, of his disciples, and his own public ministry. He shall finish his transgression and make reconciliation for iniquity, seal up the vision and prophecy, or fulfil all the prophecies concerning himself and anoint the most holy. And after sixty and two weeks from the seven, or in the seventieth week shall Messiah be cut off, and he shall make the offering and oblation to cease.* As these are particular parts of one general and very obvious subject, permit them to be expressed in one general observation, that they relate to the accomplishment of the wonderful and glorious work of redemption by Jesus Christ; importing, that by his obedience he should bring in everlasting righteousness, and in the midst (last half, say critics) of the week be cut off, making reconciliation for iniquity by his own most precious blood, and cause the sacrifice and oblation to cease, by perfecting forever them that are sanctified, by the one offering of himself. This completed the seventy weeks and determined, or concluded, the Jewish church state, abrogated their peculiar economy, and dissolved all distinctions of nations, times and places. The seed of Abraham then ceased to be God's peculiar people, Jerusalem was no more his holy city, nor the temple his holy habitation. Let us next consider

III. The scene which should succeed this period.

And the end of the Jewish state shall be with a flood of calamities coming on the nation like a mighty torrent, and the people of

the prince that shall come, the Romans, shall destroy the city and the sanctuary and to the end of the war desolations are determined, and for the overspreading of abominations he (God, by his instruments, the Roman princes) shall make it, the city of Jerusalem, or the region of Judea, desolate even to the consummation and that which is determined shall be poured on the desolate: or, until God hath completed that series of terrible judgments with which he is determined to punish the aggravated wickedness of that guilty nation. See Mat. xxiv. chap.—As the conquest of the Jews and the desolation of Jerusalem by the Romans, are generally known from the most authentic histories, and the present state of that miserable people, let it suffice to remark upon this part of the prophecy, that God hath illustrated, by events, every part of it most minutely. The calamities of the Jews in the war made upon them by the Romans, are without a parallel. War and the sword without, and famine, pestilence, factions, massacres and assassinations within the city, destroyed 1100,000 during the siege. They were finally overcome, their city destroyed and their temple burnt, they were captivated and dispersed, and continue a reproach, an hissing, an astonishment and a terror, throughout all nations to this day; a continued miracle in support of the truth of divine declarations, a visible illustration of the fulfilment of the several parts of this prophecy, and will so continue until the whole of that which is determined shall be poured on the desolate.

The work proposed hath now been attempted, the typical representation been considered, the

events signified by them produced, and a review of them suggests the following reflections,

I. The book of Daniel contains a variety of wonderful visions, or typical representations. When the inquisitive mind of king Nebuchadnezzar, in his slumbering moments, would penetrate into the destinies of futurity, instantly a splendid and terrific image rears up itself before him, which was of a very singular composition. The head of gold, the breasts and arms of silver, the belly and thighs of brass, the legs of iron, and the feet and toes part of iron and part of potter's clay. What a wonderful spectacle was this, and how must the mind of king Nebuchadnezzar have been affected by it? Did any such object ever address itself to the astonished eyes of mortal men. Similar to this was the vision of the Prophet Daniel when deep sleep falleth upon men. Behold a majestic lion, having the wings of an eagle on his back, comes in his view; then a bear having three ribs in his mouth; then a leopard having four heads and upon his back four wings of a fowl; and last of all a beast dreadful and terrible, having great iron teeth and ten horns on his head. Then the vision of the ram with two horns coming up out of the river, and of an he goat with a notable horn between his eyes, coming from the west, skimming through the air, and not touching the ground. What strange sights were these, such as the world had never seen, nor had imagination ever painted the like on the mind of man.

II. These visions typified a series of important subjects and

interesting events. This may be illustrated by observing,

1. This series of events was in connection and succession.—The several metals which composed the image were connected with each other and constituted one entire object. The beasts appeared before the Prophet in succession, first the lion, then the bear, &c. denoting a succession of kingdoms and events.

2. These visions or types had their peculiar and appropriate signification. Hieroglyphics, and describing subjects by figurative representations were in great and general use among the ancients, both in writing and conversation. Of this nature were even all the religious rites and sacrifices among the Jews, and all the allegories and parables in the sacred writings. Such in their kind were all the visions of the Prophets. Such was the image, and such were the four beasts. These represented particular subjects and events.—Thus were they designed by the authors, and so were they understood by the subjects of them. This is the dream and we will shew the king the interpretation. Thou, O king, art a king of kings. *Thou art this head of Gold. And after thee shall arise another kingdom, &c. Then I went near to one that stood by and asked him the truth, the signification, of all this. So he told me and made me understand the interpretation of the things; vii. 16.* When I, even I Daniel, had seen the vision and sought for the meaning, then I heard a man's voice which said, Gabriel make this man to understand the vision. So he came near and said, *Understand, O son*

of man. The four different metals which composed the image, and the four beasts of the visions are definitely interpreted to signify four kings or kingdoms, which should arise out of the earth. *Then I would know the truth of the fourth beast and of the ten horns which came up*—Thus he said, *The fourth beast is the fourth kingdom which shall arise. The ram with two horns are the kings of Media and Persia, and the rough he goat is the king of Greece.* How explicit is this interpretation of these visions? A certain writer has observed, "If there were men (Prophets) to whom the Almighty communicated some event that would take place in future, it is consistent to suppose that the event would be told in terms that would be understood, and not related in such a loose and obscure manner as to fit almost any circumstance that might happen afterward." And is not the interpretation of these visions in terms very perspicuous? Can he invent terms more explicit and intelligible?—

- Is not this reflection upon prophecy very unreasonable?

3. There is a wonderful and pleasing aptitude in these types to represent the various subjects and events signified by them.—How aptly did the head of Gold in the image, and the lion among the beasts represent the opulence and splendor, the strength and majesty of the empire of Babylon? How aptly did the breast and arms typify the empire of Media and Persia, united in Cyrus, by the marriage of the Persian king with the Median princess. from a union of hearts in the most tender and endearing affections?—

How fitly did the bear with three ribs in his mouth represent the voracity and cruelty of that conquering empire? As for crowns the kings of Persia wore the heads of rams adorned with precious stones, when Daniel saw the ram with two horns come up out of the river, and push westward and northward and southward, how expressively did this represent the conquests of the united kingdoms of Media and Persia. Do not the belly and thighs of the image, the leopard with four wings upon his back, among the beasts, and the rough he goat as admirably represent the courage of the Macedonians, the rapidity of their conquests, the luxury of their kings, the division of their empire into four kingdoms and the final descent of it into the kingdoms of Syria and Egypt? Did, in water, face ever answer to face with greater exactness, than these visions describe the genius, character, conquests and final issue of the extraordinary empire of the Greeks? What think we of the iron legs of the image, and the feet and toes part of iron and part miry clay, to denote first the strength, and then the weakness of the mighty empire of Rome, the unnatural commixture of the native citizens with the ignoble barbarians, and the division of it into ten kingdoms? What shall we think of the monstrous, nameless beast having great iron teeth and ten horns on his head, to denote the destructive cruelty of that empire, and the kingdoms into which it was divided?—Could any type represent them with greater aptness? What do we think of the little horn springing up among the ten, and

prostrating three before it, having the eyes of a man, and a mouth speaking great words against the most High with a look more stout than his fellows? Does it not with admirable accuracy describe the rise, establishment, subtilty, arrogance, blasphemy and persecution of Antichrist? And yet it hath been said, with an affrontery almost provoking, "that a blunder will serve for a type."— If we pass from types to prophecy, how correct, how precise the predictions concerning the emulations, stratagems and conflicts of the kings of Syria and Egypt, particularising even the dissimulation and hypocrisy they practised at the table? Can it justly be said, that these are so equivocal as to fit almost any circumstance which might happen afterward? Do not the seventy weeks with great perspicuity and exactness define the continuation and conclusion of the Jewish economy, and the advent of the Messiah, with the destruction of Jerusalem, the calamities, captivity and dispersion of the Jews? Must it not then be very falsely asserted, that the prophecies "are a bow of a thousand years, which comes only within a thousand miles of a mark?"

4. These visions or types are applicable to no other subjects than those ascribed to them in this prophecy. However, with a kind of pleasurable ease, the aptitude of these types to signify their peculiar subjects may be displayed, yet it exceeds the efforts of the most consummate genius to make them represent any other subjects or kingdoms with aptness and propriety.— Although it is beneath the dig-

nity of this publication to recite the vulgar language of the author who has asserted, "that a blunder will serve for a prophecy," yet the learned world will be infinitely obliged to him if he will produce other kingdoms and events which have existed in the world, to which these visions will apply with as great aptness and beauty, as to the empires of Babylon and Persia, Greece and Rome. Or if he will invert the order of the subjects or events, and make it manifest, that the types as fitly represent them, as they do in the order in which they are placed. If, for instance he will take the golden head of the image and apply it to the Romans, and shew that it represents their empire, from its rise to its final dissolution, its primary strength, its division into ten kingdoms and the coalition of the native Romans with the northern nations, with as great aptness, as it is represented by the legs of iron, and the feet and toes, part of iron and part of miry clay; or if he will make the legs, feet and toes represent the unity, opulence and splendor of the Babylonian empire, as fitly as they are represented by the head of gold; or if he will make the breast and arms of silver, represent the kingdom of the Greeks, as aptly as it is represented by the belly and thighs of brass; or if he will take the brazen belly and thighs and make them represent the kingdom of Media and Persia, as fitly as it is represented by the breast and arms of silver; or if he will make the nameless monstrous beast with great iron teeth in his mouth and ten horns on his head, describe the strength and grandeur of the Babylonish

empire as aptly as it is represented by the lion; or if he will make the ram with two horns represent the Macedonian empire, first with Alexander at its head, and then divided between his four captains, as fitly as it is represented by the he goat with a notable horn between his eyes and four horns on his head; or if he will make the he goat represent the empire of Media and Persia as fitly as it is represented by the ram with two horns; or even if he will make the coming of the he goat to the ram and smiting him and breaking his two horns, as aptly represent the conquest of Babylon by Cyrus, as it represented the conquest of Darius and the Medo Persian empire by Alexander; or if he will apply the characteristics of the little horn, the eyes of a man, a mouth speaking great words, a look more stout than his fellows, &c. to any other power or potentate, as aptly as they apply to the hierarchy of Rome; or if, passing types and proceeding to predictions, he will shew that the prophecies concerning the kings of the north and south, may be applied to any two emulating kingdoms with as great justice and propriety, as even he must know that they apply to the Seleucids of Syria and the Ptolemies of Egypt; or if passing from kings and courts to times and seasons, he will shew that the vision of the seventy weeks has been accomplished as minutely in other events, as it was fulfilled in the restoration of the Jewish state by Ezra and Nehemiah, in the incarnation of the Messiah, and the accomplishment of the work of redemption, the dissolution of the

Jewish economy, the destruction of Jerusalem and the calamities of the Jews by the Romans;—If, I say, that author or any other person will demonstrate that these visions will apply to other subjects and have been as precisely fulfilled in other events as they have in those to which they confine themselves, he will render a most important and essential service to mankind.

It may now be observed,

III. That these visions have received a minute and complete accomplishment in their peculiar events. This observation, it is hoped, hath been so anticipated in the preceding explanation, that it can receive no improvement by further illustration. Have not the four great monarchies, long since risen, displayed their power and greatness on the theatre of human action, and retired from the stage? Have not the seventy weeks long since expired, and their peculiar events been accomplished? Hath not Antichrist, long since, reared up himself, spoken great words against the most High, thought to change times and laws, and worn out the saints with pains and tortures? And is it not most manifest from the signs of the times, that the judgment is sitting, and they are taking away his kingdom from him to consume and destroy it even to the end? Is it not most evident also, that the stone cut out without hands is smiting the image, and filling the whole earth? That the exalted Messiah is rearing up his glorious kingdom which shall not be given to another people, but shall stand forever? Is it not most evident, that all the visions and prophecies re-

lating to preceding times and events have received a minute and full accomplishment? Yea, is it not as demonstrable from the most authentic histories, that the subjects in their kind, and the events in that order in which this prophetic system hath drawn them, have been effected and realized, as it is that Julius Cæsar was assassinated by Cassius and Brutus, or that the Roman empire was peaceful and happy in the reign of Augustus?*

The genuineness of the book of Daniel and the accomplishment of his visions being admitted, we may infallibly infer, the divine inspiration of his proph-

* When Jerome, in his controversy with Porphyry, in support of Christianity produced the argument from prophecy, and especially from the prophecies of Daniel, his learned antagonist found himself reduced to the hard necessity, to evade the argument, of denying that the book of Daniel was a prophecy; and of affirming, that it was an history written by some spurious author after the facts existed; asserting that it was absolutely impossible that such a series of events should be so accurately described in the way of prediction. A late opposer of Christianity has asserted, that the prophecies are a bow of a thousand years, which comes only within a thousand miles of a mark. So we see the great ancient and the modern opposers of Christianity asserting opposite propositions respecting the prophecies.—One, that they describe events so exactly that they cannot be predictions of future events, but must be histories of past transactions. The other, that they are so obscure and equivocal as to fit almost any circumstance that may happen afterward. Will it amuse or edify the believers of divine revelation to see these virulent opposers of Christianity settle this contradiction between themselves?

cy. It being conceded that Daniel wrote these prophecies, he must necessarily have written them either,

1. From the native force and penetration of his own mind; but this could not suggest to him his own personal situation the next day, or the next hour; much less could it suggest to him, with precision, the rise, greatness, fall and succession of empires which depended upon the genius, volitions, connexions, habits, motives and enterprises of innumerable individuals in distant countries, and different regions, and for a long succession of ages—or he must have written them,

2. From philosophical and political calculation.

If it be said, that Daniel from his knowledge of the luxury and effeminacy of the Babylonish court, and of the connexions which had been formed between the courts of Media and Persia might have predicted the conquest of Babylon by their united arms and valor; yet what political data did he possess, from which he could have calculated the war of the Persians with the Greeks, and that the Greeks who then existed in numerous independent states, being united under one common sovereign, should attempt the conquest of Persia and effect it? That the royal family should be extinguished, and the empire be divided into four kingdoms, and that implacable enmities should subsist between the kings of Syria and Egypt? Or what political principles did he possess, from which he could calculate that Rome, then in a

state of infancy and obscurity, and for extent of territory inferior to many of the provinces of Babylon, should subdue, and as with great iron teeth devour the whole, and then be subdued herself by the barbarous nations of the north? Or by what political skill could he predict the rise, power, tyranny and persecutions of Antichrist, who for ages afterwards did not exist even in embryo? To predicted these events and the order in which they should exist, must it not absolutely have baffled and confounded the most consummate skill of the ablest politician? But Daniel did predict them, and the order in which they should succeed; and his predictions have been realized in their peculiar events.

3. If Daniel could not have predicted these events by an effort of genius, or by political skill, by no power or principle within himself, he must have predicted them through the influence of some foreign cause or external agent;—but no external agent was adequate to this but he of whom are all things and by whom are all things, and who hath *determined the times before appointed*, who is God. He only, whose infinitely capacious mind, at one all-comprehensive and intuitive view apprehends, the most distant future events, with equal clearness and precision as the present, could communicate this series of revolutions and events to his holy servant, the Prophet. Originating from this supreme and infinitely intelligent cause, *from God*, to whom are known all his works from the beginning of the world, and communicated to his holy Prophet by

his immediate influence, they possess an infallible certainty and precision, and demonstrate their divine authority by their exact fulfilment. This revelation, therefore, bears the strong and lively impression of original divinity. With equal perspicuity it evinces an absolute divine prescience of future events, and the establishment of a universal and immutable system of operation, according to which God invariably proceeds, working all things according to the counsel of his own will. His own designs and operations being irreversibly established in his own mind, for his own purpose and grace, for the instruction and support of his people, he revealed them to his holy servants, the Prophets, and they communicated them, not in words which man's wisdom taught, but which were dictated by the Holy Ghost. Originating from such an infallible cause and realized in their peculiar events, they demonstrate with an irresistible energy, 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.

The evidence for the divine authority of the holy scriptures, from prophecy, by the continued fulfilment of it, hath been increasing from age to age. It hath received additional lustre from those recent events in providence, by which God hath been visibly taking away the dominion of the little horn and giving the kingdom to the people of his saints. Much more hardened and inexcusable must they be who reject this revelation from God, under that blaze of light, with which the divine

authority of it now addresses itself to the mind, than they who lived in past, in more obscure and bewildered ages. Let no one be faintless and unbelieving, lest he procure to himself that awful rebuke of heaven, *Behold ye despisers, and wonder and perish.* And do not these considerations mightily tend to confirm the faith of believers, and make the children of Zion joyful in their king? What irresistible evidence have they from the accomplishment of scripture prophecies, of their real divinity? And are not the fulfilment of those, which relate to Babylon, Media and Persia, Greece, Rome and Antichrist, so many implicit assurances; that he will fulfil those made to the Messiah, respecting his glorious and eternal kingdom?—How impressively does the exhortation of the Prophet address them? The vision is yet an appointed time, but at the end it shall speak and not lie; though it tarry wait for it; because it will surely come, it will not tarry. And is not the Lord, to the astonishment and joy of his friends, and the confusion of his foes, marvellously effecting an accomplishment of these promises in the present day? And should not the manifest operations of the most High stimulate his servants to fortitude, activity, zeal and perseverance in those holy exertions which he hath appointed to be the means of promoting his cause in the world? Commending them by faith and prayer to his gracious benediction, we wait and in a full assurance that in the set time he will appear in his glory and build up Zion, and make her a joy and praise in the earth?

ORIGINAL LETTER of the Rev. RICHARD BAXTER, written nearly 150 years ago, taken from an English Magazine.

To E. R. Esq.

SIR,

THE many obligations laid upon me by the kindness of your parents, and the last request of your mother on your behalf, command me to make known my thoughts to you concerning your present and everlasting state.

I know the grace of God is free, and that many parents are in heaven, whose children are in hell; but yet, some respect the mercy of God hath to children for their parents' sake; which puts me in some hope of you; and, for myself, I cannot think of your mother, whose soul is now with God, without a strong affection to her offspring; which will not suffer me to see you perish in utter silence, and to forbear my admonition, how ungrateful soever it may prove to your corruption.

I have long enquired after your welfare; and, from the voice of Fame, I heard a very sad report of you:—That you were quite given up to drinking, sporting, idle company and courses, in flat licentiousness, in your disobedience to your father, and to the grief of his heart; and that, as you were a child when you should have been a man, so now you grow worse than man or child; so that your father has purposed to marry, and disinherit you, that he might not leave his estate to such a ———. I was loth to credit this report; but made further enquiry of some that I knew to be your friends, and all confirm-

ed it; so that I am in great fears lest it be true.

Sir, believe it, these lines are not begun to you without tears. Alas! that the only son, the too much beloved darling of my dear deceased friend, should prove a wretch, an invincible neglecter of God and his salvation, and an heir of everlasting misery (without conversion)!— Shall the soul of such an affectionate, careful mother see you in damnation? Shall the heart of a loving father, who looked for much of his earthly comfort in you, have his greatest earthly sorrow from you? Is it not sorrow enough to him to part with half himself, but he must see his only son as lost and dead while he is alive?

Sir, if you cannot feel words, you shall shortly have that which will make you feel. What! is your heart become a stone?— Have you so lately seen the face of death in a deceased mother, and do you no better bethink you of your own? I beseech you, for the sake of her that charged you by her last words to you, to be ruled by me; nay, I beseech you, for the sake of God and of your soul, that you would take these lines a little into your private serious thoughts if you know how to be serious; and that you will not proceed any further in your folly, till you can tell how to answer the questions which I shall now put to you.

Sir, what do you think on? Do you not believe that the infinite God beholdeth you, and that you live in his presence? Is God's presence nothing to you? Are you affected with nothing but what you see? Do you live only by sense, and not by faith?

Say not so, without an acknowledgment of brutishness; do not so, unless you will disown your manhood.

I beseech you, tell me, do you ever think of dying, and of what follows? If not, what shift do you make to overcome your wit, so far as to forget it? If you do, what shift make you to overcome your wit and sense itself so far as to disregard it? Can your guilty soul endure the terrors of an offended Majesty? Is it nothing to be condemned by the most holy God to everlasting torments?

Sir, you had best bethink you quickly whom you have to do with. It is not only an earthly father that you offend, but you are a creature and a subject of eternal Majesty.— You owe him your highest love and obedience; and he will have it, or he will have your heart's blood for it. He will make you know yourself, and know your maker, and know his laws, and know your duty—or he will make you howl in endless misery for it. You may make bold with a man like yourself; but be not too bold with the consuming fire. The sun is darkness in comparison of his glory; the heavens and earth are but as an hand-breadth, in comparison of his infiniteness. Thousands and ten thousands of glorious Angels are praising and serving Him, while such a thing as you are slighting, forgetting and disobeying Him. And do you think he will long put up with this at your hands? If you dare take your Prince by the throat, if you dare play with a raging hungry lion, yet do not play with the wrath of God.— If you dare venture on fire or

water, yet learn more wit than to venture on hell-fire.

Do you think these are but empty words? Believe you not a life to come? If you do not, your unbelief shall not procure your escape; but experience shall convince you, and make you, in despite of you, believe or confess that there is an endless life that you should have provided for. If you do believe it, are you out of your wits, man, to believe one thing and do another?—to believe that you are near to heaven or hell, and yet make light of it!

O, Sir, it is but a few days that you have to take your fleshly pleasures in; but it is long, and long indeed that you must suffer for it, if speedy, sound conversion prevent it not. How many years must your rotten flesh and bones lie in the earth, while your soul is paying dear for your wilfulness? And how many millions of years after must soul and body lie in hell? Will you take comfort in the remembrance of your present pleasures? Will it ease your torments, think you, to remember that once you had your will, and once you gratified your flesh?

Sir, deal plainly and not deceitfully with yourself. Are you considerably resolved to sell all your hopes of heaven for your pleasure? Are you resolved of it? Will you make so mad a bargain? Will you venture upon hell for a little sensual delight? If this be your deliberate resolution, you be not worthy the name of a man, nor worthy to come into the company of men. If it be not, what mean you, to do it? The Governor and Judge of the world hath

told you, that *they that are after the flesh, do mind the things of the flesh; and they that are after the spirit, the things of the spirit; that to be carnally minded is death; that if ye live after the flesh, ye shall die;—that they who are in the flesh cannot please God—and that, if any man have not the spirit of Christ, he is none of his.*

Sir, all these, and a hundred more such, are the true words of God, which I mind you of, that you may see who it is that you are so bold with, and what it is that you cast your soul on. Jest not with damnation. Harken not to the suggestions of your vain imagination, nor to the deceitful words of prating sensualists, when you see the words of God against them; remember who you are, and where you stand: though you are a gentleman, you are but a lump of walking dirt, as to that bodily part which you pamper. You are continually in the hand of God. How afraid am I, lest I should ere long hear of your death, and so you should be past recovery in hell, and out of the reach of warnings and advice! And what a base dishonor is it to your understanding, that you should set so high an estimate on the sordid delights of your fleshly mind, as to cast away God and Christ, and heaven, and soul, and friends, and credit, and conscience, and all for them!

Why, Sir, is it really your judgment that your fleshly pleasures are worth all these? If it be, what a blind and sottish mind have you? I dare say and profess, that no man in Bedlam hath a greater error. If it be not your judgment, will you go against your own judgment?—Why, in this, you are far worse

than any beast; for a beast hath no reason to rule his appetite, and so disobeyeth not his reason; but you have reason, if you will not stifle and bury it, but use it. What is it that you love so much better than God, than Christ, than heaven, and all? Is it drink and play, and fleshly pleasure? Why a heathen, a Turk, a dog, a swine, hath his part in these as well as you. Take it not ill that I speak to you in so plain and homely a phrase. I tell you the day is even at hand when your tongue shall confess that I spoke not half so ill of your way of folly as it doth deserve.— You have read in Luke, (the sixteenth) of him that was tormented in hell, because he had his good things in this life, in gay clothing and delicious fare: and how much worse than this do you!

O, Sir, remember sin is deceitful, the flesh is base, the world is worthless, pleasures here are short; but God is of infinite perfection; heaven is a certain durable possession; holiness is sweet and amiable; the life of godliness is clean, and safe, and pleasant.

I am loth to word it with you any further; but address myself to you, in the grief of my heart, for your sin and misery, with these three important requests, which I intreat you, that you will not deny me.

First, That you will, patiently and considerately, read over and over this letter which I write to you.

Secondly, That you will deliberately read over this treatise of conversion, which herewith I send you; and as you go, examine your soul by it, and allow

it your most sober solitary thoughts.

Thirdly, That you would presently, this night, betake yourself to God in prayer, on your knees, and lament with tears your former folly, and earnestly beg his pardoning grace, and beseech him to give you a new, a holy, a mortified mind; and make this seriously your daily practice; and then, go to your father, and on your knees, confess your sin and disobedience, and beg his pardon, and promise unfeignedly to do so no more; and that from this day forward, you will take your fleshly disposition for the great and dangerous enemy of your soul; on the conquest of which your salvation lieth; and which you must study to subdue, and not to please. Read what Paul himself thought necessary;* and that you never more meddle with sports and recreations, or drink, or other fleshly pleasures, but soberly and ordinally, and no more than is needful to fit you for the service of God; and that your care and business, and every day's work may be (when you have bewailed your youthful folly) to do God all the service that you can, and make ready for your appearing before the Lord; and make sure of that everlasting glory which you have forfeited.

Go not out of doors till you have examined yourself whether you go upon your master's business; and whether your work be such that you could be comfortably found in, if death shall call you before you come in again.

* 1 Cor. ix. 25—27.

One thing is needful, and all things else are toys. Choose the better parts, which shall never be taken from you; † hate such a disposition as hankers after sensual brutish delights, and loveth pleasures more than God; and had rather be at sports, or drinking, than in his service; and loves the company of merry jovial fools better than of them that fear the Lord; ‡ and had rather sport and talk away time, than spend it in preparing for eternal glory; for if this be the present frame of your mind, as true as the word of God is true, you are dead in sin, and an heir of hell; and cannot be saved, unless converting, saving grace, do make you a new creature, and give you a new heart, so that old things pass away, and all things become new with you. §

Sir, I again beseech you to grant me these three requests that I have made to you. It would rejoice me much to hear of your conversion, as it grieves me to hear what you are, and fear what you will be. If you yield thus much to God and me, you will have the everlasting comfort of it. If you will not, I do testify to your face, that it is not your fleshly pleasures, nor idle, delusory companions, nor your unbelief, stupidity, false imaginations, or childish folly, that shall save you from the burning wrath of God; and I profess, I had rather be a toad than you. And let me add, the words of a dying mother, and the earnest requests of her and your yet surviving friend, shall witness against you before the Lord, and aggravate that load

that must be on your soul to all eternity.

Sir, nobody shall know from me what I write to you, if you keep it to yourself and amend; and as long as no eye seeth it but your own, the plainest dealing, in so great a cause, can be no injury to you. But let me tell you, if you shall go on in folly, and turn not unto God, and live not in his fear, perhaps I may publish to the knowledge of the world the admonition which I have given you, that your name may rot to all posterity; and it may appear, that if you were disobedient to a dying mother, yet, I was faithful to the last charge of a dying friend; and if you durst abuse the Lord by sinning, so durst not I by letting you alone. But God forbid that you should put me to this! I cannot, I will not yet give up my hope, that God hath mercy for a son of so many prayers and tears which have been poured out for you by a saint now in heaven; and which, the Lord is witness, are seconded with the tears of your surviving monitor, with which these lines were begun, and are now ending; and which shall be followed with my prayers, while God will give me a heart to pray, that you may presently prove a returning prodigal; that both your earthly and heavenly father may rejoice, and say, *This our son was dead, and is alive again; was lost, and is found.* (Luke xv. 32.) I pray you, read the whole chapter.

Sir, I remain an earnest desirer of your conversion and salvation,

RICHARD BAXTER.

Sept. 17th, 1657.

† Luke x. 42. ‡ Psa. xv. 4.
§ 2 Cor. v. 17.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

REV. GENTLEMEN,

THE Society mentioned in the following address, is termed the Female Missionary Society.—Each subscriber, pays 50 cents per annum.—The monies collected, are to be appropriated for the purchasing of the bible and other religious books, which are to be distributed among the needy inhabitants of our new settlements, and other places, as shall be thought expedient.

Your's,

PHILA.

An Address, written by a female, to the Female Missionary Society, Massachusetts.

Worthy and respectable friends,

ARE we not engaged in a glorious cause, and may we not hope for the divine presence of our God, and expect his blessing to rest upon us? What can be more animating to a heaven born soul, than to be striving to advance the interest of the dear Redeemer, and doing every thing in its power (the grace of God attending) to build up his kingdom in this world? Saith David, "while I was musing the fire burned: then spake I with my tongue." Ps. xxxix. 3. Methinks that every child of God must and will say, when he reflects upon the late happy meeting of the Female Society; how transporting and soul refreshing was that precious season!—And when we contemplate upon that wise and judicious plan, which was proposed by our worthy and Reverend pastor, that of forming ourselves into a society, for the purpose of contributing for the re-

lief of our poor heathen brethren, who are perishing in native darkness; can we be destitute of gratitude to him? What can more sensibly touch the feelings of a tender, pious heart, than this consideration, that one soul should perish for the want of knowledge? Can any one feel the power of religion, and not wish to have others feel the same? If we have ever tasted that the Lord is gracious, we shall long to have others partake with us. We shall unite with the psalmist and say, "Oh, taste and see that the Lord is good: blessed is the man that trusteth in him." Psalm xxxiv. 8. If the bible has ever been opened to us, (for to the natural man it is a sealed book) and we have been able to say with the Psalmist;—thy word have I hid in my heart;—thy word is a lamp unto my feet, and a light to my path;—I rejoice at thy word, as one that findeth great spoil:—thy word is very pure; therefore thy servant loveth it.—Oh how love I thy law; 'tis my meditation all the day. If, indeed, we have felt like this; our eyes have been opened, to see wondrous things out of the law. And if so, we shall be ready to improve every opportunity, that God gives us, to manifest our love for our dear Lord and Master. How thankful ought we to be, to the Supreme Being, that we are indulged this precious opportunity, which we now enjoy? Is it not animating, to think of being used as instruments in the hand of the great God, of bringing some poor, ignorant souls to the knowledge of the truth as it is in Christ Jesus?—It surely is. If we love God; if we love Jesus Christ, the blessed son of God;

if we love his word ; if we do in reality, love this holy religion of the meek and lowly Jesus ; we shall now aim at the divine glory, in this important business. The child of God who has tasted that his word is sweet ; yea, at times sweeter than the honey or even the honey comb ; feels for perishing souls, that are destitute of this heavenly bread.

My dear Christian friends, have not your hearts burned within you, as did the hearts of the two disciples, when on their way to Emmaus, and conversing about their dear Lord, Jesus himself drew near, and went with them ? Has not this been the case with some of you when Jesus has really drawn near, and opened to you the scriptures ; drawn back the veil, and enlightened the eyes of your understanding ? While thus your eyes have been opened, to see and know your dear Lord, have you not run and told his disciples, that the Lord has risen indeed. Methinks some can answer in the affirmative.—If so, then will they rejoice to send these glad tidings of great joy, to our poor heathen brethren. And while we thus do, and meet together, to commune one with another upon this benevolent plan ; may we not hope that Jesus will be in the midst of us and say, peace be unto you ? Then, what calm serenity and heavenly peace will sit upon every countenance ; if Jesus deigns to converse with us. But it may be, that some will be filled with doubts and fearful apprehensions. If so, his words are, why are ye troubled, and why do thoughts arise in your hearts ; behold my hands and my feet, that it is I myself.—And behold

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I send the promise of my Father upon you—therefore up all ye fearful ones, and lay hold of the promise of God, that thereby you may be quickened in your duty. The Bible tells us, that he who waters shall be watered again. Then fear not to sprinkle a few drops upon the distant parched land. And while we thus water, will not the dew descend upon us from above, in plentiful showers. If we trust in Jesus, that he will be in the midst of us, we need not fear who is without ? What greater encouragement can we wish for ? We must not however, expect to enjoy this privilege unmolested. We must look out for trials, that will perhaps sift the true Christian as wheat. Many reproaches have already, and will still be cast, upon the Female Society. This is no sure evidence that the cause is not good, or that the work is not the Lord's. Jesus plainly taught his disciples that in the world they should have tribulation—but comforting words follow : Be of good cheer, I have overcome the world. It is enough that the servant should be as his master.

Christ says, if they have persecuted me, they will also persecute you. We shall have enemies without, and perhaps, some within, who will not be friendly to the cause, and they may bring up an evil report of this good work. But, my friends, let us not fear, neither be cast down. But rather obey Jesus, and stretch forth the hand of faith and lay hold of those promises of God, which are applicable in such a case. No weapon formed against thee shall prosper—and every tongue that shall rise up against thee in judgment thou shalt

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condemn. This is the heritage of the servants of the Lord, and their righteousness is of me saith the Lord. (Isaiah liv. 17.) If we can put our trust in the Lord God, we shall at once see, that neither earth nor hell can prevail against us. And as the Lord said unto Moses, speak unto the children of Israel, that they go forward—in like manner does he speak to the directors of this Society. Let each one take heed that they go not in their own strength, but in the strength of the Lord Jehovah; making mention of his righteousness, and his only. Then shall we see the pleasure of the Lord prosper before us, and the wilderness blossom as the rose. Jesus is preparing the way, and going before—therefore fear not, daughter of Zion—behold thy king cometh sitting on an ass's colt—Hosanna, blessed is the king that cometh in the name of the Lord. What support this must be to the Christian, when he reflects that Jesus is in the way, the great Captain of our salvation? Christ hath told us, search the scriptures. If we are careful to look into our bibles, we shall find abundant encouragement to proceed, particularly where the children, the daughters of Zion are called upon to be in travail for souls. For the purpose of being made strong in the Lord, let us turn to some of them.

Christ saith to the Church, be in pain and labour to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go forth out of the City, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the Lord shall

redeem thee from the hand of thine enemies. Arise and thresh, O daughter of Zion, for I will make thine horn iron, and will make thy hoofs brass, and thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. Micah iv. 10, 13.

Now if any of us have in reality experienced true religion, we shall certainly feel in a greater or less degree this love for our fellow creatures. Our hearts will bleed in secret for poor Christless souls. Will they not go forth, even for poor heathens, who have never been informed of a Saviour, and know not the way the truth and the life?—They have not the bible in their hands. They do not enjoy those precious and golden privileges that we do—the gospel ordinances. What a miserable situation are they in—ignorant of the God who made them—of Christ who died for them—of their duty, both towards God and man, having no one to teach them—whilst we, no better by nature than they, are enjoying Sabbath and sanctuary privileges, and instructed in our duty, both by faithful ministers and Christian friends. We indeed have line upon line, precept upon precept, here a little and there a little. But they are destitute of all these great and inestimable blessings. Are there any individuals in this society, whose hearts can remain unaffected when viewing them in this deplorable condition? If so, it is a sure evidence that such never saw their own depraved hearts, and the need of a cure for their sin-sick souls. But my unexperienced friends, think not that

there is no treasure in the holy scriptures, because they have never been opened to your understanding. This institution may be the very means, that God designs to make use of, to discover to you hidden treasures, with which all the riches of the Indies cannot be compared. It may be that some souls in this society will be saved, in answer to the prayers of those persons, to whom this word of life has been sent. Therefore do not discourage any from going in to possess the good land; but rather put forth your hand, and take some of those heavenly clusters that are held out to you. Let our hands be ready and hearts open to contribute, for the spiritual relief of perishing fellow mortals, as God gives ability and opportunity. What if some are obliged to arise early and set up late, and even deny themselves some of the necessities of life, in order to advance the little sum—whilst others out of their abundance, may throw much into their treasury. But let such remember, that the widow's two mites were accepted. It is the heart that God looketh at. The Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart. If it is but a free will offering unto the Lord—be it more or less, it will be accepted, and returned back four-fold. For thus saith our Lord, give and it shall be given unto you good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that you meet with all, it shall be measured to you again. Luke vi. 38. Therefore let us

make this precious loan unto the Lord—let us not be weary in well doing; for in due season we shall reap, if we faint not.—Gal. vi. 9. Those who cannot contribute so bountifully as others, nor so much as they wish, must be careful to make it up by their prayers; for the establishment of this Society depends much, yea, altogether upon the exertions and earnest prayer of Christians. And we are as much dependant on God for a spirit of prayer, as for ability to give of our substance. But the Lord saith, for this will I be enquired of by the house of Israel to do it for them. Therefore wake all ye praying souls, and call upon your God. There are many who need your prayers—some perhaps within your own walls—many all around you; but particularly those to whom we intend sending the glad news of salvation by Jesus Christ.—And for the establishment of this Society, let the directors of it, and all others that have an interest at the throne of grace, be earnest with their God for its continuance; for it is he that must increase its numbers and its funds. All depends upon the divine blessing. Many may say and all be ready to think, that one year will supercede the necessity of any further exertion; but who can tell what God is about to do? He may open the hearts of the same individuals to subscribe again, and make large accessions to their numbers. Jacob passed over Jordan with his staff, and afterwards became two bands.—Thus it may be with us, for the Lord giveth power to the faint, and to them that have no might he increaseth strength, for they that

wait on the Lord shall renew their strength. Isaiah xl. 29—31. If there are but five wrestling Jacobs, and Queen Esthers, that are truly engaged to go from time to time, to the king, making their petitions with importunity; the golden sceptre will be held out. By the establishment of this Society, the Lord may work wonders, which may cause many hearts to rejoice. Therefore, sing, O daughter of Zion; shout O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem, fear thou not, let not thy cords be slack; the Lord thy God in the midst of thee is mighty, he will save, he will rejoice over thee with joy; he will rest in his love. Zeph. iii. 14, 16, 17. Sing and rejoice O daughter of Zion, for, lo, I come, and I will dwell in the midst of thee, saith the Lord; and many nations shall be joined unto the Lord in that day; and shall be my people, and dwell in the midst of them. Zach. ii. 10, 11. For I, saith the Lord, will be unto her a wall of fire round about, and a glory in the midst of her; therefore wait ye upon me, saith the Lord. Now ye friends of this Society, fear not to meet often, to converse about the great and glorious things which concern the kingdom. You will find that in Malachi iii. 16. we are encouraged to speak often one to another. 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 saith the Lord of hosts in that day when I make up my jewels.—

Wherefore gird up your loins, be sober and hope to the end.— Put on the whole armour of God, take the shield of faith, the helmet of salvation, and sword of the spirit, which is the word of God—praying always with all prayer and supplication in the spirit. Rejoice in the Lord always, and let your moderation be known unto all men—for the Lord is at hand. Let the words of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms and hymns, and spiritual songs; and whatsoever you do, in word or deed, do all in the name of the Lord Jesus; and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Be ye also patient, watching your hearts, for the coming of the Lord draweth nigh. The last words which our dear Saviour spoke to his disciples, were, observe all things whatsoever I have commanded you, and, lo, I am with you always, even to the end of the world.

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On the reasonableness of an immediate repentance.

[Contin. from page 333, vol. iv.]

7. **I** would next recommend to all who think themselves impenitent, to take into consideration the dreadful sin of insulting the infinite God, by postponing repentance till some future, more convenient season.— Let us consider what is the real language of those who defer repentance till some future period. At present they are rebels against the government of God; they have evil hearts of unbelief; they have gone astray ever since

they were born ; they have sinned against the most convincing evidence ; when they have known their duty, they have not been willing to perform it ; and, to add a deeper stain to their guilt, although they have been frequently intreated to repent and forsake their sins, they have uniformly refused. Still God exhibits himself on the mercy seat once more, and causes it again to be proclaimed in their ears, that *now is the accepted time.* To requite him for this renewed instance of long-suffering kindness and tender mercy, they, with unexampled insolence, form the cool and deliberate conclusion, that they will continue in rebellion till they find a more agreeable time to repent and renounce their sins. To assist us in estimating the awful criminality of such conduct, let us consider an earthly parent, (yet *Oh, how inadequate* must be the comparison between the kindness and forbearance of any created being, and the forgiving love of Jehovah :) let us consider a parent who had brought up his family with all possible tenderness and care ; who had spent days of toil, and nights of wakefulness to provide for their wants, and to watch against the dangers which might beset their paths ; and who had uniformly and invariably exhibited himself the benefactor, the friend, the bountiful parent of his family.— Let us suppose his children to be possessed of a different spirit, to show no gratitude for his kindness, to set themselves in array against his government, and to behave unceasingly in such a manner as to wound his feelings, and throw the family into a situation of confusion and constant

unhappiness. If, when he mildly remonstrated, informing them that they were destroying themselves, and that he would offer every assistance to recover them from the devious paths of error, and bring them back to obedience and happiness ; but that he could not always bear with their obstinacy, and should be obliged, to disinherit and renounce them, finally, unless they complied with his wishes and their duty ; if they then abused his tenderness, and treated his proffered favor with contumely, reproach, and aggravated rebellion, alledging that they should return to their duty whenever they pleased, how ungrateful should we pronounce their conduct, how hardened their hearts, and how just the indignation of the afflicted parent ! If this faint sketch, should exhibit ingratitude and obstinacy in an odious light, how deep must be the stain of that guilt which refuses to obey the call of God, the kindest of benefactors, the ever glorious and Almighty Father.

There is one reflection which ought to strike the minds of those who are guilty of the conduct which I have been considering, with terror, if not with contrition. It is this : God has the power to cut them off in the midst of their wickedness, and they have no security that he will not exercise the power.— He certainly is in no need of their assistance or obedience ; for with a word he could create any number of glorious and obedient beings. *Behold, even to the moon, and it shineth not ; yea, the stars are not pure in his sight ; how much less man that is a worm ; and the son of man which is a worm ?* There is, indeed, an

awful declaration that those *who, being frequently reprov'd, harden their necks, shall be suddenly destroyed, and that without remedy.* To such persons, also, a solemn passage in the first chapter of Proverbs, is peculiarly applicable: *Because I have called and ye refused; I have stretched out my hand but no man regarded; but ye have set at nought all my counsel, and would none of my reproof; 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.*

8. Upon this naturally arises a consideration which might justly be esteemed important by every sinner, and which the bible teaches to be of the greatest importance. I allude to the danger of being suffered to go on according to the inclination of a hard and impenitent heart.—It is a truth which can be abundantly proved both from scripture and experience, that the heart of man is exceedingly prone to sin; and it seems equally evident to every thinking mind, that the way of sin is the way of misery, and that *all they who hate wisdom, love death.* At least these truths must be believed by all who believe the bible; and therefore it seems proper that the consideration of being left to the native wickedness of the human heart should fill the conscience with alarm. The man who has a just sense of the plague of his own heart, and the wickedness of his past life, deprecates, above all things, the being left to his own froward inclinations, and his own evil habits. So in all revivals of reli-

gion where the attention of people is excited to seek after salvation, the common and earnest prayer is, that serious things may not wear off from their minds, and that they may not relapse into their former stupidity and deadness. They are convinced how unspeakably great their danger was while they remained secure in sin; and their greatest fear now is, that they shall be left to their natural hardness of heart, and blindness of mind. They recollect, with sensations of astonishment, their former obduracy, and the light views which they had been wont to entertain with respect to eternal things; and they see that it is of God's rich mercy that they have now any sense of the madness and danger of sin. But those persons who feel at ease for the present and expect to attend to religion at some more convenient season, are not in a less dangerous situation because they are insensible of their danger. They are travelling that dismal road, with their eyes shut, in which thousands have gone before them to destruction. To such the following passages of scripture may well be addressed. *Therefore shall they eat of the fruit of their own way, and be filled with their own devices. And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, The Lord will not do good, neither will he do evil.*

9. Again, let persons who are inclined to procrastinate in these all-important concerns, cast their eyes upon those who have heretofore given place to the same inclination, and they must

be awakened unless they are the subjects of a most dangerous infatuation. How few, alas, of those who in their youth flattered themselves that in old age they should repent, have ever been permitted to see that period. While in the midst of their worldly schemes, perhaps while just entering upon a vast round of business, which was to be accomplished before they could attend to religion, they were taken from the earth, and obliged to give an account of all the deeds done in the body. How ill must they be prepared to render the reasons of their continuing in impenitency and sin! But even suppose they have reached the period of old age; that period which in their confused imaginations they had intended to devote to the service of God, what is their situation? With hands which have labored in the service of Mammon; with hearts which have been filled with the lusts of this vain and corrupting world, how can they perform a service acceptable to God? Can those eyes which, for a long series, have gazed with satisfaction upon the temptations which surround them, be raised toward Him who dwelleth in the heavens, in humble adoration! Can the tongue which has been long accustomed to profane the name of its Maker, be suddenly brought to praise the Great Benefactor, and turned in old age to the voice of melody? Far otherwise. The man who has lived to old age without religion, is in a state little less than hopeless. Is he avaricious? His whole soul is more and more engrossed with the love of riches; death is entirely excluded from his thoughts; and he acts as tho'

he was secure of living forever here on earth. Is he sensual? His mind becomes still more the seat of unlawful desire, and he not unfrequently acts the part of a pander to his young relations and acquaintance, not content with offering himself as a victim on the altar of intemperance and brutism. Is he ambitious? The desire of fame gains new vigor the longer it is indulged, and a man is never more fond of popular favor than in his dotage. In short, whatever worldly thing maintains dominion in the heart of man to the exclusion of religion till old age, it takes away even all seeming excellence, and deadens the subject of it to all considerations, except those which belong to this vain and deceitful world.

C. Y. A.

[TO BE CONTINUED.]

Religious Intelligence.

ORDINATIONS.

ON Wednesday the 23d, of May, was ordained at Kingsborough, (Joinstown,) the Rev. *ELISHA YALE*, to the pastoral care of the Church and Society in that place. The Rev. *Charles McCabe*, of Milton, (N. Y.) made the introductory prayer. The Rev. *Nathan Perkins*, D. D. of West-Hartford, (Conn.) preached the sermon, from 2 Cor. iv. 5. "*We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake.*" The Rev. *Conrod Ten Eick*, of Mayfield, (N. Y.) made the consecrating prayer; during which Dr. *Perkins*, and the Rev. Messrs. *Ten Eick*, *McCabe* and

Shepard, imposed hands. The Rev. *Samuel Shepard*, of Lenox, (Ms.) gave the charge. The Rev. *Charles McCabe* gave the right hand of fellowship; and the Rev. Dr. *Perkins* made the concluding prayer. A peculiar solemnity, during the whole service, was manifested by a numerous auditory convened on the interesting occasion.

ON the 4th instant, the Rev. *DAVID DICKINSON*, was inaugurated to the pastoral care of the *Church of Christ in Meriden*, State of New-Hampshire. The public solemnities of the occasion were performed according to the following method of arrangement.—The Rev. *Joseph Blodget*, of Greenwich, (Ms.) made the introductory prayer. The Rev. *Thomas Holt*, of Hardwick, (Ms.) delivered the sermon, from Colossians i. 28.—“*Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in CHRIST JESUS.*” The Rev. *Asa Burton*, of Thetford, (Vt.) made the consecrating prayer. The Rev. *Eden Burroughs*, of Hanover, (N. H.) delivered the charge. The Rev. *Jacob Haven*, of Croyden, (N. H.) gave the right hand of fellowship. And the Rev. *Joshua Crosby*, of Greenwich, (Ms.) made the concluding prayer. The profound attention of a numerous assembly of spectators exhibited evidence of their

serious sense of the solemn and interesting scene. The entire unanimity of the Church and people, on the joyous and yet momentous occasion, presages consequences auspicious to that branch of Zion.

QUESTION.—An explanation is desired, by one of our readers, of a passage in the 8th chapter to the Romans, from the 19th to the 23d vr. inclusive.

AT a Meeting of the General Association of the State of Connecticut, holden in North-Haven, on the third Tuesday in June, 1804.—The following persons were chosen Trustees of the Missionary Society of Connecticut, for the ensuing year, viz:—

His honor JOHN TREADWELL, Esq. the honorable Messrs. OLIVER ELSWORTH, ROGER NEWBERRY, AARON AUSTIN, JONATHAN BRACE, JOHN DAVENPORT—The Rev. Messrs. Benjamin Trumbull, D. D. Levi Hart, D. D. Cyprian Strong, D. D. Nathan Strong, D. D. Nathan Perkins, D. D. and Elijah Parsons.

ANDREW KINGSBURY, Esq. was chosen Treasurer, and JOHN PORTER, Esq. Auditor of the Society.

ATTEST,

LEMUEL TYLER, Scribe.

Donation to the Missionary Society of Connecticut.

July 26, 1804. A Friend of Missions Glastenbury, . \$ 10

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[No. 3.

On a true knowledge of the 'Gospel.

THIS subject opens a field of contemplation, as extensive as it is pleasing. All, therefore, that can be attempted in the present essay, is but to draw some outlines of the subject, and sketch a few general hints, upon which the reader may profitably enlarge, in his own meditations.

But, before we proceed to a direct inquiry into the nature and properties of that peculiar knowledge by which the people of God are distinguished and blest, it is expedient to consider, who, or what is the efficient cause of it. This will discover to us a foundation, upon which the superstructure of the Christian's faith may with safety be reared;—a foundation, which, alone, will eventually ensure his pleasing hope of eternal life.

By looking into the scriptures of truth, we are taught, that all the infinite provision God hath made in the gospel, by the atonement of his Son—together with all the instruction of his word, and the external calls, offers and

invitations of his grace, separately considered, will not ensure the salvation of a single soul of our lost race. The offers of the gospel, truly are made to all—but why do not all accept?—Why do any accept and not the rest? Why is it that only some of the many who hear, do know the joyful sound of the gospel? Who is it that makes them to differ? They are, by nature, children of wrath, even as others, and as much opposed to the grace of the gospel, as those who finally reject it. Have they, therefore, any thing, in themselves, whereof to glory? Is it owing to any superior virtue or skill in them? Is it brought about and effected by any wisdom or strength of their own? Let the word of God answer these questions. It is abundantly full and conclusive, and all his people will say, Amen.

Thy people shall be willing in the day of thy power.

I will give them an heart to know me that I am the Lord.

I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.

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Not by might, nor by power, but by my spirit, saith the Lord.— Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven.

No man can come unto me, except the Father who hath sent me draw him.

You hath he quickened, who were dead in trespasses and sins.

By grace are ye saved thro' faith, and that not of yourselves, it is the gift of God.

We are his workmanship, created in Christ Jesus unto good works.

Not for works of righteousness which we have done, but according to his mercy he saveth us, by the washing of regeneration, and the renewing of the Holy Ghost.

But time would fail to recite half the passages of scripture, equally clear and decisive upon the point. This is the uniform language of God's word. It is a foundation stone in the gospel scheme of mercy. It is the finishing display of God's infinite grace to a ruined world. God's peculiar people are redeemed, not only by price, but by power. God doth not only begin, but accomplish the glorious work. He doth not only lay the foundation, but the top stone of our salvation. Christ doth not only save his people from wrath, but he saves them from their sins. He is the author and finisher of their faith. It is owing but to sovereign interposition of divine grace, and the almighty, renewing influences of the spirit of God, that the benefits of Christ's redemption are savingly applied to the

souls of his redeemed; and it is provided for, and promised in the covenant of redemption, that Christ's people shall be drawn to him. "This shall be the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God and they shall be my people."

We will now particularly inquire what is directly implied in a true and saving knowledge of the gospel.

1. It necessarily presupposes spiritual life in the soul. This consists in supreme love to God, an heart conformed to his true character, and the whole gospel plan of salvation. It is a communication from the spirit of God, by which the soul is assimilated to the moral perfections of Deity, and hence is called a participation of the Divine nature. The image of God is stamped on the heart. "If any man be in Christ, he is a new creature—he is renewed in knowledge and true holiness, after the image of God his creator." He hath the same mind in him which was also in Christ. This disposes him, in imitation of the example of Christ, to that line of conduct, which, by its fruits, is a manifestation of the image of Christ. Hence believers are said to receive of his fulness, and grace for grace. His fulness is the source from which we derive the sanctification and perfection of our natures; for he hath the spirit without measure, and it hath pleased the Father that in him should all fulness dwell; and so it is grace for grace, or grace in the copy, corresponding to grace in the

original; such as love to God, benevolence to men—meekness, humility, forgiveness of injuries, patience under sufferings, resignation to the divine will, and zeal above all things for God's glory.

This may lead us to see the propriety of that expression of scripture, Christ formed in you, and Christ in you the hope of glory. His moral character is formed in the heart of every true believer, by the power of the Holy Ghost; as his human nature was conceived, by the same power in the womb of the virgin.

I would observe further, that knowledge, of whatever kind, is the predicate of some kind of life. The animal and the rational life have each their knowledge, which is peculiar to them; and so too has the spiritual life. This knowledge is so necessary to this life, that it is in some places put for life, as in *John xvii. 3.* "And this is life eternal, that they might *know* thee, the only true God, and Jesus Christ whom thou hast sent." To know God, is to love his character, law and government; and to know Jesus Christ, is to acknowledge and embrace him, in his mediatorial character, and experience the power of his resurrection upon our hearts.—This is to know God and Jesus Christ, and this knowledge is declared to be eternal life.

2. A true knowledge of the gospel implies a spiritual taste and discernment. This is evident, as well from the very nature of the thing itself, as from the many declarations of scripture which may be brought in point. The difference of taste forms the first, and most essen-

tial difference of moral character, between the saint and the sinner; and a spiritual discernment is a fruit of this spiritual taste—it is the exercise of it, in the perception of the reality, excellency and moral beauty of divine things. As by the natural sense of tasting, we discern and distinguish natural objects by that quality in them adapted to this taste; so it is in regard to the discernment of spiritual objects by the spiritual taste; and a spiritual taste is as necessary in order to this discernment, as the natural sense of tasting is to the other. And hence we find the word thus used in scripture. As new born babes desire the sincere milk of the word, that ye may grow thereby, if so be, ye have *tasted* that the Lord is gracious. This is a spiritual taste; and the desires it excites, are here compared to the feelings of an infant crying for the breast, and nothing else will pacify it. So the child of God craves the spiritual nourishment of divine truth, and can feed upon nothing else. His taste is so accurate and discerning that he cannot be deceived, or imposed on by any counterfeit resemblances. He desires the pure uncorrupted doctrines and truths of the gospel, and nothing else will satisfy him. Nothing but the sincere milk of the word can please his taste, or administer to his spiritual nourishment and growth. A true knowledge of the gospel, therefore, implies a spiritual discernment, or a realizing, pleasing sense of these truths which the gospel contains. The gracious heart is prepared to receive, and readily embrace every divine truth, as soon as ever the objective knowl-

edge of it is presented. As it comes from God, it suits the heart which is conformed to him and bears his image. All the words of Christ are pleasing and agreeable to the taste of the heart, where he is formed the hope of glory. This is plain and easy to conceive, and is the great thing effected by the change of heart in regeneration. It lays a foundation in the heart to relish divine manifestations—to be pleased with the truth—to see things as they are, that is to see them, and be affected towards them, in the same light, and with the same affections, according to our capacity, as God doth; to see and acknowledge our own characters in the light of God's law, and apprehend the beauty, wisdom and propriety of the gospel, as a glorious dispensation of God's grace—a safe and all-sufficient remedy to the sinner in his guilty, lost and ruined state. This is Godliness. This is to know the gospel.—We must have that light and discernment by which we can realize our guilt and wretchedness, in order to realize the glad tidings of the gospel, and the joyful sound of mercy. A sinner who is in carnal security—blind to his own character and state, and insensible of his guilt and danger, sees no wisdom, nor glory in the gospel—feels no need of the salvation of Christ and knows nothing about it; for he has no spiritual discernment. This is expressly declared in 1 Cor. ii. 14. in which, as in many other parts of scripture, knowledge is used to express scriptural discernment. “But the natural man receiveth not the things of the spirit, for they are foolishness to him, neither

can he *know* them, because they are spiritually discerned—but he that is spiritual judgeth all things.” For want of a spiritual taste, he has no relish for spiritual objects—they are foolishness to him—and for want of a spiritual discernment he cannot know them, any more than he can see sounds, or hear colors. This is further illustrated in the preceding 9th verse.—“But, as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” This, though it may have an ultimate reference to the unutterable glories of the heavenly world, yet, from what immediately follows, it evidently has a primary and special reference to the light and enjoyment Christians have in the present state, from foretastes of glory, and the earnestness of their future inheritance; for the Apostle adds, “God hath *revealed* them unto us by his spirit.” And in the 12th verse, “Now we have received not the spirit of the world, but the spirit of God, that we might know the things that are freely given us of God.”

Nor is it any objection to this construction, that the blessings of Christ are incomprehensible, and therefore, cannot be the objects of our knowledge, when we compare this with another passage in Ephesians iii. 17. and onwards. “That ye being rooted and grounded in love, may be able to *comprehend* with all saints, what is the breadth and length, and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the ful-

ness of God." These are mysterious expressions, and can be understood, only by a spiritual discernment. The Apostle speaks of our comprehending the measure of that which is infinite, of knowing that which passes knowledge, and of our being filled with the fullness of God. But this is parallel with the forecited passage, eye hath not seen, &c. The meaning of which is, that those things in which the Christian's enjoyments consist, are of such a nature, so spiritual and refined, that they are not the objects of our senses—neither are they attainable by our natural understandings, and the exertion of our natural powers. Eye hath not seen them, nor ear heard them, nor the heart of man conceived of them, but God hath revealed them to us by his spirit.

3. A true knowledge of the gospel, implies an established persuasion and certainty of the things known. This is a natural and inseparable consequence of a true spiritual discernment. It tends to establish the Christian in the truth; and the Apostle speaks of this establishment as an essential mark of the Christian character. Col. i. 23. "If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel which ye have heard, and which was preached to every creature which is under heaven." The internal evidence, the Christian hath of his religion, is more weighty, powerful and conclusive, and tends more to establish and confirm his faith, than every argument from without; and all the conviction he could otherwise obtain by the improvement of his

reasoning and intellectual powers. The difference appears to be as great as that between the evidence of hearing and seeing. What I receive from the information of another, respecting any person or place, I may believe and assent to; but if I have myself seen the person, or been to the place, I have greater evidence from my own observation, than I could have by information. I not only believe it, but I know it, with all the certainty with which I can know any natural object. And can I entertain a doubt, while the object is before my eyes? Would it be rational for me to be so unbelieving as to scruple my senses, and seek after some greater evidence? Where shall it be found? And if we can obtain such a knowledge of natural objects, as will exclude every doubt, is it not reasonable to suppose that God hath given us the means of knowing, with at least an equal certainty, spiritual objects, which are of infinitely greater importance to us? It surely is, or there could be no meaning in that spiritual knowledge, of which the scriptures so much speak. It is true, this is the knowledge of faith, but that is as certain as the knowledge of sense—and indeed more so.—Can we have higher evidence than the divine testimony—the truth of God in the declaration of his word? And cannot our internal and spiritual sense of spiritual objects, be as discerning, as keen and accurate as our natural senses are of natural objects? This is the representation the Bible gives us of the matter. "He that believeth hath the witness in himself."—He has that experience of the

power of divine grace upon his own heart, which gives him full conviction. He sees such beauty in God's word, such divine wisdom and glory in the whole, and every part of the gospel plan, that he knows it to be from God. Our Saviour told the Jews, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself." He shall know of the doctrine—he shall not be in doubt, or hesitation about it; at a loss whether to believe or disbelieve it, but he shall know. If the mind be but rightly disposed toward God, he will at once embrace the gospel, and is prepared to be established, grounded and settled in the truth. "I am the good Shepherd, and know my sheep, and am known of mine—they know his voice—a stranger will they not follow, but flee from him, for they know not the voice of strangers.

If these ideas be just, (and I consider them supported by the Bible,) they may teach us what to think of that boasted liberality of sentiment, which, by many, is extolled as the glory of the age. This seems to consist, not so much in a man's believing his own sentiments as every one's else, or his being so unsettled and undetermined in his own religious faith, that he can believe that another, who thinks entirely contrary to him in every point, and perhaps denies the essential, fundamental truths of the gospel, may yet be as right as he, and so embrace him as a good Christian—both journeying to heaven, tho' by different routs. Is this the effect of a

spiritual discernment? Is this true liberality? Is this the exercise of the Christian spirit? Is this a gospel faith? Is this to be fully persuaded in one's mind, and settled and grounded in the truth? With as much propriety and with infinitely less hazard, might the Christian give up the evidence of his natural senses—and if, while in the act of tasting honey, a bystander should say, it is vinegar, and another, it is gall, he should liberally acknowledge, and say, it may be you are right—it may be vinegar, or it may be gall; I am not certain it is honey, and we may all be right. Would not such a man be viewed an idiot? And is the religious liberality I have described less ridiculous? It is vastly more so, and it is simply owing to the want of a spiritual discernment, that it is not viewed in this light.

This knowledge, of which I have treated, will correct the errors and mistakes of mankind respecting the proper objects of happiness, if they will impartially view themselves in the glass which the gospel holds before them, and submit their reason, judgment and choice to the direction of the unerring wisdom of God's word. But alas! how widely different do they appear—how contrary to each other in their nature and tendency when bro't into a comparative view! The men of the world manifest a temper and disposition of heart, wholly dissimilar, and contrary to that which characterizes the children of God, and in the exercise of which their comfort and enjoyment consist. Alas! they are blinded by their prejudices, not only to their own character, but to the only proper ob-

ject of happiness and the way of obtaining it. A deceived heart hath turned them aside, and hence they call evil good, and good evil; put darkness for light, and light for darkness; bitter for sweet, and sweet for bitter; misery for happiness, and happiness for misery. They are strangely and unreasonably disaffected towards the true character of the blessed God, and hence all his ways are displeasing to them; and hence too their prejudices are extended, and carried through to every part of that system of truths and duties which is built upon the character of God as its foundation, and is revealed and unfolded to us in his word. The pride and arrogance of their hearts is so great, that they will not bow to the authority, nor submit to the government of God. "The wicked, thro' the pride of his countenance, will not seek after God; God is not in all his thoughts." Men of the world have such mistaken views of God, of the nature of his service, and the duties he requires of them, as to think that in devoting themselves to him, they must abandon their own happiness, and give up every comfort and enjoyment in life. To such dangerous errors, men are exposed by spiritual blindness, and a carnal taste. But is any such idea involved in the subject to which we have now attended? Is it in any measure conveyed or countenanced in the infallible instruction of God's word? There we read, "Blessed is the people who know the joyful sound." Is then the knowledge of the joyful sound of the gospel destructive of our happiness and comfort! Do the

love and service of God, in the least deprive us of the enjoyment of created good? And is it the same to walk in the light of God's countenance, as to walk in the bitterness of spirit, in sorrow, and melancholy sadness? No. The very reverse of all this is truth. Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come. Godliness with contentment is great gain." Instead of diminishing, it vastly increases our enjoyment. The happiness of a rational being must be a rational happiness, and not the happiness of a brute. The practice of religion is the most rational employment, and therefore affords the only happiness which is suited to the nature, satisfactory to the desires, and corresponding with the dignity of a rational being. In darkness, it gives light—in adversity, comfort—from evil, it derives good—from bitter, extracts sweet—in pain, it affords pleasure, and in the agonies of death, inspires a song of triumph, in the blessed hope of eternal life. "Great peace have they that love thy law, and nothing shall offend them. Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."—Oh, taste and see that the Lord is good. Let us give over every other pursuit of happiness, chuse the comforts religion affords—acquaint ourselves with God, and thereby good shall come unto us. ASAPH.

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Adam a Figure of Christ.

THE word figure, as it is used in the scriptures, and in common authors, frequently

signifies some image, or representation. The holy places, in the temple, were figures of the heavenly places, in Christ Jesus; and the figures of the cherubim, which were carried in the temple, were images or representations of the Angels, which surround the throne of heaven. In this sense, Adam was a figure of Christ. He was in many things an image, or representation of Christ. And hence the Apostle calls him "the figure of him that was to come," and in writing to the Romans and Corinthians, he enlarges on the resemblance between them.

It may be remarked, that figures are usually inferior to the thing, which they are designed to represent. The whole Levitical economy was figurative of Christ and his dispensation; but the priests, sacrifices and temple of that dispensation, were altogether inferior to the Great High Priest, the sacrifice which takes away sin, and the temple of God which is above. So it may be found, in contemplating the subject, that Adam was far inferior to Christ in those things, in which he was a figure of him.

Besides: Figures rarely comport in all respects with the object they are designed to represent. There may be a striking resemblance in some things, and none at all in others. A marble statue, suitably formed, is the figure of a man, but it is the figure only of his shape, it is no representation of him in its color, the materials of which it is composed—no image of his life, motions, or moral character. In all these things it is entirely different: So by attending to a comparison between

Adam and Christ, we may find, that in some things, Adam was a striking figure of him; but in other things he bore no resemblance to him, any more than the golden cherubim over the mercy seat, in the temple, resembled, in all things, the living ones with God in glory.

It may be proper to notice some things, in the first place, in which Adam was unlike to Jesus Christ, and then other things in which he was the figure of him. He was unlike him in his person. Adam was a mere creature—was but of yesterday, frail, dependant and had no power of his own. But Christ is the same yesterday, to-day and forever—is called the mighty God, and has all power in heaven and on earth. Though he became man also, he still retained his divinity. "In him dwelleth all the fulness of the God-head bodily." "The first man, Adam, was of the earth, earthy; the second man was the Lord from heaven." Adam was the Son of God only by creation, Christ by generation was the only begotten of the Father. The difference in person was very great.

Adam was also different from Christ, and wholly opposite to him, in his moral character.—Their characters were directly contrary to each other in those things in which he is to be considered as the figure of Christ. The Apostle is not speaking of him as he was before his apostacy, but in his apostacy, when he calls him the figure of him which was to come. This will appear evident when we come to notice those things, in which he was a figure of Christ. Adam was in the act of rebellion against the express

command of God, eating of the forbidden tree, which was to be a witness for Adam, that he acknowledged God as his sovereign, or a token that he cast off his allegiance. But Christ was infinitely holy, and came to do the will of his Father, who is in heaven. God testified of him that he was his beloved Son, in whom he was well pleased.

As Christ and Adam were different in every thing which respected person and character, so they were also in the effects and consequences which their doings had upon others, as will be particularly noticed in its place. Besides: Adam, in the matter in which he was the figure of Christ, acted without any regard to those whom his deeds affected in their most interesting concerns. But Christ, in what he did, was actuated by a spirit of the most wonderful love and compassion for those whom his conduct affected.—Nothing can be more remarkable than the indifference of the one, and the benevolence of the other, towards those who were concerned. Our Lord and Adam differed from each other in many other respects, which might be mentioned. But sufficient notice has been taken of their difference. Let us hasten to consider,

Secondly, some things in which Adam *was* a figure of Christ. Adam was the Father of an innumerable progeny, which were to descend from him in his moral likeness; in conformity to the universal course of providence, by which all creatures propagate their own likeness, not only in body, but in their natures and disposi-

tions. The whole race of mankind descended from him.—This is revealed to us, and testified by the scriptures. Nor is it unlawful, where we have scripture testimony, to adduce other evidence also, for particular reasons. That mankind are all of the same species is evident from the analogy of nature, among other animals, for the progeny produced by the mixture of animals of different species, will never propagate, which does not hold true of the different colors and complexions to be found among mankind, and so proves by analogy, that they are all of the same species, and so derived from one common head, even Adam.

So Christ also is a Father.—He is called the everlasting Father. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father. His seed is also an innumerable company which no man can number. Isaiah speaks of him as a Father having a seed, saying, When thou shalt make his seed an offering for sin, he shall see *his seed*.—All his disciples* are the sons and daughters of the Lord Almighty, because they are born of incorruptible seed—are created anew in Christ Jesus, and have his spirit. They derive their regeneration, or being quickened from spiritual death, from him, and from the agency of the holy spirit, whom he hath sent into the world. Christ, speaking of the new birth says, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and

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they that hear shall live. The Son quickeneth whom he will.—These are his seed, and they are like him in their moral characters, as the natural seed of Adam are like their Father. Thus Adam is an image of our Lord, inasmuch as both are the common fathers of their respective seed, who derive their moral qualities from them; and so are essentially affected by them. For what is so essential, as the moral qualities of a rational and immortal being? In evidence of this we read, “By one man *sin* entered into the world, and death by sin, and so death passed upon all men, for that *all have sinned.*” Thus sin, or an evil moral character, is the consequence of Adam’s apostacy to his posterity. But Christ came to save his people from their sins; and from his fulness they have all received, and grace for grace, even an abundance of grace, and so became holy.—They shall be like him, for they shall see him as he is.

Further: Adam was a figure of Christ, in that his conduct affected the natural lives of his seed. And what Christ has done affects the natural lives of his seed, not indeed in the same manner; for one renders them mortal, and procures their death; the other raises them from the dead, and renders them immortal. On this subject the Apostle writes to the Corinthians. For since by man came death, by man came also the resurrection from the dead; for as in Adam all die, so in Christ shall all be made alive. Of the body he says, It is sown a natural body, it is raised a spiritual body. The first man is of the earth earthy; the se-

cond man is the Lord from heaven. As is the earthy, such are they also that are earthly, and as is the heavenly, such are they also which are heavenly. This corruptible must put on incorruption, and this mortal must put on immortality. Christ is the first fruits from the grave, and the Apostle argues the certainty of the resurrection of his people, from the resurrection of their head. Indeed Christ will raise the bodies of the wicked also, but not as being their Father, but their judge and executioner. They shall come forth to shame and everlasting contempt—to the second death.—And, therefore, the Apostle, when writing to the Corinthians, on the effect of Christ on the bodies of his people, makes no mention of the resurrection of the wicked.

Moreover: Adam was a figure of Christ, in that the consequences of what they both did, were to their respective seed, of the most interesting nature, as to their standing with God. By one man came sin into the world. And as Adam introduced sin into the world, and all have sinned, so their standing with God is a state of condemnation for their sins.—The wages of sin is death, death hath passed upon all men, for that all have sinned. The judgment was by one to condemnation. By the offence of one judgment came upon all men to condemnation. By one man’s disobedience many were made sinners. We are not, however, to understand by this, that men are condemned for Adam’s sin, or that they will at the day of judgment be called to answer for it, or be punished as

though that were their sin. They will be condemned only for their own sins, yet their sins are the consequence of Adam's apostacy, from whom they have received their natures and moral propensities. All derived from him, are such as the fountain from which they proceed—are sinful, and hence every one deserves death for his own sin.—All are condemned—his whole posterity are ruined.—But as Adam ruined all his seed, so the free gift through grace by Jesus Christ is much more efficacious on his people. Their standing with God is a state of full justification. Not merely *in consequence* of the atonement of Christ, as condemnation came in consequence of the sin of Adam, but *by virtue* of his atonement and righteousness. Adam could not be the means of condemnation, only as his seed was sinful also. But Christ's atonement is the meritorious ground, and the only meritorious ground of the justification of his seed. And therefore it is written, But *not* as the offence, so also is the free gift; for if thro' the offence of one, many be dead, *much more* the grace of God, and the gift by grace, which was by one, Jesus Christ, hath abounded unto many. Here is a vast difference. Adam was but the occasion of the condemnation of his posterity, Christ the meritorious cause of the justification of his children. Adam's seed are condemned only for their own sins, Christ's are justified, not for their own righteousness at all, but only for the sake of their Redeemer. This is one part of the superior efficacy of which the Apostle speaks. This superiority cannot respect the

numbers affected by Adam and Christ, for surely no more can be saved by Christ, than were lost by Adam. The preeminency which the Apostle gives, must therefore respect the efficacy of Christ in justification, and not in the numbers justified. Therefore, as the numbers are not respected, the reasoning of the Apostle does not give us any information how many will be justified; though perhaps more will be eventually saved by Jesus Christ, than will be finally and forever lost in consequence of Adam's sin.

Again: Another thing in which "the offence" by Adam is not as "the free gift" by Jesus Christ, the Apostle notices in the 1st chap. of his epistle to the Rom. and which is this, Christ saves his people, after they were ruined by Adam, and notwithstanding all the opposing influence of the apostacy for their destruction; and besides this, he saves them notwithstanding all the many offences that they have themselves committed. Many of those whom Christ saves are among the number of the chief of sinners. Their guilt is incalculable, and yet Christ's atonement is sufficient for their pardon; whereas the sin of Adam could not bring condemnation upon any that were themselves righteous. In this respect the difference between them is great, and the preeminence is infinitely on the side of Christ. Adam was in this matter as faint a figure of Christ as the brazen serpent on a pole was, as the type of Christ upon the cross. Where sin hath abounded, grace did much more abound. And *not* as by one that sinned so is the gift, for the

judgment was by one to condemnation, but the free gift is of many offences unto justification.

The Apostle also, in this connexion, mentions another thing, in which Christ as the head of his spiritual seed is much greater than Adam, and in which, to prevent any mistake, he limits the effect, and confines it to those only who have received abundant grace and mercy from Christ. For if by one man's offence, death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.—That is, if death reigned by means of one man's offence, much more shall they reign in life by Christ, who have themselves received from him abundance of grace, and are justified by his righteousness. Those who have already received grace from Christ, have by that an assurance of justification thro' his glorious redemption. Their faith is the substance of things hoped for, and the evidence of things not seen—the earnest of their future inheritance in glory, and an assurance, by way of benefits already received, that they shall inherit the promises. This teaches us clearly that the application of the benefits is only to the spiritual seed of Christ, who partake of his spirit.

Again: Another thing in which Christ has the preeminence over the figure, is the glory to which his children shall be exalted. They shall rise to an unspeakably greater height of blessedness and glory, than that from whence they have fallen, thro' the apostacy of Adam. They are interested in an infinite righteousness, the righ-

teousness of Christ. Whereas by the covenant of works, had they continued holy, they could have been interested only in their own righteousness, as the ground of favor and rewards. Their exaltation also will now redound to the glory of Christ alone, whom the Father delighteth to honor, and who is worthy that for his sake, blessings should be bestowed with an unsparing hand, upon those whose exaltation is the glory of their Redeemer. They shall not be restored to Eden, but to heaven itself, where they shall be in union with their Lord, as the members are united to their head. In this respect therefore, Christ is vastly superior to Adam.

We shall notice one thing more, in which Adam was a figure of Christ. As Adam's offence brought condemnation on all men, so the atonement of Christ is abundantly sufficient for all: "God is in Christ reconciling the world to himself."—Salvation is offered to all: "Look unto me all the ends of the earth and be saved."—And all men without exception may if they please receive it: "Whosoever cometh unto me I will in no wise cast out."—Those who, as Christ's seed, will follow Christ's steps, as Adam's seed follow Adam's steps, shall share the blessings. There is no defect or limits in the atonement, which might render it insufficient for the salvation of the whole human race. Those who are lost, are not lost for want of sufficient atonement, but because they will not come unto Christ that they may have life. "This is the condemnation, that light has

come into the world, and men have loved darkness rather than light." And how shall they escape, who neglect this great salvation.

The preceding observations remind us of our vile original; we are of the first man, who was of the earth, earthy, depraved, and ruined. Our sinful natures, as much as our bodies and souls, are derived from our parents, in a long line of succession back to Adam. To this purpose it is written, "Man that is born of a woman is of few days, and full of trouble.—And dost thou open thine eyes upon such an one? Who can bring a clean thing out of an unclean? Not one." "Behold I was shapen in iniquity, and in sin did my mother conceive me." All derived from this original is corrupt; and our depravity is discovered, as soon as we become able to discover our moral natures.

Therefore we stand in the most pressing need of being born again, of incorruptible seed; of being quickened and made alive in Jesus Christ, that we may be translated from the family of the first man, into that of the second—from our corrupt head, to that which is heavenly. Hence Christ calls us to believe on him, with the assurance, that with our faith, we shall have power to become the sons of God. We are not debtors to the flesh, nor to the first man, for that apostacy, by which our natures are vitiated; but we are infinitely indebted to the second man, through whose benevolence we may be the children of God, and enjoy the titles, privileges and inheritance of the

sons and daughters of the Lord Almighty.

One inference which the Apostle draws from the considerations we have noticed, and which claims the attention of all who consider themselves of the family of Christ, is the baseness of committing sin, because we believe ourselves not under the law, but under grace. "Shall we sin because we are not under law, but under grace? God forbid." "Shall we continue in sin, that grace may abound? God forbid." Such discover a different spirit from the family to which they pretend to belong, and have reason to regard the admonition given them in the following words: "Now if any man have not the spirit of Christ, he is none of his."

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Prospect of the state of Religion on the Continent of Europe; taken from "The Religious Monitor or Scots Presbyterian Magazine," published in Edinburgh, March, 1803.

THE present age has exhibited unprecedented and eventful vicissitudes. Their probable influence upon the interests of Europe, the balance of power, or the fate of nations, now engrosses the attention of politicians and speculatists. Serious and reflecting minds, at the same time, cannot fail to observe new aspects of the state of religion in the world, and interesting circumstances, which seem to forebode to it a more extensive reception. It has been generally remarked, that, from the consideration of the awful convulsions which pernicious opinions have fomented abroad, a greater external reverence has

been professed for religion at home. Charity the most fervent, cannot, indeed, be so blind as to imagine that this profession is very extensively sincere. Yet though it may neither, in this point of view, be the subject of great triumph to Christians, nor productive of lasting benefit to individuals, still this certain advantage results from this temper of public opinion, that the doctrines of the gospel are listened to with greater respect, and its followers regarded with less prejudice.

How widely different was the aspect and reception of religion in the world at a very late period! Innumerable pretenders to science, astonishingly dissimilar in spirit and manner to the philosophers of ancient times, and destitute of the features and the love of genuine wisdom, had poisoned, by their seductive lucubrations, the public mind. The encyclopedists, economists, and witty, superficial sophists of France, the grave and argumentative sceptics of Britain, the metaphysical, pompous, or extravagant pretenders of Germany, had obtained a wonderful and pernicious ascendancy over the opinions of their readers; and these readers were found in almost every rank of society in Europe. The unprincipled were delighted with their imaginary triumphs over religion, order and virtue. The giddy and unthinking were intoxicated with their wit. The grave were astonished at their presumption. The studious were perplexed with their sophistry. Even the well disposed and sober minded were somewhat abashed at the boldness of their assaults, at the arrogance of their pretensions,

and the seductive splendour of their promises. The world was to be enlightened. The nations were no longer to be deceived. Man was to be restored to his rights. Their philosophy was to effect miraculous revolutions.— And the golden age was to return to the world.

The fatal experiment was at last tried. The dreams of these pretended sages were for a time realized. And they were permitted, by awful lessons, to teach the nations what human society would be without religion; what man is by his nature, when freed from all restraint; and what is the happiness and the freedom which such philosophy as theirs can confer.

The current of public opinion is now changed, and, in some countries, flows back even with too violent a revulsion. In France, such is the impression of the people's fatal experience, such the cravings of remorse in some, such the impulse of fear in others, such the prevailing horror for the enormities of atheism, and such the defect of salutary instruction, that, tho' real religion is little known, Popery, with all its defects, is again, in many districts, eagerly embraced. It is not merely the illiterate and bigoted who are seen to adopt this, the most irrational and superstitious perversion of Christianity; but many of the learned, many that were once even its most decided opponents, now willingly profess its peculiarities. Of these the amiable and eloquent Laharpe was a singular example; once the favorite disciple, the intimate friend of Voltaire, and consequently a zealous and remorseless infidel; but lately the most

active defender and professed champion of the established religion of his country. The very form of the new ecclesiastical establishment of France, is infinitely more favorable to the revival of Popery, though the priests are far from thinking so, than the restoration of its ancient power and splendor would have been. The late persecutions, the present poverty, the increased parochial duties, the higher exertions, and respectability required in the clergy, expose them less to the temptations of their former pomp and affluence, and tend to render them more venerable in the eyes of the people.

The present ruler of France has sufficiently shewn, that he regards the established religion merely as an engine of state, and that he will model and direct its forms as he thinks most conducive to his views. But if ever the royal family shall be restored, it may be readily conceived, that the aspect of the public religion will be totally dissimilar to what the restoration of the British Charles exhibited, though from precisely similar causes. As during the prevalence of the republic and the usurpation of Cromwell, a strict and severe religion was professed, in direct contrast to this, infidelity and licentiousness, even to affectation, became the characteristic badge of the court. In France, as licentiousness and atheism have been the boast of the republic, it is highly probable that if royalty should be restored, it would be the fashion, even among courtiers, to affect to be religious and devout. From the present government of France, the Protestants, in

that country, have received considerable encouragement. By the Roman Catholics, they have been accused of partaking in the enormities of the revolution; particularly of joining in the persecution of the priests, and bending too obsequiously to the ruling powers. When not only the long exclusion of the Protestants from the common privileges of their country, but the actual and severe persecutions for conscience sake which they had endured, are considered, it was not to be expected, that, under a change of circumstances, at first flattering and plausible, with prospects of protection and new privileges under the new constitution of the state, all of them should have been able to maintain the tempers of moderation and wisdom. Irregularities and errors were certainly committed by some of their unstable and misguided members in Provence and Languedoc; but many more were perpetrated in their name, or laid with aggravations, by designing men, to their account. When under the present government, they received a legal pledge for protection, and restoration of some valued privileges, they expressed their gratitude to the Chief Consul, and submission to the powers that were, in language far stronger than might be thought becoming men professing godliness, which the feelings of repose from the horrors of anarchy, and the hope of peace and security seemed to have dictated. Mr. Marron, their chief pastor at Paris, an able and eloquent preacher, is much esteemed, and sometimes consulted by Bonaparte, who seems disposed to be favorable to the Protes-

tants, either from the conviction of their respectability as citizens, or the desire of being supported by their good opinion.

The present Protestants in France, however, have degenerated sadly from their venerable predecessors of the reformed church in that country, not only in solid learning, but in true religion and pure manners. Once possessed of two celebrated colleges, of many zealous pastors, and of numerous converts and followers, whose lives adorned the doctrines they professed, they can now boast of very few of these honors. Their pastors have been long reduced to seek instruction in divine and human science at Geneva, a fountain once deemed so pure and hallowed; but now also neglected or polluted. Their children they are permitted now to educate in schools of their own appointment and principles; but they complain of a sad scarcity of competent and zealous teachers. New places of worship they are allowed to erect, and are likely to increase; and some among them are sufficiently desirous to supply them with faithful and able pastors.

It is computed that there are about two millions and a half of Protestants now in France.—They reside chiefly in the southern provinces, and in the ancient Aisace, though they are also to be found in considerable numbers in many of the more populous cities.

The most favorable prospect for religion in France, arises from the spirit of toleration, forbearance, and attention to serious inquiries, which, in many places, now prevails; and which, by the blessing of God, may

pave the way for unprejudiced discussion, and for the active labors of enlightened and zealous Christians.

In Germany, the prevalence of sceptical and licentious opinions was lately greater, perhaps, than it had been even in France before the revolution. An active but unsound ferment, which, for some time past, has been operating with violence in the literary spirits of that country; the ambitious desire, not merely of celebrity, but of notoriety, in the needy professors of so many rival universities; the seductive effusions of some popular but pernicious poets; the fatal example and writings of the admired Frederick of Prussia, the Russian Catherine, and Joseph the Second; with the delusions of many petty Princes in the Empire, aspiring to ape their sentiments, or emulously flattering and supporting the bold sophists of the day, from the affectation of being supposed patrons of literature, with the laxity of the clergy even in the Protestant states, and the glaring revolting defects of superstitious establishments in other districts, had all combined to poison the public current of opinion, and to foster widely, licentiousness in principle and in practice. In the late convulsions of Europe, the sophists have been disgraced, by the practical display of their systems in actual experiment; the immoral and seductive poets are neglected, from the discovery of the dangerous tendency of their writings, and the introduction of a better taste; the princes are alarmed, if not converted, and profess now, to despise pretenders to modern phi-

iosophy, and to encourage the restoration of religion. The well known attempts of Joseph the Second, to disperse the gloom of bigotry and ignorance which prevailed in the Austrian states, to suppress useless convents, and to introduce a more liberal toleration in religious opinions, have been productive of some advantage. The present Elector of Bavaria has been still more active in scattering the inhabitants of the convents, and more liberal in promoting the interests of the Protestants, and the temperate discussion of religious principles.

In the states professedly Protestant, a fatal departure from their original principles, and threatening laxity, both of practice and opinions, have been for a considerable period too conspicuous. Yet even this unhappy degeneracy is chiefly confined, in its operation, to the great towns, princely residences, or the more sophisticated universities. In these, the vices which so readily become the concomitants of courts, camps, luxury, pomp, intrigue, or sophistry, have produced their usual fatal effects; and, perhaps, from the peculiar circumstances of Germany, already mentioned, have there broke forth into action with peculiar virulence. Yet, in the retired parts of the country, the villages and smaller towns, much of the primitive simplicity of manners still subsists, much of the happy influence of the principles of the reformation, and considerable zeal, in some parts, for genuine religion. This is peculiarly remarkable in the states of Hesse and the Upper Rhine. Like the Protestants of France, the

inhabitants of these countries are called Reformed, or Calvinists. The Landgrave of Hesse Cassel professes the same distinction of principles, and promotes the interests of religion. Though he was at one time highly unpopular among his subjects, chiefly for hiring out and transporting his troops to America, in the unhappy contest of Britain with her colonies, he is now much respected, and exercises his power for the solid interest of his country, and the advancement of piety and learning. The university of Marburg, under his protection, is professedly a Calvinistic institution, and is distinguished by many respectable names, and some pious teachers. Giessen is Lutheran, where the venerable Koester long employed his zeal to oppose the progress of false religion and infidelity in Germany; but now, from the infirmities of age, he has desisted from his salutary labours. The schools and gymnasia, throughout the territories of Hesse, are, in general, under excellent regulations; and the people eagerly seek to have their children early and thoroughly taught the principles of useful knowledge, and the doctrines and duties of their religion.

In Saxony, the manners of the people are not so pure; the clergy are more relaxed; some of the universities have been conspicuous for obnoxious opinions; the rulers are either too bigoted, like the Elector, who is a Roman Catholic, or too indiscriminating and inattentive to the manners or opinions of their subjects, like the Princes of Gotha and Weimar. Yet still there are many eminent char-

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acters, pious individuals, great learning, and even much real religion in Saxony. The prevailing forms are Lutheran.—The Lutheran mode of worship is very interesting and attractive. Forms of prayer, simple, energetic, and comprehensive, are prescribed in their books of devotion. To these, the officiating pastor adds prayers called *extemporaneous*, adapted to the subject of his discourse, or the circumstances of his audience. The sermons are of considerable length, often devout, animating and eloquent. The hymns employed, are many of them the compositions of Luther himself, and sometimes display wonderful felicity of expression, sublimity of thought, and ardour of devotion.* Their sacred music is singularly beautiful and affecting; though, in their large towns, or courtly churches, their bands, and variety of instruments, appear unsuitable and theatrical. There are some fopperies and seemingly superstitious rites in some of their forms, especially in the communion-service and the festivals of some saints, that too obviously betray their Popish origin. But still the discipline, the tendency, the spirit of Lutheranism claim much well merited praise, and have been productive of unspeakable good to the northern nations of Europe. The usual hymns and prayers, and even

* Besides obligations of infinitely higher value, for which the Germans (and Europe in general) are indebted to Luther the first classical polishing of their language, the rudiments of their poetry, and the foundation of their literature, are to be numbered among the effects of his genius and his labours.

the mode of preaching in the Lutheran churches, in Sweden and Denmark, as well as in some parts of Germany, are addressed powerfully to the heart and affections, and employ strong language, and ardent sentiments, which in England would be called Methodistical. There are, however, more than enough of modish courtly preachers, whose discourses are as cold and unimpressive, and as destitute of the peculiar and animating doctrines of Christianity, as any fashionable audience could wish. Such are the published sermons of Politz, Tischer, Ammon, Zolikofer and Reinhard, though they are admired and extolled by many in Germany. The sermons of Cramer, and of the celebrated historian Mosheim, are of a different character.—The last indeed, if they were not sometimes too long, and encumbered with some adventitious superfluities, might be regarded as models of pulpit-eloquence and faithful preaching. They unite qualities which are seldom or never found either in French or English sermons; ardent piety, with vigorous judgment; solid argument, with powerful eloquence; a deep acquaintance with human life and the heart of man, with a thorough knowledge of the scriptures, and skillful distribution of the doctrines of Christ.

The states which are subject to the Prussian government, display a motley variety of ecclesiastical forms. In Silesia and Poland, the Roman Catholic profession predominates. In Prussia and Brandenburg, the Lutherans are most numerous. There are, however, a very great number of churches and

societies called Calvinistic or Reformed. The King himself professes this creed. It has indeed been the profession of the royal family for several reigns. The great Elector, it was said, when upon a visit to his son-in-law, the Prince of Orange, in Holland, was so struck with the simplicity and purity of the Calvinistic and Presbyterian worship of that country, that he resolved to embrace it himself, and to recommend or promote its adoption in his own territories.

A sad decline, since that period, has fatally appeared in the aspect of religious opinions and manners in the Prussian states. Frederick, so little entitled, in their just sense, to the names which the world lavished upon him with its usual blindness, the Great and Protestant Hero, employed every insidious art, and indeed avouched and avowed a purpose, to undermine or extinguish all religion in his kingdom. Frederick William, his successor, as a judicious professor, has remarked, effected, if possible, more injury to religion than his predecessor. For he sometimes professed to be devout, and published edicts to enforce the interests of religion; but the open irregularities of his life, not only counteracted his professed designs, but brought them, with himself into contempt. The present King is regular and decent in his conduct, comestic and retired in his manner of life, but displaying no energy to promote an essential reformation in the manners of his people, or to restore the dignity and active influence of religion. Though he is, in some respects, unpopular among

his subjects, yet the decency of his private conduct merits praise, and is certainly, in every point of view, far more beneficial than the dazzling but pernicious examples of some of his predecessors. At Potsdam, he regularly attends the institutions of public worship, and joins in the communion service once in the year. Too many of his courtiers and officers retain the unhappy impressions of the former reigns; but there are also some who exhibit better principles, and shew a sincere regard to sound faith and good morals.

Of the Calvinistic and reformed profession of faith, there are many churches at Berlin, and the states around, where the service is performed either in the German or the French languages. The revocation of the Edict of Nantz drove many French Protestant refugees to seek shelter in this country, and to enrich or adorn it with their industrious habits and salutary principles. Among the pastors of these, the names of Abbadie, Lefiant, Beausobre, Formey, Anclion, are well known, and long celebrated. The venerable Herman is at present their senior pastor, entitled the Dean of their College, and presides over a most useful seminary of education under that name. In this college, many students, both of French and German extraction, are taught the principles of useful knowledge, classical literature, mathematics, logic, moral and natural philosophy, biblical criticism and theology. Candidates for the office of the ministry are strictly examined in public, in the Latin and French languages, and sometimes in the German, upon their progress

and attainments, twice in the year. The King shews much attention, and reposes great confidence in Erman, the Dean.

It would be tedious to detail the peculiar state of the other provinces and chief towns of Germany. Through the whole Empire, the influence of the Popish church is greatly enfeebled, the institutions of the Protestant religion more extensively respected, and, in some districts, well disposed and devout men of other denominations, Moravians, Baptists and Independents, exert their labours to promote or revive the influence of religion.

It is a singular circumstance in the strange revolutions of the age, that even in the adjusting of the proposed indemnities in Germany, many Popish jurisdictions and institutions have been overthrown, the number of Protestant states and voters in the Diet of the Empire have been greatly increased; and a probability appears, that at some future period, a Protestant Emperor may rule in Germany.

From the striking alteration in the current of public opinion resulting from the horrors of the French revolution, from the conduct and obvious interests of the present rulers of the Continent, from the peculiar circumstances of the nations around, from the disgrace of sophistry, and the prevalence of religious toleration and dispassionate respectful enquiry into the claims and doctrines of Christianity, more animating prospects, perhaps, may be entertained of a more extensive reception of a sound and primitive religion, than any former period since the Reformation

has afforded. The sovereign Disposer of all events still may ordain good out of evil, confound the projects of his foes by the very issue of their own devices, and cause the subtilty of sophists, the persecution of tyrants, whether democratic or despotic, the frenzy or the impotence, the power, or even the wrath of man, to render him praise.

In Germany, the aspect of religion is undoubtedly more favorable than it was before the convulsions of the French revolution. Before that frightful, but instructive period, the character of the princes, the labours of the sophist, the effusions of the poets, the temper of the universities, the prejudices of the people, were all hostile, not only to sound principles and pure morals, but even to the genuine philosophy, solid learning and good taste. These fatal sources of corruption, though in part checked, are by no means radically removed. One great cause of error in opinion, and laxity in practice, among even the Protestant clergy of Germany, springs from the same origin which engendered most of the heresies of the first ages of Christianity. It was the pride of reason, the affectation or the prejudice of a false philosophy. Right reason, genuine wisdom, happily accord with pure religion; and, in the scriptures themselves, are employed as synonymous terms. The minds of a Socrates, or a Newton, would readily have been impelled to revere the doctrines of the gospel; and, in favorable circumstances, might have been led to display their power.—The minds of modern sophists exhibit very different tempers,

as well as talents. The systems of what is called speculative, or metaphysical philosophy, form, at best, but a series of romances. When these involve no pernicious principles, and lead to no dangerous practice, they may be regarded as innocuous in themselves, or amusing exercises to the human understanding: But unhappily, like other romances, they are prone to engross too much the mind, disturb the imagination, and agitate the passions. When their principles are false, and their tendency pernicious, their effects must prove still more fatally destructive. Such have been the character and effects of many modern speculations of pretended philosophy. In Germany, systems and theories, called philosophical, often of extreme absurdity, inconsistency, or contrariety, have succeeded each other with amazing rapidity.—The spirit of sophistry, the arrogance of dogmatism, or propensities to scepticism have thus been widely fostered. It was the fashion for princes and subjects to affect to be philosophers. The clergy, forgetting the dignity of their offices, the immutable sanctity of religion, and firm features of divine truth, yielded to the same infatuation. To please speculating princes, to accommodate themselves to sophisticated universities, or to indulge the natural pride of the human mind, many of them affected to be philosophical preachers. As the philosophy of the day was so perverted or pernicious, it may easily be conceived how foul was the taint of its impression on the features of their sermons, and the spirit of their character. In the ministrations

of religion, nothing can be so absurd as this affectation of philosophy, even where the system adopted is otherwise inoffensive. Abstract metaphysics, or researches, in their proper place, may amuse inquisitive and studious minds: But metaphysical sermons, affected speculative discussions, are the scorn of the wise, an insult to the hearers, and a mockery of religion. When philosophy attempts to graft its theories upon religion; heresy, absurdity and delusion will appear as the fruits. In Germany, the desire to accommodate religion to the philosophy of the day, at one time, seemed to have effaced from the discourses of the clergy, in many places, every vestige and feature of the gospel of Christ. The sophists themselves laugh at such philosophising divines, the people desert them in hopeless indifference; they are left to brood in their swelling imaginations over the solace of their cold dreams; and religion, like a blasted tree, seems to wither at their touch. In Germany, the tendency of such infatuation is now, in part, perceived even in courts and universities: In the country, and among the people, it never was so widely spread. Even the more formidable alarms which have been excited from the pernicious projects of masonic conspirators, illuminati, and confederated sophists, have only been confined to a narrow circle, though intended to diffuse ruin and convulsions to the widest range. Happily, the projects are unknown, and the poison untasted, through the great mass of the people. Happily, through the good providence of God, we can now hail more fa-

vourable prospects of the state and reception of religion.

The condition and circumstances of the United Provinces, widely differ from those of Germany. Insulated by their limits, their language, their interests, their habits, from the rest of Europe, they admit innovations more tardily, and retain their customs and other principles with more pertinacity or firmness. The Protestant religion in a very simple and salutary form, has long been established in this country. Perhaps, it has as little degenerated from its original constitution, as in any other region of Europe.—There are, indeed, many Roman Catholics in Holland. There is a multitude of Jews in Amsterdam. The Mennonites still are found in considerable numbers, especially at Haerlem. All sects are tolerated: and, from the freedom of the press, books of infidelity and scepticism have, in former times, often been printed in Holland, which could not find publishers in any other country: But these books were soon scattered to other quarters, and received but little encouragement in the Provinces themselves. It is not the delusions of sophistry, the vices of courts, nor the seductions of poetry, that can be supposed to pervert the Dutch. The temptations which unavoidably attend extensive commerce, and an unceasing pursuit of gain, are asserted to have rather marked the unfavourable features of their character. But, however prevalent these may be among the richer classes, they effect little the great body of the people. Among these are still found many happy effects of a pure religion;

much reverence for its doctrines and institutions, and great attention to the right education of their children, and discipline of their families. The clergy display striking examples of Presbyterian simplicity and strictness of manners: They, in general, are learned in the sciences that pertain to their profession, exemplary in their conduct, regular, and even strict in their attention to their duties, and often zealous in their performance.—From the recent innovations of the French in Holland, the clergy have suffered considerably. In Amsterdam, eight Pastors were driven from their churches, because they refused their oaths to the new constitution, and, to the deep regret of the people, who still seek their ministrations, were supplanted by others, who are regarded with indifference or contempt.

The constitution of the church is Presbyterian; the doctrines are Calvinistic, and are generally taught not nominally, merely, but explicitly; the discipline is strict and regularly exercised. Their mode of worship is like that of the Scots church, simple and primitive, and generally fervent, interesting, and well attended. They, however, admit organs into their churches, of which, that at Haerlem, is reckoned the finest in the world. At Rotterdam, they are at present erecting an organ, valued at 20,000*l.* sterling. Freedoms and levities appear in some towns upon the Sabbath, which once were regarded with abhorrence in Scotland: but which, if suffered to increase, will do more harm there than in Holland; because regarded as a departure

from all religion, which is not the sentiment of the Dutch.

The universities of the United Provinces have been long deemed very pure seminaries of education, highly respectable for learning, piety and discipline, and particularly attentive to those sciences which are connected with theology. They have produced many eminent divines and profound scholars. Classical literature, the oriental languages, biblical criticism, systematic theology, have been cultivated in them with peculiar ardour and success. Theology is the only science which can, with just claims, be taught synthetically. A revelation from God, if rightly understood, must be fixed and immutable in its doctrines. The Dutch seem to act upon this principle; and are remarkably steady in their attachment to the creed they profess. Happily for them, that creed is scriptural, simple and sound. Their steadfastness to the religion of their forefathers is wise and safe. In other sciences, which boast no such authority, and are to be studied in a different manner, this unbending disposition might not merit so much praise: as when, in their medical institutions, they will permit no man to be wiser than their countryman Boerhaave, or to contradict his aphorisms.

It is remarkable, that in so small a state, there are no less than five universities, besides inferior colleges, academies, and excellent schools, in every town of note. Of the reformed Calvinistic church, there are 1570 preachers: literature, and the knowledge of religion, are thus very generally diffused. Their

elements, principles, and forms, are rigidly exacted of the young, and respected with seeming reverence by all ages. Some intelligent and devout Christians who reside in the country, affirm that, as the Dutch are singularly cleanly in their mode of life, yet often very indelicate in their actions; so while they are rigidly attentive to the form, they are often sadly estranged from the power of godliness. This, however, is a censure, that unhappily may be applied to every country where the institutions of religion have been generally introduced, and long familiar. But contemptible as mere forms are in themselves, they are yet highly useful in human society, and even in the church of Christ. And where the forms are in themselves good, many substantial advantages may flow from their observance; though, from the infirmities of human nature, they are ever liable to be abused. But God even connects his blessing with the external ordinances and means of grace, which he prescribes. It may be trusted, that they are not so frequently separated in Holland.

The religious institutions of the Protestant cantons of Switzerland, are similar to those of Holland. Their admired simplicity of manners and purity of principle, were represented, as having suffered melancholy abatements, even before the late convulsions which have distracted that unhappy country. Still the impressions of the good seed sown, and advantages formerly possessed, are not effaced, and amidst their mountains are yet found examples of primitive piety, discipline and zeal.

From the most recent ac-

counts, the aspect of religion in Denmark and Sweden, as in Germany, is more favourable, than at some former periods. Though French manners and philosophy had tainted the higher ranks in Sweden and in Denmark, and the luxury and temptations, incident to similar stations, had fostered their concomitant vices; these had never infected to any extent, the great body of the people. The established religion in both kingdoms is Lutheran, with some shades of distinction, chiefly in the power, titles, and distribution of the clergy. Manners, schools, discipline, the poor, are under salutary regulations, and the happy effects and principles of the Reformation, are still zealously retained. In Lapland and Finland there still prevails a melancholy gloom of almost inaccessible heathenism: But, in the other provinces, the Protestant faith, and truths of the Gospel, are attended with conspicuous and invaluable advantages.

Minds that are narrow, bigoted to the forms of their own church, or actuated by zeal, not according to knowledge, are prone to deny all merit or utility to institutions that differ from their own, to condemn such national establishments, or to limit by their own prejudices, the counsels of God, and the features of holiness. Enlightened and benevolent Christians will ever derive satisfaction from viewing the diffusion and effects of pure religion, whatever be its form; and, like Paul, "every way, whether in pretence or in truth, Christ is preached, therein they do rejoice, and will rejoice."

The advantages, and almost indispensable necessity of nation-

al establishments in the countries that profess Christianity, will strikingly appear, from the state and circumstances of the Northern kingdoms of Europe. Independently of all considerations of superior utility, which may arise from a well educated clergy, according to creeds, uniform discipline, civil protection, and regular instruction, what would be the state of religion in countries that are poor and thinly peopled, if no stated teachers were provided by a national, or liberal and extended plan of support?—It has been generally found, that innovators in forms of religion, leaders of sects, and founders of parties, ever direct their chief attention to rich and populous cities, affluent districts, or scenes where they may obtain power and followers, though it should even be where, according to their professed tenets, their labours can least be required. But who, with such tempers, would devote himself to labour as a teacher in the bleak wilds of Sweden and Norway, or even among the mountains and islands of Scotland? Devout and zealous characters might undertake the task, if no knowledge of truth were already diffused in these regions before them, like the Apostolical spirits, who first were enabled to convert these nations to Christianity. But though, from the inherent imperfections of all human institutions, and the degenerating propensities of men, even in things which are divine, establishments are liable to abuse and to decay, and very unfit teachers sometimes usurp the ministerial office under their sanction;—still when, by the

good providence of God, such extensive means of religious instruction and light are introduced, acknowledged, and productive of so much undeniable good, in regions which otherwise would be sunk in darkness and neglect, let Christians again be thankful and rejoice. Let them bless God that the regular institutions of the Protestant churches, even with all their defects, are yet permitted to be the instruments of so much good : and let them pray with renewed ardour, that their zeal may be revived, their worship purified from adventitious defects, and their labours still more extensively successful.

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TO THE READERS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

Christian Brethren,

YOU know we are commanded, "In every thing by prayer and supplication, with thanksgiving, to let our request be made known unto God."—Every thing which is worth doing is worth asking the blessing of God upon it. What he blesseth is blessed indeed, and without his blessing, our greatest and most promising exertions to build up his kingdom will prove of no avail. I think, brethren, we are under great obligation to give thanks to God for the periodical work which now lies before us. What a great blessing to the church is such a religious publication.—Like the trees of Paradise, it bears twelve manner of fruits, and yields its fruit every month. If it be suitable, that there should be thous inds of newspa-

pers printed every week, to relate the good and ill news concerning the states and kingdoms of this world, how suitable that Christ's kingdom should have its *Evangelical Magazines*. Let us adore the mercy of God, in stirring up the spirit of the Editors of the Magazine, to undertake this very important work ; and let us thank HIM for the extensive spread which he has given it, and for all the good which has been done by it.

The design of this Address to the Readers of the Magazine is to stir up their minds, to pray for the continuance of the *divine blessing* on this very important publication. No doubt, many of you have already carried this matter to the prayer-hearing God. I beseech you to abound more and more in this grace. I would suggest a number of particular petitions, which appear to me proper to be made concerning the Magazine, and which can be most suitably and freely poured forth, in our secret retirements and in our ejaculations.

1. We should pray, that God would furnish the Magazine with *suitable and excellent matter*. Such a publication is calculated to do good or hurt, according to the nature of the materials, of which it is composed. If it should be filled with error and misrepresentation of Christian doctrine ; if it should exhibit wrong views of Christian experience and practice, it will do incalculable mischief. We should pray, that this work may be replete with truth, and with such truth as is most needed by the readers, and most calculated to promote their edification. God can stir up here one and

there another, to write such pieces, as shall be most useful.—

We should pray, that God would reflect much light on their minds, while they are preparing spiritual food for such a multitude of guests. While we are praying to God about the materials of the Magazine, we shall naturally be led to ask him, to furnish it with a delightful and edifying variety of doctrinal essays, interesting narratives, biographical sketches, and other soul refreshing compositions. While we pray, that we may be entertained in reading accounts of spreading revivals of religion, remarkable conversions, and the exemplary lives of holy men, we shall naturally be led to two petitions; first, that there may be many such agreeable things to relate; and, in the second place, that they may be sent forward to the Magazine. Another thing, which will strike our minds while praying for rich materials for this precious repository, will be to ask the God of wisdom, to assist and direct the Editors in determining what pieces, among those committed to their inspection, shall be inserted.

2. It is a matter of sufficient importance to pray about, that God would give the Magazine *an extensive circulation*, and dispose many to read it. God can give people a mind to read, and he can give such celebrity to this work, that there shall be great pains taken to obtain it.— Divine Providence can so dispose events, that the circulation of this pamphlet shall become more practicable and easy; and in answer to the disinterested desires of those, who long for the more extensive spread of truth

and righteousness, we may expect he will do it.

3. All will see the importance of praying, that God would *accompany the reading of the Magazine with his holy spirit*, so that it may feed the sheep of Christ's flock, and convert sinners from the error of their way. Paul may plant the best seed, and Apollos water it with the most divine eloquence, still there will be no harvest, unless God give the increase. If the Magazine is furnished with the choicest matter, and if it should circulate from one end of the land to the other, still it will do no good if God do not accompany it with his gracious influence. This is that which makes preaching or reading enlarge the heart, revive the spirits, and set the soul in motion towards God. Those who write for the Magazine should pray much, that if God sees fit that what they write should come before the public, he would attend the reading of it with his grace. Sermons or Magazine compositions, which have been interwoven with much prayer, will be likely to do much more good, than pieces of equal merit, on which the blessing of the Most High has not been implored. God will be sought unto for his blessings: Ezek. xxxvi. 37. Whenever we take up a Magazine (or indeed any other book) we should look up to heaven for a blessing upon the reading. When a new number of this work comes out, we should fervently pray, that it may, thro' the divine blessing, do infinite good. Each reader of the Magazine should pray, not only for his own, but for the edification of every other reader; that each

successive number may promote a great growth in grace and knowledge among many thousands in Israel. And while praying for these things we ought to remember the importance of exertion on our part, in the use of all proper means, that a work so interesting to Zion's peace and comfort, may not fail, for want of *pecuniary support*.—There is great danger of this support's being withheld. It requires a considerable sum to carry on such a periodical work; this sum is expected to be received from several thousand individuals, who are scattered all over the land. It is often difficult for them to send their subscription, when it becomes due and each one thinks, if I am not quite so prompt in making payment, such a little sum will make no great odds. In this way, there is great danger, that payment will not be punctually made. From this as much as any quarter, I apprehend there is danger of the Magazine's, at length, failing. Let us, therefore, as we value the comfort and edification which the people of God now derive from this excellent repository, not fail in our exertions in this respect, that it may be supported.

A READER of the MAGAZINE.



Reflections on the incarnation and sufferings of JESUS CHRIST, the Saviour of sinners.

THE mysterious appearance of the divinity in union with humanity, and the great and wonderful end and design of that appearance, no doubt excite the wonder and astonishment of all the glorious or-

ders of intelligent creatures who inhabit the celestial world. This is a mystery, which, the scriptures inform us, the Angels with a sacred curiosity desire to look into; and shall the wonder and admiration of those immaculate and holy beings be excited by the grand event; an event in which they do not appear to be immediately interested; and shall man, guilty, miserable man, who is deeply and most intimately concerned in it; shall he stand by as an idle spectator, while the amazing scene is passing as it were in review before him? Altho' this is, and will remain, a mystery, incomprehensible by finite minds, and far exceeds the comprehension of human reason, yet, as it is not contradictory to reason, and is clearly revealed in the sacred oracles of eternal truth, it is the duty and the wisdom of all to believe it, and to contemplate it with wonder and gratitude.

The incarnation of the Son of God, considered in itself, may well excite the admiration of all the intellectual world; but when the great end and design thereof are taken into view, how justly may our wonder and astonishment be increased!

When we behold the Son of God as it were laying aside his celestial crown and dignity, divesting himself of the robes of heavenly Majesty; suspending the exercise of his supreme authority as the King of Kings and Lord of Lords; descending from his glorious and eternal throne to take upon him—what? The nature of an Angel? No! though this would have been an act of most astonishing condescension; he stoops still, still lower; he comes down in-

to this dark, miserable and guilty world of ours, to assume the nature of his guilty creature man ! But is this all ? Does his condescension stop here ? No, it does not ; he leaves the celestial mansion, not merely to visit this benighted region ; not merely to witness the guilty, the ruinous, the helpless condition of his rebellious creatures ; but, for the divinely benevolent purpose of offering them deliverance ; and that in a way the most marvellous, condescending and astonishing, even by a voluntary submission to death, a death both painful and ignominious, for those very creatures which himself had made ; more astonishing still ! for those very creatures who had dared to rise in opposition to and in rebellion against him ; that by shedding his own most precious blood he might maintain the honor of the divine law, and the character of Almighty God, as the moral Governor of the world. He came not to abrogate or set aside that law which is holy, just and good ; but, more firmly to establish it ; and that by bearing the penalty of the law, which was justly due to apostate, self-ruined man, he might make an atonement ; and by his perfect obedience to it, bring in a complete and everlasting righteousness, that so a reconciliation might be effected between God and his revolted creatures of the human race ; so that now God can, consistent with strict justice, justify all who truly repent of their sins, and cordially trust in this Almighty and merciful Redeemer and prevailing Intercessor.

Such reflections naturally lead us to contemplate the immacu-

late character of the incomprehensible JEHOVAH.

In the economy of redemption, as exhibited in the gospel, it is very manifest that God is infinitely *holy*, that he is inflexibly *just*, and at the same time *good*, yea, even *merciful* ; in as much as he is offering pardon and forgiveness even to the chief of sinners ; to the vilest transgressors who repent and return unto him ; at the same time he is represented as that infinite Being who is seated on the throne of the Universe, possessed of all power, of all authority, infinitely able to do all his pleasure ; to fulfil all his promises, and to execute all his threatenings ; he is as able to destroy as he is to save.

The character and condition of man, as a fallen and guilty creature, are also held up to view in the gospel scheme of salvation ; he is shewn to be in a forlorn and helpless condition ; under a sentence of just condemnation, and utterly incapable to do the least thing towards delivering himself ; in other words, he can do nothing meritorious, nothing that can in the least entitle him to divine favor, or recommend him to divine mercy. In what a divinely excellent, glorious and amiable light, does the gracious Saviour of men appear ! what unequalled love ! what unparalleled condescension ! what astonishing self-denial are at once exhibited in the birth, the life, the death of this most illustrious and divine personage ! who, though higher than the most exalted earthly potentates, though styled in sacred writ, "*Wonderful, Counsellor, the mighty God, the everlasting Father ;*" yet, he hum-

bled himself unto death, yea even the cruel and ignominious death of the cross; he resigned himself into the hands of his implacable enemies; he suffered them to seize him as a malefactor; to force and drag him away before a corrupt, a heathen tribunal; where, horrible to relate! his sacred body was scourged with whips! Who can—I had almost said—who can believe the tragic story! His sacred, his beloved face was defiled by being spit upon by the filthy mouths of a brutal soldiery, while his cheeks were bruised by the buffetings of their impious hands; a crown of piercing thorns was wrapped about his head; that sacred head, which, on the mount of transfiguration, a little before, shone with celestial splendor. They also clad him in a purple robe, for the purpose of exciting the mockery and revilings of the rabble which surrounded him. Thus was HE treated, who was the messenger of peace and love; who came on the most benevolent design which ever entered into the heart of the most benevolent being; yea! thus was HE treated by those very creatures who were the immediate objects of this divine, superlative benevolence. Let all enquire, let all examine themselves whether they are not acting the same ungrateful part, which the betrayer and the crucifiers of the divine Redeemer acted, though not in the same way? Do we not discover the same temper? Are we not forgetful of him? Are we not unthankful to him? Do we cheerfully and thankfully accept the offers of mercy and salvation which he makes us? So far from this, do we not declare by

our visible conduct, that we will not have this man to rule over us? Nay, more! Do we not daily by our conduct, “Crucify the Son of God afresh and put him to open shame?” Is not the gracious Redeemer wounded and dishonored even by those who profess to be his friends? Is there not something most astonishing in the behaviour of sinful men toward their Redeemer? View his condescension; see his goodness; see him, during the whole of his life which was devoted to his public ministry; going about to do good; all his labours and all his sufferings were for the good and happiness of others, while this divine Redeemer had not where to lay his head—notwithstanding all this, how *was* he treated by the Jews! How *is* he treated by the present generation!!—Be astonished Oh ye heavens at this; and be horribly afraid!

SENEX.

State of Connecticut. }
 July 20th, 1804. }

Religious Intelligence.

The Church of Christ in Chester, the fourth Parish in Saybrook, to the Rev. EDITORS of the Connecticut Evangelical Magazine, sendeth Greeting.

BELOVED,

IT hath given great pleasure to find in your truly Evangelical Magazine, so frequently, accounts from many parts of our highly favored land, of the blessed work of the spirit of a merciful God, in awakening poor sinners—softening hard and rocky hearts—arousing the stupid—

convincing gainsayers and infidels—enlightening the ignorant, and bringing many hopefully into the glorious liberty of the children of God; as well as refreshing those who have long travelled in the way to Zion, with enlivening influences of the divine spirit. This monthly messenger has mostly brought an olive branch to the children of God. It is earnestly desired, and humbly hoped, that this religious Intelligencer may never want for such precious and exhilaratory food—that those who have had the soul-satisfying view of a particular work of God's grace in their vicinities may always be ready to publish the joyful tidings—thereby to give glory to Immanuel—spiritual joy to his followers, and lead unbelieving sinners to enquire.

And as we hope and trust, that this Parish, with many others, has been remarkably and blessedly visited by the great Head of the Church, we think it our duty to give you information, that you may, if it is tho't for the honor of Christ's kingdom, give it publicity, that the sister churches may rejoice with us.

For many years, until about fifteen months past, there has been in this place an awful disregard to the cause of Christ's kingdom, productive of such neglect of Christian duties and sinful practices, infidel and profane language, as may always be expected where God and his divine word are not revered. But, blessed be God, toward the close of the autumn of 1802, the happy news was spread among us that a few young persons were awakened. This gave

great joy; though we at first had no conception of the great good a sin pardoning God designed for us, a sinful people.—Immediately, lectures and conferences were proposed and attended. The meetings on Lord's days and week days continued increasing, until scarcely any person was to be found, but was more or less impressed. The meetings in the week time were made up of every age and class and sectary of professing Christians among us, and party spirit disappeared.

Persons who appeared far from the kingdom of God, and some who might by their own profession be denominated Deists, were among the first subjects of the work.

The impression upon children from nine to fifteen years of age was wonderful. Besides meeting frequently with the mixed assemblies, they for a considerable time met two or three times in a week by themselves, and in a serious and solemn manner prayed, sung God's praises and exhorted one another to attend to the business of religion. And it is supposed that a number of them became truly friends to Christ, and many received such impressions as will be abiding. The doctrines of total depravity, sovereign grace, and the necessity of regeneration by the spirit of God, were preached to us by various ministers of the gospel; and these were the doctrines most acceptable to penitents.

On the 20th of February, 1803, two persons, a mother and her daughter, joined in full communion with this church, being the first who offered themselves after the awakening be-

gan; from which time few Lord's days passed, in which some were not added, until in the course of less than seven months, viz. September 4th, when the number added amounted to forty seven, eighteen males and twenty-nine females, and the number baptized, adults and infants, sixty-one. And we expect that as great or greater numbers of our Baptist neighbours, in proportion to their population in this Parish, joined to Baptist Churches.

A few of those persons who joined this church were in covenant before the present pastor was settled here; but the greater part had never before made any public profession of Christ.

A number were quite advanced in age. One woman aged eighty-five. A number were young heads of families. A number of single youths—the youngest about fourteen years of age.

It may be proper to note here, that the congregational society here consists at most of about sixty-five families—that at the ordination of the present pastor, October 25th, A. D. 1786, the church consisted of twenty-one members, seven males and fourteen females—from the time of his settlement, for sixteen years, viz. to A. D. 1802, only nineteen persons had joined in full communion—by which it appears, that the number added in the course of seven months in 1803, was more than double the number that had been added in sixteen years.*

* We trust it is the prevailing sentiment in this Church and Society, that regeneration is necessary to render a person a true member of Christ's Church.

We hope we may truly say, that this awakening has produced a blessed and happy reformation in this place. It appears to be crowned with the blessings of peace, love, friendship and industry. The Lord's day is honored—the house of our God is frequented; family devotion is set up—many heads of families are saying, "*as for me and my house we will serve the Lord*"—profane language is very much laid aside—much of that leisure time that used to be spent in vain conversation, jesting and calumny, is now improved in that which tends to acquire and communicate instruction.

Our conferences are still kept up, though not so often. Those in general who have made a profession, we hope are determined never to turn back. A number who have made no profession, we hope are, some of them, true friends, and others attentive.

This Church would wish, in a humble manner, to communicate this intelligence to the churches; and would express our gratitude most sincerely to the neighboring Ministers of Christ, and others who came from a distance to help, to instruct and guide us in the day of the Lord's power.

But above all we desire we may with broken hearts, offer humble praise and thanksgiving to the Great Head of the Church, for visiting us a sinful rebellious people, that he has not passed us by as he might justly have done, and left us to perish in our sins, but has been pleased to cause a precious shower of divine grace to fall upon us. And we request the prayers of all the friends of Zion for this little

flock; that the glorious Redeemer, who, we trust, has begun a good work here in a number of hearts, would make additions to our numbers and graces, and carry on his cause gloriously until the day of Christ.

In behalf of the Church,
S. MILLS, Pastor.
January 20, 1804.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

PRESUMING that news of the prosperity of Zion in any part of the Redeemer's kingdom, will be grateful to your feelings, I cannot forego the present favorable opportunity of transmitting to you a concise account of a late and remarkable effusion of the Holy Spirit on the people in this place.

I have been settled in the ministry here between six and seven years, and till within a few months past, have habitually had the feelings that my labours were all in vain, and that my strength was spent for nought. From year to year, religion appeared declining, the church decreasing in numbers and graces, and iniquity abounding. A little more than one year ago the darkness which intercepted my prospects of usefulness, and even continuance here, arose to its height, and appeared scarcely to admit the smallest gleam of hope. It now appeared a reality, that there could be no help but from God.

In this hour of extremity, a small number of the few remaining professors of religion amongst us, agreed to meet once a week for social prayer. For several weeks the number which

attended was very small, some times not more than two or three. But these appeared strong in the faith and fervent in their prayer, the "spirit helping their infirmities with groanings which could not be uttered." The number of attendants soon began to increase, and their meetings became increasingly solemn; so that in September, the number of religious conferences or rather praying meetings, in different parts of the Society, were multiplied to four in a week.—Religious assemblies on the Sabbath now became much more full, attentive and solemn than usual. A day of public fasting and prayer about this time was observed by the church and some others, and attended with a special degree of solemnity. A few instances of serious impression had already appeared amongst us; but nothing very special occurred till some time in November, when on a sudden, the spirit of the Lord appeared to come down upon us, "like a rushing, mighty wind." Almost the whole Society appeared to be shaken at once. Scarce a family could be found in which there were not some earnestly inquiring what they should do to be saved. And scarce a countenance could be discovered, without evident marks of solemnity. Our praying meetings were soon multiplied to seven in a week, and in every neighbourhood were crowded and solemn to an amazing degree. No emotions, however, more violent than shedding of tears, and no appearance of wildness or disorder occurred. Nothing was heard but the still, small voice of the Holy Spirit. Nothing appeared, but a silent, fixed attention and pro-

found solemnity; the most resembling my idea of the day of judgment, of any scene I ever witnessed. My house became crowded from time to time with earnest inquirers after the way of life. Infidelity retired or was overcome by the bright manifestations of divine power and grace. Several who had been hardened in loose principles were truly made to believe and tremble. One, that for a number of years had been securely settled on the delusive scheme of Universalism, was constrained to say, "I know that there is one sinner who deserves *eternal* punishment. No man can ever have that sight of his sins and sense of his guilt, which God has given me and remain a Universalist." It is impossible fully to describe the amazing change of appearances that took place amongst us within a few weeks, and even within a few days. It was truly glorious to stand and see the salvation of God. How evident it is that the Lord is a prayer-hearing God! And how true, that "When Zion travaileth she shall bring forth children!" When Christians are enabled to open their eyes, and their hearts are enlarged in prayer, how soon the Lord cures their sore complaints and fills their souls with good!

This solemnity continued and increased among us till about the middle of February; within which period a great number were hopefully born again. The youth have hopefully shared very largely in the blessings that have fallen upon us. Thirty-five young men and women, the most of whom, but one year ago, were wholly devoted to sinful amusements, now sit with

us around the table of the Lord. How overpowering the sight! Several of these are quite young, and I think none of them more than two and twenty years old. A number more of the same class we hope have been brought to remember their Creator.—Several children, under fourteen years of age, give great evidence that their hearts have been renewed. But this work has not been confined to the youth.—Some of the aged, and a number of the middle aged, have hopefully been brought into the kingdom. The whole number of additions to the Church, since the work of the Lord begun with us, is 84. Some now stand propounded, and a considerable number more, for whom we have hope, it is expected will come forward.

Since about the middle of March, there has appeared some abatement of those peculiarly powerful manifestations of the divine presence in our religious assemblies. But still we believe that the Holy Spirit is not withdrawn from us. Our praying meetings are continued, and are attended by goodly numbers, and with a great degree of fervency and solemnity. And there are numbers amongst us now, that are evidently subjects of the awakening influences of the spirit of God. Since the awakening began, we have observed not less than six days of public fasting and prayer. This I mention not by way of boasting, but as a mean which the Lord has manifestly crowned with great success, in carrying on his work amongst us. They have truly been days of great solemnity. Last week a general meeting was holden in this

place of two days continuance : Within the period, five sermons were preached, many prayers made, and a number of exhortations given. About three thousand were supposed to be present, and the exercises were attended with great solemnity, and evident manifestations of the divine presence. The scene closed with the administration of the Lord's supper, to, as was supposed, about eight hundred communicants. And while these, many if not all, rejoiced and magnified the Lord, many others "beholding the things which were done smote their breasts and returned."

This meeting, we trust, the Lord is causing to operate, as a mean of reviving his work amongst us at this time. And we trust that numbers from adjacent towns, returned with wounded spirits and pricked in their hearts.

The truths which have been most frequently attended to, and most evidently succeeded by the blessing of God, in this revival have been the divine holiness and sovereignty, the grace of the gospel and the sinner's total depravity and dependence. And those who have obtained a hope, that they were the subjects of divine grace, have almost without exception, appeared fully, understandingly and cordially, to assent, to all those humbling doctrines of the Bible.

I shall conclude this narrative with some general information of the state of religion in the western district of this state — In Bennington and Rutland counties, within little more than a year past, the spirit has been wonderfully poured out upon a number of towns, and about a

thousand have been added to the different branches of the congregational Church of Christ.— Bennington, Sandgate, Rupert, Dorset, Tinmouth, Rutland, Branden, Pittsford, Benson and Orwell, have shared the most largely in this shower of divine grace. Not less than fifty have been added to the Church in each of these towns. And in several of them, there have been added to the Church more than a hundred. Most of the other towns, in those counties, have shared in some degree, and as the work appears still progressing, we hope the Lord has reserved a time of speedy and wonderful refreshing for them all. In the county of Addison, several towns have likewise been favored with some droppings from the same cloud. In Bridport, Addison and Weybridge, there have been considerable additions to the Church the winter past. In Chittenden, the most northern county in the district, there are very hopeful appearances. Within the year past there have also been settled in this district seven congregational ministers, and none have died or been dismissed. A number of Churches have also been formed, and there is a prospect of the speedy organization of a considerable number more. In Hebron, a town adjoining this, in the state of New-York, there has been a great awakening the winter past, and the work now appears spreading around them. No minister was ever settled with them, nor church formed, and the gospel but seldom preached. But the Lord has been pleased to pass over to their help, and to work amongst them for his great name's sake. Soon after the

work began, they engaged a candidate, the Rev. James Davis whose labours have apparently been crowned with great success. A church is now organized there, consisting, I think, of more than fifty members, and the Lord is yet adding to them, as it were, daily.

Should not the friends of Zion rejoice and be strong in the Lord. From the east and from the west, from the north and from the south, are heard "songs, even glory to the righteous." The voice of the Bridegroom is heard in our land.— The foolish and the wise are awakening from their long slumbers together. When the enemy came in like a flood, then did the Lord lift up a standard against them. Let saints rejoice in their king. Let Zion arise and shine, for her light is come. The Lord is gathering in his elect from the four corners of the earth. And have we not reason to believe, the great battle of God Almighty will speedily succeed this extensive and wonderful effusion of the Holy Spirit, that of late has appeared in our land and other parts of the world. Woe to the inhabitants of the earth, that shall survive this day of the powerful manifestations of divine grace, and be found amongst the incorrigible number, whom the Lord will destroy with the brightness of his coming!

I am your's, &c.

JOHN B. PRESTON.

Rupert, (Vt.) July 7, 1804.

EDINBURGH MISSIONARY SOCIETY.

THE Edinburgh Missionary Society was instituted in

the year 1796. The first Sermon for its benefit, was preached in St. Andrew's Church, Edinburgh, by the late venerable Dr. Erskine, one of the chief promoters of the institution, when £.145 1 6 sterling were collected. Liberal collections and contributions were made by Christians of various denominations, in different parts of the country; and by the end of the year, the funds of the Society amounted to a sum that warranted the Directors to think of attempting a mission to the Heathen. From the Commencement of the Society, they had invited such persons as were inclined to devote themselves to missionary work, to come forward, and offer their services. Various candidates appeared.— They were examined with the most scrupulous attention; and those who were found qualified were accepted by the Society, and educated for their work, under the direction of a Committee appointed for that purpose.

The first attempt of the Society was on the western coast of Africa, to which they sent two Missionaries about the end of the year 1797. The proceedings of these Missionaries, and of those who were afterwards sent to the South-sea Islands, and to Jamaica, it is unnecessary to detail here, as they have already been presented to the public in the Reports annexed to the Sermons which were preached before the Society, and printed at their desire. Suffice it therefore to say, that the present state of the Society will appear from the Report of the Directors that was read to the General Meeting of the Society,

at their last anniversary ; and as this Report has not appeared in any periodical publication, we presume it will not be unacceptable to our readers.

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REPORT of the DIRECTORS of the EDINBURGH MISSIONARY SOCIETY, to the General Meeting of the Members of that Society, held at Edinburgh, the 30th day of March, 1802.

ALTHOUGH nothing very remarkable has occurred in the transactions of the Society during the preceding year, the Directors think it their duty to embrace the opportunity which this anniversary affords them, of giving to the friends of the institution, a short statement of their proceedings.

They are happy in being able to inform them, that amidst all the sickness and mortality which have prevailed in Kingston, Jamaica, their Missionary there, Mr. Ebenezer Reid, has been mercifully preserved ; and, by the last accounts, was labouring not only with much diligence, but with some appearance of success, among the numerous Heathen in that place. The meetings which he had opened for their instruction were well attended, particularly that on the Sabbath evenings ; and there is reason to hope, that some of these poor neglected people have, through the blessing of God, experienced a saving change. Several white people, also, attend regularly and devoutly on these evenings ; some of whom have acknowledged, that their design in going there at first, was only to ridicule and disturb the exercise.

Besides these meetings, Mr. Reid began in April last, a day-school, for instructing children in reading, writing, and the principles of religion. At first, few attended ; but at the date of his last letter, the number had considerably increased. The Directors have the best reason to be satisfied as to the general propriety of his conduct. It has been repeatedly certified to them from a very respectable quarter, and for the satisfaction of those who are particularly interested in this mission, it may not be improper to quote what a worthy gentleman in Kingston says of him, in a letter to his correspondent in Edinburgh : “ Mr. Reid is a truly pious man, and has much at heart the prosperity of the gospel. I believe he is doing good among the poor people here. His manners are so inoffensive, and speak so much love, that he is esteemed by all who are acquainted with him ; and I have a hope, that he will also do good among some of the people here from Scotland, as many of them attend his meetings.” But although the Directors have good reason to be satisfied with Mr. Reid, yet it must be evident, that in such a place as Kingston, the labors of a single catechist must be very limited. It has therefore been their earnest wish, to send out more laborers to that important station, and, in particular, a minister of the gospel. With this view, they published, in conjunction with the Glasgow Missionary Society, an address to the public, on this subject, in which were given the outlines of a plan that was approved of by both Societies, and such reasons urged as

were most likely to influence the minds of Christians ; but as yet none have come forward to offer their services. The Directors of both Societies have this object much at heart, and will not fail to exert their best endeavors to promote it.

In the course of last month, they had the pleasure of receiving accounts from Mess. James Elder and William Scott, the two Missionaries who sailed for the South-sea Islands in May, 1800, along with some other Missionaries from the London Society. It was mentioned in the report of last year, that during their passage to Rio Janeiro, an uncommon sickness and mortality prevailed among the convicts that were on board the ship. Several of the Missionaries were taken ill ; but all of them, except the Surgeon, recovered. It appears from their late dispatches, that after they left the coast of Brasil, the fever again broke out in the ship. Several of the Missionaries were seized with it ; but all of them mercifully recovered, except one young man from London, of a weakly constitution, who died of it a few days after they landed at Port Jackson, in New South Wales, from which the letters are dated. Mr. Scott had constantly enjoyed good health since he left Britain : But Mr. Elder, whose medical skill enabled him to be very useful among the sick, and on whom the care of them devolved after the death of the surgeon, caught the infection, and was confined for some days to his bed. At the time of his writing, he was quite recovered, and expected in a few days, to sail for the place of their desti-

nation.* During the whole of their voyage, the weather had been remarkably favorable, and they speak much of the goodness of God to them in various respects. In particular, they mention, with lively gratitude, the blessing that has attended their labors, and those of their brethren, both amongst the convicts and the crew ; several of whom, they have good reason to think, have been savingly turned to the Lord.

For a considerable time past, the Directors have had under their consideration, a proposal for sending a mission to the borders of the Caspian Sea.— They have been at great pains to procure the best information on the subject ; and the result of their inquiries is in favor of the design. After much deliberation, many meetings, and fervent prayer for the Divine direction, they have at last resolved to attempt a mission to that quarter ; at the head of which they propose to send the Rev. Henry Brunton, whose return from Africa was noticed in the last annual report, and whose tried abilities and zeal, entitle him to the confidence of the Society. His health is now re-established, and preparations are making for his departure. It is expected that he and his companions will be ready to set out in a few week.†

* Since this Report was read to the Society, the Directors have received letters from Otaheite, where their Missionaries arrived safe on the 10th July, 1801.

† Owing to some circumstances which occasioned the delay of this publication, the Directors have it in their power to mention, that Mr. Brunton and his companions set out

The Directors continue to pay all the attention in their power to those young men who are received by the Society, as candidates for Missionaries.— They are happy in stating, that those who, at present, are under their care, afford such proofs of piety, talents and assiduity, as encourage the most sanguine hopes of their future usefulness.

It is with peculiar satisfaction they have learned, that the translation of the scriptures into the Bengalee language, to which this Society as a body, and many of its members had individually subscribed, is now far advanced: a large edition of the

in the month of April. They sailed from Leith to St. Petersburg, where, agreeably to their instructions, they communicated their design to the Russian government, and obtained not only permission, but encouragement, to prosecute their undertaking. In consequence of letters which they received from M. Novasizoff, a nobleman of high character and great influence in the Russian court, they met kindness where ever they came. They arrived at Moscow on the 6th of June, at Serepta on the 7th of July, and at Astrakhan on the 22d of the same month. On the 10th of August they left that city, and proceeded towards the mountains of Caucasus. Having explored the country in different directions, which they were enabled to do in safety, through the kindness of Gen. Knoring, the Governor-general of these provinces, who ordered a guard to attend them, they at last have fixed on a place where they intend to settle; and where, from various circumstances, the Directors have reason to think they will enjoy very peculiar advantages for propagating the gospel. The Directors are desirous to follow up this remarkable opening of Providence, and propose to send out Mr. Brunton's family, and some additional Missionaries, in the spring, provided they can obtain the means necessary to enable them to do it.

New Testament has been printed; and a copy of it is at present in the hands of the Directors, which any of the members, who chuse it, may have an opportunity of seeing.

The Directors take this opportunity of returning their hearty thanks to the annual subscribers, and other benefactors of the Society. They acknowledge their obligations to the late pious Miss Fall, who assisted the Society while she lived, and bequeathed to them, at her death, a legacy of one hundred pounds sterling. To the late Mrs. Stevenson, Leith-Walk, whose worth was well known, and whose memory will be long and affectionately remembered by many who are now present, the Society are indebted for a legacy of fifty pounds sterling.

Notwithstanding these benefactions, the Directors are sorry to mention, that the funds of the Society still continue to decrease. Although the utmost economy has been studied in the management of its affairs, yet, for some years past, the annual expenditure has very considerably exceeded the receipts. This lays them under the necessity of earnestly soliciting the assistance of all the friends of religion. They have no wish to amass large funds, or to suffer any of the money with which they are entrusted to remain unoccupied; but as Missionary attempts among the Heathen are necessarily attended with great expense, their labours must be limited indeed, if they are not liberally furnished with the means of carrying them on. They are very sensible, that the scarcity and dearth

which prevailed in the country these two years past, have put it out of the power of many pious persons to contribute as they could have wished, towards the salvation of the Heathen; but now that a kind Providence has restored plenty to our land, it is hoped that those who have tasted that the Lord is gracious, and who know, in their own experience, the value of the gospel, will gladly contribute, according to their ability, to help forward the work of the Lord. So shall the blessing of many who were ready to perish come upon them; and "our God shall supply all their need, according to his riches in glory, by Christ Jesus."

And above all, brethren, you are most earnestly solicited to aid us by your fervent and persevering prayers. "Ye that make mention of the Lord, keep not silence; and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." And may the happy time soon arrive, when, from the rising of the sun to the going down of the same, the name of Jesus shall be glorious; "when men shall be blessed in him, and all nations shall call him blessed. Amen. Let the whole earth be filled with his glory."

ANECDOTES.

IT is much to be regretted that the works of the illustrious Calvin are so little read in the present day. Every person who is acquainted with the writings of our most eminent reformers, both in England and

Scotland, such as Hooker, Cranmer, Knox, &c. knows that no man was held in higher estimation by those distinguished characters than John Calvin, and no human compositions were more read and admired by them than his.—Nor was it only by persons of the above description that Calvin's writings were esteemed. The depth and ingenuity of his thoughts, the strength and accuracy of his reasoning, and the purity and elegance of his diction, have led many who had no relish for the gospel to peruse his works.

The celebrated infidel, Lord Bolingbroke, was a remarkable instance of this; and the following anecdote, in proof of it, may be depended on. One day, a Clergyman of his Lordship's acquaintance (Mr. C——h, who died Vicar of Battersea) happened to call for him, when he was reading in Calvin's Institutes.—"You have found me," said his Lordship, "reading John Calvin. He was indeed a man of great parts, profound sense, and vast learning. He handles the doctrines of grace in a very masterly manner." "Doctrines of grace!" replied the Clergyman, "the doctrines of grace have set all mankind together by the ears." "I am surprised to hear you say so," answered Lord Bolingbroke, "you who profess to believe and to preach Christianity. Those doctrines are certainly the doctrines of the Bible; and, if I believed the Bible, I must believe them. And let me seriously tell you, that I think the greatest miracle in the world is, the substance of Christianity, and its continued preservation as a religion, when the preaching of it is committed to

the care of such unchristian gentlemen as you.”

OF THE ILLUSTRIOUS MADAME
DE GENLIS.

MADAME de Genlis, in a late ingenious performance, makes the following just and striking remarks: “Examine impious men closely, and you will invariably find that they have no true knowledge of religion; that they have forsaken it without having studied it; that they oppose it without understanding it; and that they form their judgment of it exclusively on the pitiful sophisms and the superficial and lying productions of its detractors.—You will see that the true cause of their disgust with religion, is the severity of its morals, and the convenient pliancy of modern philosophy.

“Examine thoroughly the lives and conduct of the impious; you may find among them some natural virtues; but if they have strong passions, you will never find them moral men; and in the best of them, you will always discover a baseless system of ethics, full of contradictions, inconsistencies,

and arbitrary principles, incessantly varying, according to time, place and circumstances.”

These admirable remarks deserve to be carefully remembered. They exactly accord with what the serious reflecting mind daily observes in the world.

POETRY.

PRAISE TO THE REDEEMER.

JESUS how bright thy beauties are;
Thy lovely person how divine!
Who with our Lord shall we compare,
What glorious form can equal thine?
With gentle smiles sweet mercy spreads
Her kindest beams in his dear face;
His love our highest thoughts exceeds,
And claims our most exalted praise.
Let men and Angels both unite,
To speak the glories of our king,
With fear, and love, and vast delight
His lofty praise with rapture sing.
But what is men's or Angel's praise,
To our great King's immortal name;
The various glories he displays,
Shall better speak his power and fame.
Yet he approves our humble songs,
And bows his gracious ear to hear;
Almighty Lord, our joyful tongues,
Shall sound thy praise with holy fear.
We'll tell the world thy wondrous
 grace,
How Jesus dwelt in mortal clay;
And died to save our sinful race,
And wipe our vile reproach away.

Donations to the Missionary Society of Connecticut.

August 13th.	A Friend of Missions,	§ 5 58
	An unknown Widow,	5
16th.	A Friend of Missions,	1
25th.	Eliza W. Huntington, Agent for Female Society, Litchfield, for purchase of the Holy Bible,	33 56
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Thoughts on the Doctrine of the Trinity.

THE doctrine of a Trinity of persons in the Godhead, tho' acknowledged by the fathers, and believed by most Protestant divines for ages, is a disputed doctrine, and, in the present day, discarded by some who are set for the defence of the gospel. Many specious objections are raised against it, and much said to stagger the faith and disturb the minds of some who are, yet, honest and sincere friends of Christ, and those truths contained in his gospel. Not only weak minded Christians are wounded by those observations that are raised against this fundamental doctrine of Christianity, but injury is done in another view. Weapons are put into the hands of the enemies of the cross, and the cause of infidelity is strengthened. If professors of religion—if the teachers of Christianity raise objections against the most important doctrines of that gospel they are set to defend, it strengthens the cause of the ad-

versary, and supports the "God of this world." But notwithstanding the artful and spurious objections against the doctrine of the Trinity, if it be a doctrine of revelation, it is to be avowed as such, and cordially received by the friends of Jesus.

The object of the following remarks is not, directly to prove that the existence of one God in three distinct persons is a truth of revelation; but rather to answer some questions that are proposed by way of objection to the doctrine.

The questions proposed to be considered are the following:

I. In what doth personality consist—doth it not involve the idea of perception and volition?

II. If personality involve the idea of perception and volition, how is a person distinguished from a being.

III. Is it not a contradiction to say there are three persons possessed of perception and volition, constituting one being possessed of perception and volition?

I. In what doth personality

consist—doth it not involve the idea of perception and volition ?

It is readily granted that the idea that first presents itself when a *person* is spoken of is that it is a rational intelligence—a being possessed of perception and volition. To such an one only can personal properties and characters be applied. The word *person* cannot, with any propriety, be applied to any but one that has a rational mind—one capable of distinguishing good from evil, and of choosing and refusing. The most important creatures, of the inanimate kind, are not persons, however useful to mankind. Nor can the word, in strictness of propriety, be applied to any of the irrational animals. The Psalmist, it is true, compares the sun to a “Bridegroom coming out of his chamber, and rejoicing as a strong man to run a race.”—But this is, evidently, to be taken in a figurative sense ; and so are all personal properties when applied either to mere animals, or to inanimate things. Nothing short of a rational mind, capable of wishing and exercising choice, can constitute a person. Without entering into any metaphysical disquisitions, it may be said, in the plain language of common sense, that personality consisteth in a rational mind, capable of choosing and refusing, and that in view of moral good and evil ; and, therefore, that perception and volition are, necessarily, involved in it.

II. If personality involve the idea of perception and volition, how is a person distinguished from a being ?

The words *person* and *being* when applied to finite rational existences, such as angels or

men do not admit of any distinction. Every distinct person is viewed as a distinct being.—James, Peter and John are persons, each distinct, as to personality, from the other. Their being is also as distinct as their personality. They are three persons, and three distinct beings. The human mind, indeed, is not capable of abstracting, or making a distinction between person and being, as applied to men. This is readily conceded, although the doctrine of the Trinity is owned as lying at the foundation of the Christian scheme.

III. Is it not a contradiction to say there are three persons possessed of perception and volition, constituting one being possessed of perception and volition ?

In attending to this question it seems necessary to answer two others. One is whether the proposition be contrary to reason ? The other is, whether it be, in fact, a contradiction in terms ?

1. Is the proposition contrary to reason ?

A doctrine or proposition may be contrary to the method of reasoning used by those in opposition to it, and not contrary to reason itself. A doctrine may, also, be above the comprehension of reason, and yet, in no measure, contrary to it. We are to make a distinction between a doctrine contrary to reason, and one above its comprehension. “We may conclude says one writer, a doctrine is contrary to reason when it contradicts some of the first principles which the mind of man cannot but assent to without any proof. Such are the following :

the whole is greater than a part— it is impossible a thing should be and not be at the same time—two are more than one.” If a doctrine contradict such plain, self-evident propositions it is contrary to reason. But this cannot be said of the doctrine of the Trinity. The most we can say of that is, that it is above the comprehension of a finite mind. Should we say that three persons are one person, or that the one divine being is three divine beings, it would do violence to common sense, and contradict the first principles of reason.— But the proposition is that three persons constitute one divine being, which is not contrary to reason, however mysterious and incomprehensible to a finite understanding.

2. Is the proposition a contradiction in terms ?

To say that the one divine being, possessed of perception and volition, is three divine beings, possessed of perception and volition, would be a contradiction in terms. Or should we say that one divine person is three divine persons it would be self contradiction. But tho’ it is conceded that we cannot abstract personality from being, it doth not thence follow that every distinct divine person is a distinct being; nor that as many distinct divine persons as there are, so many distinct divine beings there are. Nor does it follow because we cannot conceive of distinct personality without, at the same time, conceiving of distinct being, when applied to creatures, that therefore they cannot be conceived of separately, or that they cannot be separated in the divine mind, and in the divine being. Nor does

it thence follow that to say there are three divine persons constituting one divine being is a contradiction in terms. To assert, because our ideas of a distinct finite person are that he is a distinct being, and because we are not able to separate personality from being, when applied to creatures, that therefore every distinct divine person is a distinct divine being, would be false reasoning. And so, because we are not able to abstract separate personality from separate being, when applied to creatures, to assert, that therefore the proposition, “there are three divine persons possessed of perception and volition constituting one divine being possessed of perception and volition,” is a contradiction in terms, would be false reasoning; it would be drawing inferences without any premises—it would be to assert, that since we do not fully understand and comprehend a proposition it cannot be true—and this method of reasoning would exclude from human belief many of the truths of revelation: Yea, it would exclude from the minds of many, a belief of some propositions which are capable of demonstration.

If we consider the subject fairly, and in the exercise of Christian candor, the proposition we are examining will not appear either a violation of reason or a contradiction in terms. What tho’ it contain a mystery; yet that, it is conceived, is no objection against it. Many things which we cannot comprehend, or fully understand, we are bound to believe. Who can account for the divine existence, from eternity, underived and

uncaused? Who can, on rational, philosophical principles, see how all things were made of nothing? These are as real mysteries, and as contrary to reason, as the doctrine of the Trinity. Who can account for the resurrection of the body, and the change of those who shall be found alive at judgment? Of the latter, Paul saith, "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."—Is not this a mystery—as really so as the doctrine of the Trinity? Can we any more comprehend the one than the other? Is it to be accounted for on principles of reason and philosophy? And shall we reject this, or any other doctrine, because above reason; and say it cannot be true because we are unable to comprehend it? We cannot "find out the Almighty unto perfection." God is greater than man. He sees thro' and perfectly understands those things which, to the human mind, are enveloped in thick darkness; and by his unlimited power he is able to accomplish all his purposes. God can as easily change, in a moment, a natural to a spiritual body, as he can will to do it—and he knows perfectly well, how all things were made of nothing, and understands his own eternal existence undervived and uncaused, tho' in view of these the human mind is lost and bewildered.—So, by his infinite understanding, God is able to see through the doctrine of the Trinity, and know it is true, though to us it be an incomprehensible mystery.

Shall we deny one doctrine

of the Bible, and pronounce it inconsistent and contradictory, while we admit others equally mysterious and incomprehensible? This will be degrading to our own understanding, as well as reproachful to the infinite God. While we are not to explain or investigate the doctrine of the Trinity, for there is nothing in the nature of creatures by which it can be illustrated, we are to admit it as true on the credit of divine revelation—especially so, since it is neither a violation of reason, nor a contradiction in terms. If we establish it as a maxim, to admit no doctrine but what we can explain, on principles of reason and human philosophy, we may deny the doctrine of the Trinity. And on this principle we shall deny many other leading truths of scripture. On this principle, indeed, we shall discard and deny many things, which we know exist, in the natural world.—Yea, this principle lays the basis of infidelity, and, if pursued, leads a short and easy way to a denial of the whole scheme of Christianity.

It may be suitable before these remarks are closed, to notice some of the dangerous consequences of denying the doctrine of the Trinity; or admitting the force of any objections against it.

1. If we deny the doctrine of the Trinity in unity it is a denial of the divinity of Christ. If there be not three divine persons existing in one God, the divinity of Christ must be given up—it cannot be supported on any other ground. If we allow that distinct personality constitutes distinct being, when applied to God, then of course, Jesus

Christ is a distinct being, and, therefore, not a divine person ; for there can be but one God.— However many and plain the passages of scripture in favor of the divinity of Jesus Christ, yet if the doctrine of the Trinity be not true, these passages have been misapprehended ; *He* is but a mere man, and the faith of the greatest part of the Christian church, for ages past, hath rested on the sand.

2. A denial of this doctrine destroys the atonement of Christ. If Christ be not a divine person then there is no more value or merit, in his obedience and sufferings, than in the obedience and sufferings of any other good man. If Christ be only a creature, then all the advantage we can derive from him is an example of meekness, patience and submission ; all which we have in Job, Stephen and many since their day. The merit or value of the sufferings of Christ, or his obedience unto death, arises not from the quantum or degree of his sufferings, tho' they were great beyond a parallel, but from the dignity of his person. The value of the obedience and sufferings of Christ is in proportion to the dignity of his person, and so lays a sure foundation for hope to sinners. But take away the divinity of Christ and the infinite value of the sacrifice fails, and, of course, our hope from the atonement falls to the ground.

3. If the doctrine of the Trinity in unity be disproved, and these other doctrines fail with it, then all the distinguishing doctrines of the Bible are destroyed. If Christ be not a divine person, and there is nothing in his atonement, then from the

holy scriptures we have no hope of a gracious forgiveness. The doctrine of the atonement runs thro' the whole Bible. It is the sum of all the promises, types and prophecies of the Old Testament. It is the foundation of all the warnings, invitations and promises of Christ and the Apostles. This, in connexion with the real divinity of Christ, which as a golden thread runs through the whole revelation, is a doctrine to which all the truths of the Bible ultimately point, and in which they centre. This employed the counsels of divine wisdom and goodness from eternity. This brought CHRIST JESUS THE LORD from heaven to take a body of flesh, and dwell for a season among men. This is closely connected with the great truth expressed by John in his first epistle, v. 7. For there are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one. It becomes us then to listen with caution to artful deceivers, and guard against the specious objections that are raised against the doctrine of three persons in one God.

ON SUBMISSION TO GOD.

THE holy scriptures abundantly enjoin it on men, to submit themselves to God. He is the Father and Lord of the world, and requires his creatures to forsake every evil and rebellious practice and become the loyal subjects of his government. The duty enjoined is not an inevitable subjection to his invincible power. Every thing, willing or unwilling, must ultimately submit to this ; for God mana-

ges all things according to the counsel of his own will. The finally impenitent themselves must take their portion of wrath and fiery indignation at his hands. Men, who are sensible that they can make no effectual resistance, frequently compose themselves to submit to things, which, had they sufficient power, they would never do. A vanquished enemy submits to the chain of an haughty conqueror, with the appearance of meekness; and dying unbelievers frequently say as much as this, that they are resigned to death if that be the will of God. The captive does not usually so deceive himself, as to suppose he is willing to bear the taunts and shackles of the conqueror. But, alas! the dying enemy of God, and sinners under awakenings, are often able to mistake this submission, which arises from a despair of what they wish, and a resolution to bear their burdens as well as they can, for that submission, which springs from love and confidence in God. It may not then be improper to attend to the subject with care.

Submission sometimes respects the law of God. This is something more than yielding heartless services, and hypocritical pretences to obedience.—It is delighting in the law, and entering into the practice of a cordial conformity to it. Such as thus obey it, see an excellency and fitness in the law itself, and they obey, because they esteem it holy, formed on the great principle of impartial goodness, and a blessing to the universe. Such take pleasure in the duties it enjoins, and earnestly desire that their hearts should be bro't into a perfect conformity to all

their duty, saying then shall I have great delight, when I have respect to all thy commandments. Submission to the divine law, is also derived in part, from an affectionate sense of the obligations which believers feel themselves under to God, as their parent, who hath nourished and brought them up as children, sustaining them from infancy to their present age; so that goodness and mercy have followed them all the days of their lives, notwithstanding the numerous provocations they have committed against him.—His people are sensible, that this lays them under obligations to him, and that it is an aggravation of wickedness, to rebel against God, when he hath nourished and brought us up as children.

A consideration also, that God has created the world, impresses on the minds of his people, a sense of his right to give law to his own creatures. They view themselves as his property, and hence dutifully comply with their obligations to be employed for his pleasure and glory, in any way he shall direct.—Nor are they inattentive to the obligations upon them, derived from the perfection and glory of his nature, which render him infinitely worthy to command the universe. They submit to the law, because they esteem it an infinite blessing to creation that it has such a glorious Being at its head. With such impressions as these, it is no cause of wonder, that all the inhabitants of heaven, and the well disposed on earth, should cordially submit to receive and obey the commands of God.

2. Submission to God also

respects his providence. The providence of God is his agency in preserving and managing created things, carrying into effect all his counsels, and promoting the interests of his kingdom, and the manifestations of his own glory, which is indeed the supreme interest of his creatures. The purposes of God respect all actions and things—he hath fore-ordained whatsoever comes to pass. His providence is executed with almighty power, so that his counsel shall stand, and he will do all his pleasure. Submission to this providence, is a cordial and confidential surrendery of ourselves and all our concerns, into his hands, delighting in his supremacy, and rejoicing that we may find such an one, to whom we may confide all that we value.—It arises from an approbation of, and a full confidence in the wisdom, power and goodness of God, to manage all concerns for his glory, and the general good. God has power to control and manage creation, as the potter does the clay. He has wisdom to connect the whole into a system, so that all its parts may move in harmony with each other, and in subordination to the interest of the whole. And he has goodness of heart to adopt this for his object, and accomplish it by the whole work of providence. This his people believe—and where is the benevolent mind, which would not rejoice to see himself, and all things, in such hands? Where is the believer, who will not be consoled under afflictions, by the consideration, that infinite wisdom and goodness deal them out? It is owing only to moral depravity, that there is any

want of submission to divine providence among men.

3. Submission to God also includes submission to his grace. This is, if possible, beyond all other acts of submission, the most contrary to the pride and haughtiness of the corrupt heart. The grace of God is the gospel salvation, consisting in the pardon and acceptance of the sinner thro' Christ, and communications of holiness, for his sake only, made by the Holy Spirit. The pardon of sin, thro' Christ, is on the ground, that we are so vile and guilty, that God cannot remit, in the least, the penalties of his law, only from respect to Christ, and that we are worthy of eternal vengeance and universal abhorrence, and must be beholden to Christ for the least favor. This is too humiliating for the pride of the unsanctified; and it is still more so, because it represents us so vile and depraved in our inclinations, that our return to God is a desperate matter, unless effected by the sovereign power of the Holy Ghost. When any one submits to the grace of God, he freely consents to be considered and treated and pardoned, as a criminal, deserving endless wrath, and to be so considered forever; and to be fixed as a pillar in the house of God—a living monument, to perpetuate the memory of such grace, to the glory of Christ: he cordially submits to this way of salvation, and prefers it before all others which his imagination can invent. In submitting to the grace of God, he also subscribes to this truth, that he is too corrupt, even to exercise any right affection towards God or man, only, as it is wrought in him, by the spirit of

God. He cheerfully places all his dependence there, for holiness and sanctification, and rejoices in this dependence, and is willing to have it forever known, thro' heaven and earth, that he is by nature so utterly corrupt, that he is indebted to special, distinguishing grace, for every thing in his heart and conduct, by which he differs from such as are condemned to everlasting misery. Submission to grace necessarily implies deep humility, and is a very different thing from merely wishing to go unpunished. It implies a holy admiration of the gospel, not only because it saves sinners, but because it so effectually provides for their sanctification, and to have free grace so apparent in their salvation; to have Christ so exalted, and the sinner so abased, and the impression of this so effectually kept up forever in the view of the whole intelligent system, to the glory of divine grace. That heart is humble and benevolent, and delights more in the glory of God, than in his own praise, which can be pleased with the grace of God. Such men can take pleasure in being set up as spectacles of mercy, that it may be forever said by creatures, "See in the salvation of that hell-deserving sinner, the riches of God's free, sovereign grace—see how God has renewed him, pardoned him, sanctified him, kept him and glorified him, from a pure regard to His own glory, and the redemption of Christ."

How evident it must be, that no submission, either to the law, providence or grace of God, can subsist in an unrenewed soul. Nor can these affections be perfect, until the heart is

wholly conformed to God. Selfishness; pride and conformity to the fashion of this world, are wholly inconsistent with submission to God. The heart must be created anew, and then the soul can repose itself with comfort on the Lord.

There are many considerations, which are weighty motives, to impress on us the duty of submission to God.

1. It is altogether impossible to make any effectual opposition to his will. We can never be successful in opposing his administrations. God is an all-sufficient ruler, and his creatures are too feeble to give him any disturbance; should any one rise against his law, and refuse submission to his authority, which alas! multitudes continue to do all their days, can they compel him to repeal his law, or can they avoid its penalty? Can we fly from his wrath, or are we stronger than he? By no means; the law will have its effect, either in our obedience or destruction. It is also as impossible to defeat the designs of providence. We are in his hands, and all our concerns, and the events which respect us, are at his disposal. He has long since fixed his designs concerning us, and we cannot cause him to change his counsels. If he intends us sickness, poverty or any calamity, no resistance, or want of submission on our part, can defeat his purposes. Nor will any resistance of his grace be successful. We never can persuade, or compel him, to make the terms of his gospel more agreeable to our pride and corruptions. We may indeed in one sense resist his grace forever; we may reject it; but the

resistance will be fatal. Since, therefore, we can make no successful resistance against our Maker, and since all opposition will increase our guilt and ruin, it is madness to resist.

2. But submission to God in all things, will be for our everlasting welfare. By this spirit, we at once become at peace with all his administrations. All things will then be in conformity to our most earnest desires, or in other words, our most earnest desires will coincide with all the purposes and administrations of God. "He shall give thee the desires of thine heart." We shall be at peace with him, and have confidence in him, in all things, and at all times. How comfortable is such confidence in one, on whom we must depend forever!

3. Submission to God is a duty which we owe him. His laws, providence and grace, are excellent in themselves, and important benefits to his creatures; there is nothing in them but what is lovely and desirable; without them, creation would inevitably go to ruin. To which of his laws ought we not to submit? Ought we, his creatures, to wish to be exempted from his authority? Is not creation infinitely indebted to him for his providence? And should not this world sing the praises of his wonderful grace. It is our unquestionable duty to submit, and we have cause to rejoice, that his yoke is easy, and his burden light.

4. Another motive to submission, is the assurance, that God resisteth the proud, but giveth grace to the humble. He will give them free access to him, and from his fulness they shall

receive and grace for grace.— He will take the entire charge of them upon himself. How impious it must be to cavil at the holy and benevolent dispensations of God. It proves want of conformity to his will and admonishes men of the fatal end which awaits them. Let those, who resist the grace of God, consider, that they are opposing the only hope of the world, opposing him, who gave his life a ransom for men—closing the door of mercy, and sealing themselves over to the award of law and justice. Let such reflect, how important it is, that they agree with their adversary quickly, while they are in the way with him, lest at any time their adversary deliver them to the judge, the judge to the officer, and they be cast into that prison, from whence they shall never escape, till they have paid the last mite.

On the Sonship of JESUS CHRIST, extracted from "The Religious Monitor or Scots Presbyterian Magazine," published in Edinburgh, June, 1803.

IT is doubtless of some importance to ascertain what is the true scriptural meaning of the titles, *Son of God, only begotten Son, God's own Son, and the Son*, which are in scripture so frequently given to Jesus of Nazareth. It is naturally to be expected, that such as are opposed to the doctrine of the supreme deity of our glorious Redeemer, should be disposed to explain not only these, but all other titles which are given him, in such a sense as to exclude proper divinity. These

names, however, are supposed by some who are friends to the real divinity of the Saviour, to be expressive rather of his humanity, or of his mediatorial office, than of his divine nature, as proceeding from the Father, by an eternal, ineffable generation; and to be pretty much of the same import with the names Son of Man, Righteous Servant, Branch of Righteousness, &c.

In support of this idea of the Sonship of Christ, it is alledged, that the name and relation of Son, according to the idiom of all languages with which we are acquainted, necessarily implies derivation, and a certain degree of inferiority. That the title Son, or Sons of God, is one which is, in scripture, given both to angels and men. That Christ frequently speaks of himself as being, in the relation and capacity of a Son, inferior to the Father, and acting by a derived, delegated power, saying, "I can do nothing of myself:" "My Father is greater than I." That the term Son, implies either the derivation of one being from another, as men are called sons, or children of men; or the likeness of one being or thing to another, as angels and holy men are called sons or children of God; young men that were instructed and prepared for the gift of prophecy, are called sons, or children of the prophets. Wicked men are called children of Belial, or wickedness, and proud men are called the children of Pride.—This being, therefore, a title improper to be applied to supreme Deity, and necessarily implying derivation and inferiority, it is urged, that either the term Son of God must be re-

stricted to the human nature, or to the office of the Messiah, and must imply pretty much the same with the Son of Man, Righteous Servant, &c. or the real divinity of Christ must be given up.

But although it be readily admitted, that the name and title Son of God, is many times given to Christ where the inferior nature is included, and, perhaps, sometimes where his humanity is principally intended; for this plain reason, that many things are, in scripture, asserted concerning his person, which are true only of one of his natures, as, "That the Lord of glory was crucified," and, "That the church was redeemed by the blood of God"—it nevertheless appears evident from revelation, that Christ's Sonship existed, previous to either his assumption of human nature, or his appointment to the office of Messiah. To admit the contrary supposition appears, in no small degree, to weaken the evidences of the supreme deity of Christ. As this is a subject of pure revelation, we must expect to derive all our information from the law and the testimony. The following considerations are submitted to the reader.

It is allowed by nearly all judicious interpreters of Scripture, to be most natural to admit the literal sense of a term or phrase, as the true sense, unless where various circumstances concur to show it to be used figuratively. But the term Son, in the most strict, literal, and generally received sense, in all languages, supposes a father a being of the same common nature with him. Though it be admitted that the term is many

times used in a lower sense, as in the case of angels and men, who are called sons or children of God; yet, it is much questioned whether those strongly definite terms *The Son*, by way of eminence, *God's own Son*, and *Only begotten Son*, are ever used to express a lower idea of Sonship than what is implied in a sameness of nature with the Father. Certain it is, neither angels nor men are the sons of God, according to the sense of these terms. "For unto which of the angels, said he, at any time, thou art my Son, this day have I begotten thee." Heb. i. 5. Supposing one person was called the Son, the only Son, the only begotten Son of another, if we should understand the terms in any other sense than as expressing a sameness of nature, and a descent by natural generation, it would introduce such a confusion of ideas and terms, as would go far towards reducing all language to the utmost uncertainty. What more, therefore, could the inspired penman say, to assert Christ to be a Son of the same nature with the Father, and proceeding from him by an eternal, though inexplicable generation, than to call him God's own Son, only begotten Son, &c.? Supposing the doctrine of Christ's eternal Sonship to be true, I see not how the truth of it could be conveyed in sufficiently strong terms, or how we could have a revelation sufficiently clear, to fix our faith in the belief of it, if such a revelation is not given in the terms made use of by the sacred penman; for what more could be said to prove him to be a Son by nature, than to say he

was God's own Son, only begotten Son, &c.?

With respect to the objection, that Sonship implies derivation and inferiority, it appears to originate from our connecting those ideas with the supreme Being, which belong to creatures. But, because among men a father necessarily begets a son younger than himself, it will not follow that the title son, as applied to Christ, implies inferiority. All the inferiority of a son to father, among men, arises from this circumstance of human generation, and the nature of created beings. Separate from this, the son being of the same nature is the father's equal. Perhaps, a more just idea of the manner in which the Son of God is begotten of the Father, cannot be formed by mortal man, than what is derived from Psalm ii. 7. "Thou art my Son, this day have I begotten thee." The divine existence is not in succession, admitting past, present and future; but is one eternal day, or now. So the Son's being begotten of the Father, is the immanent act of one eternal day.—Therefore, this text is equally true of a whole eternity, as of any given point of time. Consequently, the term begotten, as applied to Christ, implies no inferiority, either of dignity, or in point of succession of existence.

Other circumstances, besides the obvious sense of the term, also concur to show us that this title is originally divine, or expressive of the supreme deity of Christ particularly. As Son, and in the relation of a Son to the Father, he is declared to be an object of worship, both by men and angels; and, in many

places, the reason why he was worshipped was, that he was the Son of God. John v. 23. "That all men should honor the Son, even as they honor the Father." Heb. i. 6. "When he bringeth his first begotten into the world, he saith, And let all the angels of God worship him." Ps. xiv. 11. "He is thy Lord worship thou him." Agreeably hereto, we find various instances, in which divine worship was given to him while on earth, as soon as he was known to be the Son of God. As—By the wise men of the east. Matt. ii. 2.—By the cleansed leper. Matt. viii. 2.—By the ruler of the synagogue, when he intreated him in behalf of his daughter. Matt. ix. 18.—By the people who had been with him in the ship, and had seen his power in calming the tempest. Matt. xiv. 3.—By the woman of Canaan.—Matt. xv. 25.—By the man who had been possessed of the legion. Mark v. 6.—By the blind man who had been restored to sight. John ix. 38.—By the woman who first repaired to the sepulchre after his resurrection. Matt. xxviii. 9.—And by his disciples when they first saw him after he was risen from the dead. Luke xxiv. 52.—The ground upon which divine worship was, in these instances, given him, was, that the parties knew and believed him to be the Son of God. But we cannot admit the supposition, that, in so many instances, divine worship would be given to, and received by him, upon a ground which implied no proper divinity. God is ever jealous of his glory, particularly of the glory of being the sole and exclusive object of all divine and religious

worship. He hath said, I am the Lord, this is my name, and my glory will I not give to another. When John, in the isle of Patmos, would have worshipped the angel, who was God's minister in imparting to him the revelation, doubtless supposing him to be the Lord Jesus Christ, and no created angel, he was immediately forbidden: "See thou do it not, I am thy fellow-servant, and of thy brethren that have the testimony of Jesus. Worship God." Rev. ix. 10. and xxii. 9. But if worship was to be given him, upon a ground which did not imply Deity, would it not be to countenance idolatrous worship? Admitting him to be truly God, yet if the worshipper had no knowledge or belief of his divinity, nor any knowledge of his person and office, but through the medium of a title which implied no proper divinity, and was only appropriate to the inferior nature, or at best, represented him as a super-angelic created being, it would be no more than creature worship. And if worship was commanded to him on such a ground, as it is expressly, Heb. i. 6. would it not contradict the command, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

Farther, as Son, and in the relation of a Son to the Father, divine works are ascribed to him. But neither the mere human nature of Christ, nor any created being, however exalted, ever did such works as are properly the works of God. Among such works note the creation of the world, John i. 3. All things were made by him, and without him was there not any thing

made that was made. By comparing this with verse 14, it appears that the *Logos*, or *Word*, and *only begotten Son*, are titles of the same import, unless we are rather to view the latter as exhibiting the stronger evidence of real underived deity, i. e. viewing him as the maker of all things, we behold a glory as of the only begotten of the Father. Creation is also ascribed to him as the Son, Col. i. 16. and Heb. i. 3. Not creation only, but all other divine works are ascribed to him as a Son, and in the relation of a Son to the Father, John v. 17—19. He raiseth the dead, ver. 21, and judgeth the world, ver. 22. The term Son of God, therefore, I think, plainly suggests the idea of a divine person and worker. Applied to the Messiah, it does not point us so directly to the office, as to the real underived deity of the officer.

The same idea of Christ's Sonship appears, also, to be plainly expressed in such Scriptures as the following, which ascribe divinity to him in the fullest sense as Son, and in the relation of a Son to the Father: Heb. i. 8. quoted from Psal. xlv. 6. "And unto the Son he saith, Thy throne, O God, is forever and ever; and the sceptre of righteousness is the sceptre of thy kingdom." To the same purpose, ver. 10. quoted from Psalm cii. 25, 26. "And thou, Lord, in the beginning, hast laid the foundations of the earth, and the heavens are the work of thine hands." These words are evidently spoken of the Jehovah of Israel, but here applied by the Father to the Son.—As the Son of the Father, he is

addressed as the joint giver of grace, mercy and peace, 2 John 3. "Grace be with you, and mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love." And the Apostle's elaborate proof that Jesus is the Son of God, consequently an object of faith, issues in an assertion that he is the true God, and eternal life, i. e. The Son of God, in whom we have life, upon whom we are to believe for eternal life, and who giveth spiritual understanding, is the true God and eternal life. 1 John v. 11, 12, 13, 20. Unbelieving Thomas, reclaimed from his incredulity, exclaims, My Lord and my God! John xx. 28.—This exclamation related to the same person whom he had seen, and with whom he had frequently conversed in the days of his flesh. Our Lord, so far from correcting his error, if it was one, pronounceth him blessed as a believer; and the inspired penman adds, "These are written, that ye might believe that Jesus is the Christ, the Son of God," i. e. Thomas's confession of Christ as his Lord and his God, was written among other things, that we might believe him to be the Son of God. To the same purpose see John xiv. 9, 10, 11. "He that hath seen me hath seen the Father: I am in the Father, and the Father in me." But unless, as the Son of the Father, he is truly God, instead of seeing the Father in him, we see no more than the Father's servant.

The eternity of Christ's generation and Sonship seems, also, to be fairly implied in many Scriptures of the Old Testament, particularly in such as follow: Proverbs viii. 22, 23.

"The Lord possessed me in the beginning of his ways; before his works of old. I was set up from everlasting, from the beginning, before ever the earth was." According to the well known idiom of the Hebrew language, the words rendered possessed, and brought forth, plainly imply generation. That this generation is eternal, is farther manifest from Isa. liii. 8. "Who shall declare his generation." And Mic. v. 2. "Whose goings forth have been from of old, from everlasting." Pointing not barely to simple existence, but to the date of his Sonship. It seems, therefore, plain, that the name and title Son of God, Only begotten Son, &c. are terms used, not so much to point to the Messiah's office, as to express the divine dignity of him who was invested with it, and who humbled himself, that he might become the author of eternal salvation to all them that obey him. He was not called the Son of God because he was the Messiah; but because he was the Son of God, he was every way qualified to bear the weight of that office.

Christ's Sonship is also distinguished from his office, and declared to be prior to it, in such passages as these: Speaking of his Father, Christ says, John v. 29. "I know him, for I am from him, and he hath sent me." Being from the Father by an eternal generation, is distinguished from his being sent, which relates to his office. Several places might also be mentioned, in which, if we understand the term Son of God, either of Christ's inferior nature, or of his office, or as expressing any thing lower than

the divine, original dignity of his nature, the passage would be a tautology. That the word Messiah in the Hebrew, is of the same import with Christ in the Greek, is clear from John i. 41. "We have found the Messiah, which is, being interpreted, the Christ." But if we consider the term Son of God, as expressing only the Messiah's office, without any reference to the original dignity of his nature, will it not follow that when Paul preached Christ in the synagogue, that he is the Son of God, it only meant that he preached that Christ was Christ, or the Messiah was the Messiah? And Peter's important confession, "Thou art Christ, the Son of the living God," will be no more than telling, that Christ was Christ.—And the disciples' profession of faith, "We believe and are sure, that thou art Christ, the Son of the living God," will be only saying, thou art Christ the Christ. Such unmeaning tautologies must not be charged upon inspiration. But if we understand the term Son of the living God, as pointing out the divine, original dignity of the person or character, who is, by divine constitution, appointed to the office of the Messiah, or Christ, the anointed, according to the literal and natural signification of the term, in all languages, then the phrases are not only vastly important, but very plain and intelligible.

In this sense, it is abundantly evident, the Jews understood the term, John v. 18. "Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with

God." John x. 30. "I and my Father are one." Verse 33. "For a good work we stoned thee not, but for blasphemy, and because that thou, being a man, makest thyself God."—Had the Jews understood no more by this term, than merely his professing himself to be the Messiah, in a language which laid no claim to proper divinity, they could have had no ground for a charge of blasphemy, even if they had disbelieved his pretensions. Or, if their charge had been founded on a misapprehension of the sense of the term, here was a fair opportunity to rectify the mistake, by explaining the title, which he claimed in its true sense. Or, though it be granted that our Lord did not, at all times, explain things to the Jews, in such a manner as to correct their obvious mistakes, yet, is it not probable that he would have done in this, as he frequently did in similar cases, i. e. explain the matter to his own disciples, who were, probably, in the same mistake, if it was one. But so far from retracting what he had advanced, or from insinuating that the Jews did not understand him right, he goes on, farther, to vindicate the justice of his claim to be the Son of God, from his doing such works as afforded infallible proof of his real divinity; though the Jews were, hereby, more and more exasperated. And although in John x. 30, he reminds the Jews, that they sometimes used the term in a lower sense, and from thence, urges the inconsistency of their charge of blasphemy, seeing they had been accustomed to use the term God, and Son of God in a lower sense; yet when he comes

to reason from the less to the greater, and assert the justice of his own claim to that title, he does it in language, asserting his right to divinity, in the highest sense. Observe, he founds his claim to be the Son of God upon three things.—1. Upon his sanctification and mission into the world. Verse 36. i. e. Upon the sanctification of his human nature, which was fitted for office by a union with the divine.—2. Upon his doing the works of the Father. Ver. 37. 3. Upon his being in the Father, and the Father in him. Ver. 38. A claim to a participation of Deity in the highest sense. So far was this from correcting any mistake which the Jews might be in about the meaning of the title Son of God, that he admits, in the fullest manner, that sense in which they understood him.

It is farther worthy of notice, that Christ's Sonship is always supposed, even where it has no respect to his office. He is never said to be made a Son.—He is said to be made a priest. Heb. v. 4, 5, 10. He is said to be made Lord and Christ. Acts ii. 36. He is also said to be raised up as a Prophet, to be set as a King upon the holy hill of Zion, and to be raised up as a Prince and a Saviour; but he is never said to be made a Son.—His Sonship is always supposed, which, I think, shows it to be a divine title, expressing the essential dignity of his nature, irrespective of his office.

No time could be more proper to exhibit Christ by a divine title, than when he is held up to view as being entitled to equal honor and obedience with the Father and Holy Spirit, as is

the case when baptism is administered in his name. But here this is the title used. Matt. xxviii. 19. "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Farther, to suppose Christ to be called the Son of God, on account of his being designated to the office of the Messiah, is, it appears to me, to fix a meaning to the title, not warranted either by the natural sense of the term, or the use of it in Scripture.— It will, I believe, be a difficult task to mention a single instance, in which the title, Son of God, is used to point out an extraordinary office. Angels are called Sons of God, because they derive their beings from him by immediate creation, and because, as holy beings, they bear his image; but they are never so called because they are appointed to important offices or missions. Adam was called the Son of God, on account of his immediate creation; and believers are called Sons of God, because they are spiritually begotten of him, and because they are adopted into his family, and are made partakers of the heavenly inheritance, by virtue of their union with God's eternal Son; but ministers or other office-bearers in the church, have never that title given them on account of their constitution in office. But a sense, perhaps, a little different, is preferred by a late learned and pious author, whose praise is in the churches.* After naming several senses in which Christ may be called the Son of God, he mentions this with approbation.— "The title Son of God, is used in order to point out that glori-

ous person, who had, in general, some sublime relation to God, and who was also to sustain the character and office of the Messiah, the Saviour of the world." After rejecting the several other senses, he prefers this as being the true meaning of the term, as it is generally used in the New Testament; for this reason, that the doctrine of an eternal Sonship, implying a sameness of nature in the divine essence, as subsisting in Father and Son, was too deep and mysterious a doctrine, to be proposed to young disciples. But what this sublime relation to God is, which is something different from either creation, adoption, angelic likeness, or a sameness of nature, we are left to guess. The above-mentioned worthy author has not told us, and Scripture, I apprehend, gives us no light. It is a sublime, unknown, undefined something, none knows what. How this will help the matter, so as to render that article of faith less mysterious, and better adapted to the capacities of young disciples, I know not. Indeed I see not what we can make of this glorious personage, who had, in general, some sublime relation to God, unless it be the Arian notion of a super-angelic being, and so strip the Saviour of real divinity. So that, however friendly those who adopt this idea of the Sonship of Christ, may be to the real undivided divinity of the Saviour, it appears to me they lay themselves under great disadvantages in defending that doctrine; for if it is but once conceded to an Arian or Socinian, that Christ's Sonship refers only to his human nature, or is, at best,

* Dr. Watts.

but a mere title of office, not implying real divinity, it appears to me he will be able to prove but such irresistible arguments, as can neither be gain-sayed nor withstood, that all those divine names, Titles, Attributes, Works and Worship, which are in Scripture applied to Christ, and have been introduced so successfully in defence of the real, underived divinity of the Saviour, are applied to him as the Son of God, and viewed in the relation of a Son to the Father, and are, in a manner, synonymous with that title.— Consequently, if the title itself has no relation to any real divinity, other names and titles, given to him in the relation and capacity of a Son, can infer none, and must be explained in another sense, and Christ will be a God and the great God, and everlasting Father, by office only, and not by nature, as well as a Son.

To this essay, already longer than I intended, I shall add, only this one remark more, viz. That errors, particularly with regard to the person of Christ, began, at an early period, to infect the church. The Apostle Paul tells us, that the mystery of iniquity had begun to work in his days. And the Apostle John, who survived him many years, doubtless saw more of it. That he saw much appears from his epistle. Ancient historians, quoted by Dr. Whitbey, Mr. Lowman and others, inform us that St. John wrote his gospel, at the earnest desire of the bishops of Asia, with a special view to obviate the early heresies of Ebion and Cerinthus, who held our Lord to be a mere man, having no existence pre-

vious to his conception in the womb of the virgin. He, on this account, speaks more particularly of his divine original.— The other Evangelists, having previously written the series of our Lord's generation according to the flesh, he set himself to write a spiritual gospel, beginning it with the divinity of Christ. And it is probable, that, both in his gospel and in his epistle, which were written in extreme old age; and at periods not far distant from each other, he had a particular view to these heretics, who, as they denied Christ's real divinity, must consequently deny any divine Sonship. Now, it is evident, no one of the inspired writers so frequently gives our Lord the title of the *Son of God*, *The Son*, by way of eminence, and *God's only begotten Son*, as this Apostle and Evangelist. The other Evangelists more frequently call him the *Son of Man*, to point his relation to our nature. But the titles *Son of God*, &c. are darling phrases with this Apostle; he uses them more than fifty times in his writings. But, if these were names pointing out his human nature, or are merely titles of office, it did not well agree with his grand design, (which was to exhibit the Messiah in his divine original,) to abound with this peculiarity. But if the name and title be originally divine, nothing could better promote that design than his so frequent use of it. And his using this name in the same connection, and as synonymous with other titles unquestionably divine, puts it beyond all reasonable doubt, that this was his intention.

T.

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TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

Gentlemen,

WILL you please to furnish your readers with an answer to the following question: "*Since God is always found of them that seek him not, what propriety is there in directing sinners to seek him first?*"

F. C.

ANSWER.

THE expression, "Seek ye the Lord," and directions to the same effect, are often used in the scriptures. They imply an exhortation or command, calling us to search, with cordiality and diligence, into the glorious nature and perfection of God, as they are revealed in his word and works. They imply a serious inquiry, from a loyal heart, into the duties which God requires of man—diligent endeavors, after that spiritual acquaintance with him, which consists in having the same spirit, and in holding communion with him in the Holy Ghost—application to him, and dependence on him, for holiness, pardon, comfort and an inheritance in glory—and desires to honor God, and promote his cause in the world. In this way the directions of the word of God, and the examples of his people, recorded for our use, teach us to seek the Lord.—This, if it were necessary in this place, might be abundantly proved.

This being the meaning of the directions to *seek the Lord*, so often repeated to us in the scriptures, it may not be im-

proper to notice, that there is something vague and of uncertain meaning, in that part of the question, which is proposed, as if it were indisputable, "Since God is always found of them that seek him not." There seems to be, in this expression, a reference to a passage of holy scripture, found in Isaiah lxx. 1. and quoted by the Apostle, Rom. x. 20. "*I am found of them that sought me not.*"—

But then these words are immediately preceded by the following, "*I am sought of them that asked not after me.*" Perhaps the sentiment taken for granted in the question, is very different from the scripture, to which it seems to refer, tho' the expression is nearly the same.—

The text, as used by Isaiah, and quoted by Paul, means no more, than that the heathen nations shall be brought into the fold of Christ, and that nations, which in past ages, had not sought the Lord, should seek after him and find him. Besides, this is spoken of in the text, as out of the usual course of divine administrations. It does not mean, that people find out the perfections of God, without inquiry; or his will, without seeking to know it, or that they obtain the other blessings, such as growth in grace, joy in God, and the comforts of the Holy Ghost, without asking for them; but that nations, which had not known nor regarded these things, should diligently seek them and find them.

We are also taught in the scriptures, by precept, promise, threatening and example, that men find, in consequence of seeking the Lord; and that there is an inseparable connec-

tion between seeking and finding, and not seeking and not finding the Lord, or having him for our portion. The sentiment in question, esteemed unquestionable, ought not to be expressed in words, which are designed to implicate the patronage of the texts mentioned in Isaiah and Romans, and should not be asserted, without explanation and qualification. And yet, there is a sense, in which it is true: God is found of the sinner, or rather God finds the sinner, and renews him, and begins to discover himself to him, before the sinner begins to seek the Lord in sincerity and truth. It is, however, required of all men, that they seek the Lord while he may be found. And this is particularly required of the impenitent. "Seek the Lord and ye shall live; lest he break out like fire in the house of Joseph—Ye who turn judgment into wormwood, and leave off righteousness in the earth, seek him that maketh the seven stars."

The reasons why such should be directed to seek the Lord, are the same as those which make it the duty of the saints—some of which will be mentioned.—One reason is, that God is worthy of the confidence, dependence and honor, which are implied in seeking him. Another is, that God is our Father, and seeking him is no more than the filial spirit, which becomes children, towards such a parent.—It is our duty to seek the Lord, because he is infinitely desirable as our portion, and we are in extreme need of those blessings, for which he is to be sought—because we are dependent on him for them—and because

there is such a connection between seeking and finding, asking and receiving, that we cannot have God for our God, nor be saved from his everlasting wrath, without seeking and asking. These are reasons why all men, without excepting any, should be directed to seek the Lord.

The consideration that God does regenerate men, before they seek the Lord, which is introduced as an objection to the propriety of directing sinners to seek the Lord, before they are renewed, has no weight in it, because God is as worthy of the confidence, love and dependence of the unregenerate as of the regenerate; and they stand in as great need of the blessings promised to believers, and can no more enjoy them, without seeking, than believers can—and if God, of his mere uncovenanted, sovereign mercy, is pleased, in numerous instances, to regenerate those, who have never sought him, by giving them an heart to seek the Lord, this ought not to be considered as prohibiting, forbidding, or disabling men to seek the Lord, or absolving them from all obligations to seek him, until God subdues them by his mighty power.

That men are not absolved from their obligations to seek the Lord, because they never do seek him, until he thus subdues their hearts, is evident from the consideration, that there is nothing to hinder them from thus seeking the Lord, but their own perverseness. A knowledge that they are perverse and will disobey the command, is no evidence that the command is improper, or that it is not their

duty to obey. Duty is inviolable and ought to be enjoined on mankind, whether they are willing or unwilling to obey; whether they hear or whether they forbear. If unwillingness to obey absolve from obligation, there is an end at once to all authority and to all sin—for there is no authority where nothing can be enjoined, but with the consent of him who is to obey; and there can be no crime if men are released from all obligation to do whatever they are unwilling to perform. Advocates for this sentiment, do in effect insist, that God has no right to give law to his creatures, until he first enquires of them, or by some means finds out, what commands they will please to obey, and allow him to enjoin. How impious this and how contrary to the dictates of common sense, which teaches, that opposition of heart, obstinacy and perverseness, are the only sins, instead of being an absolution from all sin. This idea might, without any greater absurdity, be carried into the concerns of family and civil government. But if men were not blameable for disregarding a law which they were unwilling to obey, and were not punishable, for disobedience to such commands, where would be the authority of the parent or magistrate? The representation, therefore, that there is no propriety in directing sinners to seek the Lord, so long as their hearts are opposed to him, is a mere cavil, is an excuse for sinning against God, which no parent, magistrate or person in any office, or authority, would accept from an offender, and which none, that offer it, would

accept from any one under their command. There is, therefore, no excuse for us, if we do not seek the Lord, and especially none from the consideration, that we are such determined enemies to him, that we are inflexibly opposed to this duty.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

Gentlemen,

The following is the copy of a letter I lately received from a respectable Clergyman in your neighborhood. It was not intended for publication, but I am induced to offer it to you, from a belief that it will tend to awaken the fears of such young persons, as may enter into the ministry from selfish motives, or worldly views, as well as to induce all the ambassadors of Christ to renew an inquiry into the state of their own hearts.

I am, &c. —

—, August, 1804.

Dear Brother,

LAST evening our honored father informed me, that you, in your present unsettled state, was contemplating the study of divinity. I rejoiced at the information, and take the liberty to suggest a few things for your serious consideration.

There are undoubtedly two classes of Ministers.—One, whose hearts are under the governing influence of those glorious truths they preach, and who lead their flocks to heaven. The other, who have not the spirit of Christ abiding in them, tho' they preach perhaps for

many years, with great applause to others, are themselves finally cast away. "Let a man examine himself," and particularly when he is entering into the ministry, and see that his *heart* is right with God. John xxi. 15, 16, 17, 18.

You will find the character of a Minister described in the first of Timothy 3d chap. the seven first verses. Every word is full of meaning—read the passage, ponder and apply it. Then seriously ask yourself whether you can assume and maintain the character? You know that benevolence, meekness and humility are three distinguishing marks in the Christian character, and very essential in the Christian Minister.

Do you feel in your own heart any considerable measure of that benevolent temper, which moved our blessed Lord to come down from heaven, and suffer and die for sinners? Unless we have the spirit of Christ we are none of his. Are you willing to do and suffer for others? Have you a real love for the *souls* of your fellow mortals, and a real desire to be an instrument in God's hand of bringing them to a saving acquaintance with the Lord Jesus Christ?

I do not say these things to discourage you; but because I have an earnest desire that you may begin right, and build on the only sure foundation. It is a serious and *important* undertaking, and should not hastily be resolved on.

Let me recommend it to you, my brother, to be often at the throne of grace, and plead with your Maker to enlighten and direct you. "A man's heart deviseth his way, but the Lord

directeth his steps."—"I will be enquired of to do it for them," saith God.

Earnestly wishing you all that direction you need, I subscribe your affectionate friend and brother.

CHRISTIANS CALL UPON GOD.

TO what degree the great article of prayer or calling upon God is neglected or observed in a land of gospel light, is not in the power of the writer to determine; but this is certain, that true Christians, thro' the whole period of their sojourning in this world, *call upon God as their Father and impartial Judge*. This part of their character is so plainly taught in every part of the sacred volume, that it is needless to attempt to prove it. Nevertheless, a few words in the way of explication, may give advantage for self-examination.

When it is said, that the Christian calls upon God, the same is meant as that he is a *man of prayer*. So much is he taken up in this holy and devout employment, that it becomes one part of his distinguishing character. The man that habitually neglects it, or carelessly performs it, or feels it a burden and disagreeable task to him, or unable, and therefore unwilling, to engage in it, has no claim to the Christian character. Jesus will not own him as such in the great reckoning day.

Christians also call upon God as their *Father*. They approach him not with the familiarity of equals, but with the reverence, humility and affection of a dutiful child, who feels his obliga-

tions to and dependence on his Father. With a humble boldness they approach, yet with reverence and holy fear. The thought of the Psalmist, "God is greatly to be feared in the assembly of his saints and to be had in reverence of all them that are about him," fills them with solemnity and awe, so that they rush not heedlessly into his presence.

The Christian approaches the throne of his Father, God, in the appointed and only acceptable way. There is such a mixture of imperfection, both of knowledge and affection, in his most solemn and ardent prayers, that he feels the necessity of being accepted through the righteousness and intercession of another. He feels that for his own sake he never can be accepted or his petitions granted. Hence he comes in the name of Christ, he intreats for Christ's sake, and owns him to be the only "way to the Father, the truth and the life."

Hence also he prays in faith—not alone with that exercise which some call faith, in which a man believes that God, for Christ's sake, will accept and save him, (for this is not the scripture faith) but in that which receives and admits into the heart all the truths of Revelation, concerning himself and his ruined and helpless state, concerning the fulness of the Redeemer—the glory of the gospel method of salvation, and the necessity of being renewed and sanctified by Almighty Grace. These exercises together with their concomitant effects of humility, penitence and submission to God, are daily in him as *the life of faith*, and are manifested in devotion, meekness, forgiveness,

gentleness and love. Thus he calls upon God as his Father.

He also addresses him as an impartial Judge, that *will render to every man according of his works, without respect to persons*. Hence he is one that dares not indulge himself in sin of any kind. He feels himself an accountable creature, and remembers that for all things done by himself, whether good or evil, he must give an account to God, and be rewarded accordingly. Under this impression, knowing that "*the prayers*" as well as "*flowing of the wicked is sin*," how careful will he be that when he attempts to pray, this dreadful evil be not found in him!—And as he has occasion daily to address the throne of grace and must "*pray without ceasing*," he feels the importance of being watchful every moment. He cannot say, "Father forgive me," and retain revengeful feelings towards his fellow-men.—He cannot say, "lead us not into temptation," without care to guard against all of them, or while he runs in the way of them. The vanities of the world, the perverse passions of human nature, and the praying heart, can never reign in the same person. The Christian knows that he can never be entitled to favor, from his Judge, by his best services—yet he knows he will be rewarded with bliss or misery according to them. His religious services will be evidences of the strength and power of divine grace within him, consequently, for what degrees of Beatitude in heaven he is prepared.

Thus the Christian calls upon God, his Father, with filial reverence and Godly fear, bearing

on his mind, constantly, that his future portion will be dealt out to him, justly, by that God to whom he prays without respect of persons, accordingly as his works testify his experience, or want of experience of the grace of God.—Pause, reader, and see if thou dost thus call upon God, as thy Father and impartial Judge.

ALANSON.

Measrs. EDITORS,

DOUBTING whether some leisure hours can be better employed, I have contemplated explaining the types in the holy scriptures, for the perusal of your readers, and send you the first number. If the design receives your approbation, you will please to insert it in your improving Magazine.

I am, &c.

TUPIKOS.

Explanation of Scriptural Types.

No. I.

General introductory remarks on typical representations.

1. **T**O make the most illustrious display of his adorable perfections, appears to have been the grand object of God's eternal counsels and designs. For such a display, it was essentially necessary, that there should be a medium. Of all the media or means, conceivable by the divine, infinitely comprehensive mind, the work of redemption appeared to be the best adapted and the most glorious. But for the accomplishment of this, some preparatives were essentially necessary. It was absolutely necessary that

there should be a place in which the work might be effected, and a subject or an occasion for it. The creation of the world and the formation and apostacy of man made the necessary preparation.

2. A theatre being erected in the creation of the world, and an opportunity being given by the formation and apostacy of man, the mysterious scene began to open, and the wonderful work commenced. But whether the work should be immediately effected or referred to a future period, may be considered as a subject of divine deliberation, to be resolved by infinite wisdom, and infinite wisdom directed a suspension of the accomplishment of it to a future period. An accomplishment of the work of redemption being referred to a distant period, it may be considered as a subject of divine consultation, whether God should retain his merciful designs in his own eternal mind, or communicate them to sinful, fallen man, and divine wisdom proposed a revelation of them as peculiarly desirable and useful.

3. It being determined to communicate the designs of redeeming grace, we may view it as a subject of divine deliberation, whether the work and the various parts of it should be communicated by explicit declaration, and the nature, designs and effects of it be fully explained, or, some intelligible intimations being given of it, it should be exhibited to human understandings by significant signs, immediately addressed to the senses. To preserve uniformity throughout all his works, God having recently commenced his operations, the creation

being in its infant state, and the human mind considered as unprepared for more direct and clear discoveries, the mode of revelation by external, visible signs and figures was preferred as better adapted to the state of the system and the condition and capacity of man.

4. The mode of exhibiting subjects by typical representations is very instructive and pleasing. The general object being suggested and the type produced, it is an agreeable exercise for the mind to investigate the subject, apprehend the mysterious signification of it, and discern the consent between the type and the substance. Hence communicating instruction by types, metaphors, allegories and parables, hath always been grateful and pleasing to the mind.

5. The work of redemption, the great object of all scriptural types, is so very complicated, that it cannot be fully exhibited by any one individual type, and this hath given occasion for a great variety, each of which hath its peculiar object, and they collectively exhibit the wonderful work in its importance, beauty and glory most attentively.— But hence,

6. To explain the types becomes a work very arduous and difficult, requiring great skill and judgment to discern their nature and object, and, not exceeding their proper limits, to apply them according to their original design. While this exhibits their propriety and utility, and makes them an happy mean of important and pleasing instruction, to misunderstand and misapply them, will distort and divest them of their beauty, and

instead of edifying, will confuse and disgust the mind.

This arduous and difficult work we are now attempting, not without many suspicions and fears of the issue; but God can lead the blind in the way that they know not, make darkness light before them, rough places smooth, and perfect his praise out of the mouths of babes and sucklings. *If any man lack wisdom let him ask it of God who giveth liberally and upbraideth not.*

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

SHOULD you think the following letter from a lady in Vermont to her sister in Connecticut, on the death of her first child, of any use to the cause of religion, I am authorised to present you the copy—tho' it was not originally designed for publication.

My dear Sister,

MY mind is so filled with a variety of sensations, and so many things crowd upon it at once, that I have been some time deliberating in what manner to begin my letter.

When I received your kind favor by Mr. F——, I thought best to omit writing you until I knew how divine providence would dispose of me, in an hour which I then expected would soon take place—the hour arrived just three weeks ago this morning, when I was made the mother of a lovely daughter—myself and babe remarkably well—without any hesitancy we

consecrated it in baptism and gave it your name—five days we were permitted to enjoy it apparently in health—but where, dear sister! where is it now? Yesterday we committed the little perishable part to the grave.—For a fortnight we were exercised with alternate hopes and fears, and I held it with a trembling hand, sensible I had no right to it, in any sense of the word, which in the least precluded the absolute right of God; my little seeming right, however, I trust I had given back to the Lord long before its birth; it never, I think, has been so much my desire, that it might live, as that it might be a sanctified one. Surely I have no right to complain; and I think my heart cheerfully acquiesces in the divine right to take it, and to dispose of it as seemeth good in his sight; and the event shows that the good of his kingdom demanded that it should be taken from its mother's embrace; and should then my heart withhold it for my own private comfort? Had it been continued in life it might have proved a snare and been an occasion more and more, and yet perhaps imperceptibly, of drawing off my affections from him on whom they ought supremely to be fixed; or it might so have conducted in life, as greatly to dishonor God and bring me in a more advanced age with sorrow to the grave; at any rate I know it must be best as it is; infinite wisdom cannot err, infinite goodness must choose; and infinite power must execute what is best. "God is love," therefore nothing can take place in his system but manifestations of love, however adverse, dark and

gloomy, the divine conduct may appear to sinful short sighted mortals.

If a little sparrow falleth not to the ground, but only pursuant to God's eternal plan of operation, then surely the exit of my babe, which was of more value than many sparrows, must have been in the wise plan of God—therefore my soul must, and will say amen. Not one pain did my poor distressed infant suffer for which I had any right to impeach either the wisdom or justice of God—trifling were the pains of the mother, however, when it was brought into life, compared to those of seeing it suffer such agonies as were inflicted; but I repeat it, that all was right.

Last week our parents came over to make us a short visit, and to rejoice with us, on the birth of my first born; but alas! they found us in circumstances of affliction. Our father being obliged to return home, left mother here, who has, however, returned to day; so that I am as it were alone, and yet, blessed be God, I am not alone, for I enjoy, I hope, in some degree, the promised comforter.

How great are the consolations of the blessed gospel? What can afford quiet to the mind equal to a confidence in the rectitude of the divine government? What can ravish the heart more than a perception of the glorious, the beautiful character of God, shining through all the pages of divine Revelation? But when we attempt to speak of the Christ of God, and the astonishing grace manifested through him to a rebellious world, we must be filled with astonishment at his condescen-

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sion and love. What rebellion, therefore, for me to murmur against God—for what can he inflict which I do not deserve? Dear sister, let your prayers be in concert with mine, that this dispensation of divine providence may be sanctified, and abundantly made up by those sweet consolations of God's holy spirit which are better, yea, far better than the unsanctified enjoyment of sons and daughters;—let it serve to quicken us both in the divine life, and may it excite you renewedly, to give up yourself, your companion, your children and your all, unreservedly, and unconditionally to God; for if with congenial hearts, we possess full confidence in the rectitude of all the divine conduct, what can prevent such a dedication? Eternity is just at hand—soon will the scene of life be closed—soon must we appear at the tribunal of God—and Oh, that we might appear on the right hand of the judge—and may we find our little Sally there.

He who took little children in his arms and blessed them, announcing at the same time, that of such was the kingdom of heaven, was able to wash away the original pollution of this child, renovate its nature, and clothe it in robes of his own righteousness—if such was the grace bestowed it was taken from the evil to come—has escaped all the trials, temptations and sorrows of this life, and therefore will be the happier for the pains it endured in its short continuance here. You easily conceive of a mother's anguish, when you call to mind the distressed situation your eldest was in while an infant; but

she was restored to you, and that in mercy I trust. You must, dear sister, and you will, consider your children as not your own, in any sense which precludes the absolute right of him who has committed them to your care—a care how important! They are intrusted with you under the sacred injunction, that you should bring them up for God. I am ready to tremble for myself, (as I was married into the care of children) and for all parents in the land of gospel light, especially when I read what was said to them under a darker dispensation, when we enjoy the meridian sun-shine of the gospel—I allude more particularly to Deut. vi. and vii.—Neglect arising from ignorance under that dispensation, might be winked at with respect to many; but ignorance under gospel light, betrays a heart alienated from God, and must therefore be considered wilful and inexcusable. O let us not, my dear sister, follow the multitude, either to do positive evil or omit known duty.

I conclude you are now settled in H——d, and am much pleased that you are in so good a situation to enjoy the means of grace—and hope your worldly circumstances are eligible and sufficient for your comfortable support and usefulness in life. You will not surely expect happiness from the things of the world, for all is delusory and vain.

I am affectionately yours, &c.

B—— B——.

LITCHFIELD, Aug. 16, 1804.

To the COMMITTEE of the TRUSTEES of the MISSIONARY SOCIETY of CONNECTICUT.

GENTLEMEN,

WILL you please to accept, and take the disposal of thirty-three dollars fifty-six cents, contributed by an Association of Females, in the first Society of this town. The object of the contribution is specified in the Constitution of this Association, a copy of which, we send you inclosed. It will be seen that the hint and principal part of the plan, was taken from a similar institution in the county of Hampshire, Massachusetts.

Should it be thought favorable to the general promotion of the same charitable disposition, and in this way be coincident with the views of your Society, and to the advancement of the cause of our common Lord, the enclosed can, if you think proper, be submitted to the Editors for insertion in the Connecticut Evangelical Magazine.

P. S. As Mrs. Eliza W. Huntington, is by the Constitution, receiver for the Female Association in Litchfield, she will be considered their agent in their transactions with your Society.

THE Trustees of the Connecticut Missionary Society, at their last meeting, passed a vote of thanks to the Female Association in the first Society in the town of Litchfield, for the generous collection, which is mentioned in the preceding letter.

PLAN of a FEMALE ASSOCIATION.

AT a time when eminent and successful exertions are making in the world, to spread the knowledge of our dear Redeemer; it would be pleasing to observe that sex, who have formerly distinguished themselves as his firmest friends, now more generally among the foremost to honor him.

Benevolent and devout women ministered to our Lord's necessities, when he was here upon earth—great was their faith in his promises, after his death. Many such there now are, who minister to him, tho' in heaven, by ministering to the spiritual and temporal necessities of his disciples and friends; and who look forward, with faith and joy to that happy period, when the knowledge and glory of the Lord, shall fill the earth. Whatever is done by them, either to hasten his coming and kingdom, or to relieve or comfort his needy followers, he receives and rewards as a kindness done to himself.

It is believed that his cause would obtain material aid if the liberal and pious women of our towns, would more generally unite among themselves, if only to raise a small sum, annually, to be employed, in sending the truths of his life-giving word where at present there is an unhappy destitution.

To give the good women of the town of — an opportunity of thus knowing the Lord with their substance, in a way too, which will be very little burdensome, to most, a plan is here proposed—believing that the approbation of their own consciences, and the tender mercies of

our blessed Redeemer, will be their rich and abundant reward.

A PLAN of a FEMALE ASSOCIATION in the town of — for the purpose of an annual contribution, for the purchase, and charitable distribution of the HOLY BIBLE, and other pious, Christian writings, among the needy inhabitants of the new settlements, in the United States.

We the subscribers, animated by the successful exertions of many benevolent persons in our own country, and in other parts of the Christian world, to spread the knowledge of the "blood-bought salvation," through the earth; tenderly affected with the spiritual embarrassments and perishing necessities of multitudes of our fellow-immortals, in the remote, destitute settlements of our own country; and desirous of casting our mite into our Lord's treasury, for the furtherance of his gospel—Do associate together for the purpose of mutual assistance and encouragement, in pursuing measures for the extensive distribution of the Holy Scriptures, and other pious writings of Christ's faithful servants.

We unite ourselves by the name of the *Charitable Female Association* of —, under the following articles:

I. This Association shall consist of women, either married or single, who shall subscribe our articles.

II. Each subscriber shall pay to some suitable person or persons, belonging to the Society, one cent every week, or fifty cents by the year; the year to end with the month of September.

III. All monies, thus contributed, shall be sent by the per-

son or persons, with whom it is left, to the Treasurer of the *Connecticut Missionary Society*. All monies so paid, shall be sacredly appropriated to the sole purpose of purchasing copies of the Holy Bible, and other pious, Christian writings, according to the best discretion of the Trustees, or their Committee, and by them be distributed amongst the needy and least informed inhabitants of the new settlements of the United States.

IV. Each subscriber is at liberty to discontinue her subscription, at the end of each year, by notifying the receiver of their contributions, of such discontinuance; and is to be considered a member of the Association, until such discontinuance is regularly notified.

V. Regulations may be made by the members of the Association as shall by them be found useful.

Relying on the guidance and blessing of the dear Immanuel; praying for the success of his kingdom; and humbly waiting on him for a reward, we mutually covenant together, and subscribe our names severally to the foregoing articles.

Religious Intelligence.

Mr. KICHERER'S Mission to the Hottentots, extracted from the "Religious Monitor," &c. printed at Edinburgh.

THIS distinguished servant of God appears to have been prepared, in a peculiar manner for missionary labors. At an early period of life, he happened to read Cook's Voy-

ages : his mind was then led to contemplate the miserable condition of the human race sitting in the region and shadow of death. His soul longed for their salvation ; and he eagerly desired, if possible, to be instrumental thereto. But he had no conception of any means whereby this could be accomplished, nor did he know there was a missionary in the world. For many years, however, the ardent desire of evangelizing the Heathen dwelt on his mind. At length the Missionary Society was formed ; when, being one afternoon at the house of a friend, a Dutch minister first informed him that British Christians were devising means to send the gospel to the Heathen. It is impossible to express the joy afforded him by this intelligence. From this moment, Mr. K. exulted in hope that he should one day gratify the dearest wish of his heart, in becoming the messenger of Jesus to the benighted world. Application was soon made to the Society ; and he was accepted as one of their missionaries.

On the 5th of December, 1798, Mr. Kicherer, together with Dr. Vanderkemp, Mr. Edmond and Mr. Edwards, embarked for the Cape of Good Hope, where they arrived in March, 1799. At the very time of their arrival, a deputation of three Boschemen came thither, earnestly desiring that some good men might be sent to instruct them. The missionaries considered this as a clear call to visit the poor wild Hottentots. Messrs. Kicherer and Edwards were appointed to this work ; and leaving Cape Town, May 22, they proceeded to Rodezand,

where Mr. Voss was then minister. Here they met a hearty welcome, and were set apart to the work of the ministry.

On the 25th of June they left Rodezand, laden with the presents from their friends. Their journey sometimes lay through very difficult passes of the mountains, so that it was necessary to add fourteen oxen to their own, in order to climb the steep ascents. Sometimes they travelled for many days without the sight of a human being, surrounded only by steinbocks and ostriches. Here and there they found a cultivated spot ; and were hospitably entertained by the farmers, who occasionally gave them sheep and other stores. At other times they slept in the open desert, exposed to the danger of lions and tigers, which greatly abound in that country. The narrative, which will shortly be published, contains an account of some special deliverances from the attacks of lions, which were wonderfully providential.

About the end of July they passed the last inhabited house of Rockfield, and found the country almost without a blade of grass. The eggs of the ostriches, however, contributed to their comfortable support. After travelling seven days without meeting a human creature, they arrived at a place where a few Boschemen resided, three of whom came to them. Next day they were visited by about twenty more. At length they reached the spot intended for their abode, which they called Happy Prospect Fountain, and immediately began to build a house and plant a garden.

Here they commenced their

labors, among thirty or forty people, first teaching them to spell Dutch. The Lord was now pleased to send them a man and his wife, who, understanding the language both of the Hottentots and of the Dutch, became very useful to them as their interpreter, &c. The people among whom he labored were chiefly Boschemen; the most savage and ferocious of that country. The doctrine of a Supreme Being was entirely unknown to them; they did not know they had immortal souls; but were, in most respects, "like the beasts that perish." Their habitations are generally among the rocks, where they dig a small round den, about three feet deep, which they sometimes cover with reeds.—Here they spend most of their time in sleep, except when roused by hunger, when they sally forth in quest of some wild beasts; but when unsuccessful in this attempt, they make shift to subsist upon snakes, mice or wild onions: and such is their idleness, that rather than be at the pains of seeking food, they will live several days together without it!

The people being in general afraid to come near an European, Mr. Kicherer was under the necessity of tempting them at first, by giving them a little tobacco; of which they are extravagantly fond. He would then take the opportunity of showing, that the great difference between the Christians and themselves, in the superior comforts enjoyed by the former, was occasioned by their knowledge of God; of whose nature and perfections they would hear with great astonishment.

At first, Mr. Kicherer attempted to preach to them systematically; but he found little effect from this. He then had recourse to the method which the Moravians found the most useful, simply preaching the love and death of Jesus Christ, and inviting them to come to him, that they might have life. He would tell them, how happy he found his own heart when the love of God was shed abroad in it; and would advise them to go aside and pray that the Lord would teach them; and that he would cause them by his Spirit, to know whether he was his messenger or not.

For a considerable time he remained in painful uncertainty, whether his labors were blessed to the real conversion of any of his hearers. Yet, in this situation, he was enabled to leave the matter with God—desiring to be faithful whether successful or not. From that time, his labors were greatly blessed. He had the most undoubted evidence of the solid conversion of many souls. One of the first of these was a man, called John, who was brought under deep convictions of sin; for he had been a most notorious offender. He lived but about five or six months after; during which time his experience was wonderful. His heart was wholly taken up with the love of Christ, so that he could scarcely bear to speak of worldly things; and he died rejoicing in the Lord, saying to his teacher, "I die, depending on the blood and righteousness of Christ; I go to heaven, and there I will wait for you."—His son, who came from a distance to see his dying father, was also converted, obtain-

ed his liberty from his master, and is now usefully employed as a school-master in the settlement.

Mr. Kicherer would sometimes take a walk in the fields, and find, scattered here and there, prostrate on the ground, several of his congregation; and some with a child in each hand, pouring out their souls to God in the most lively and copious strains. Thus was he encouraged to go forward amidst his arduous labors. Before he left Zak River to visit Europe, he had baptized about thirty-four adult persons, and fifty children. He had a stated congregation of about six hundred persons, in a great measure civilized, and dwelling together. He has a building, a pretty large one for a church. The unbaptized live behind his house in huts, a number of which, in a circular form, inclosing their cattle, are called *Kraals*; while the baptized inhabit houses of the European form, placed in front of his dwelling. He has had the unspeakable satisfaction of perceiving an universal change in the people, who have become literally, as well as spiritually, *new creatures*. Those who were so filthy, that a civilized person could scarcely approach them, are now clean; instead of being naked, or only covered with a dirty sheep's skin, they are now decently clothed; and those who knew not there was a God, are become devout worshippers of God, and fervent lovers of Jesus Christ; industrious and obliging, bringing up their offspring in the fear of the Lord. The concern of these dear people in parting from their father and pastor for a whole

year, was indescribable; and they are now eagerly wishing his return by the month of March. No doubt, our readers will earnestly pray that their affectionate wishes may be gratified, and that he may resume his labors among them with abundant success. They are, however, supplied in the mean time, by a faithful man of God, raised up in that country.

This is a very slight sketch of the wonderful work of God at Zak River: a full account containing a variety of particulars, interesting and remarkable in no common degree, will, we hear, be shortly published by the Directors; to which we refer our readers for a rich spiritual and intellectual feast.

The three Natives, who, for the reasons mentioned in our last number, accompanied Mr. Kicherer to Europe, have, during their residence in London, attracted a considerable share of the public attention. The proofs which they have given of mental power, and religious feeling, have been highly gratifying both to the Philosopher and the Divine. They have been visited by people of very different descriptions—by Sir Joseph Banks, as well as Mr. Rowland Hill, by persons high in Office, as well as Ministers of the gospel; and all have declared themselves surprised and delighted. These three strangers, now so gentle, intelligent and civilized, were five years ago, like the rest of their tribe, as remote from civilization, and as destitute of all moral sentiments and impressions, as fallen man, under the dominion of the powers of darkness, can well be supposed. On Monday, Dec. 12th,

they, and their much respected pastor, took an affectionate leave of their friends in London, and proceeded to Gravesend, where they embarked on the 21st for Holland, on their return home. They were much impressed with the kind reception which they met with in London, from Christians of every rank and denomination. Their names are, John Van Rooy; Mary, his wife; and Martha Arendse.—John is a pure Hottentot without any mixture with another nation; and is a very sensible judicious Christian. Mary is a sprightly woman, and very lively when talking of religion.—She and Martha are called Bastard Hottentots;—one of their parents being Hottentot, and the other Malay.

THE THREE HOTTENTOTS:

ON Monday, November 7, at the Monthly Missionary Prayer-Meeting, held on that evening, at the Scots Church, Miles's Lane, Canon Street, the congregation was gratified with a spectacle as pleasing as it was new. After the first prayer, which was offered up by Mr. Voss, who was for some years the minister of a Christian congregation at Rodzand, in Africa, several questions were proposed by the Secretary to Mr. Kicherer, a native of Holland, who has been a successful Missionary, from the Society in London, at Zak River, about 500 miles N. E. of the Cape of Good Hope. His answers to these questions included a general account of the state in which he first found the Hottentots of that country, their wildness, their ignorance of all religion, and their extreme

laziness and filthiness:—he then proceeded to state the methods which he adopted to gain their attention, and to instruct them in the knowledge of the gospel; together with the blessed success which the Lord has graciously given to his labors; some striking instances of which were mentioned. Mr. Kicherer's answers (being given in imperfect English) were afterwards repeated from the pulpit.

Three converted Hottentots, a man, named John; his wife, Mary; and an elderly woman, named Martha, were then seated in the desk, where the congregation had an opportunity of seeing them. Questions were proposed to each, by the medium of Mr. Kicherer; and their answers being interpreted by him, were repeated by the Secretary. These answers were highly satisfactory, and shewed that the labors of our dear brother had not been in vain. The following are some of the questions proposed, with the substance of their answers* :—

Q. What did you know of God before the Missionaries?

A. We knew nothing at all of him; we did not know there was any God.†.—Q. What did you then think of yourself? A.

I thought I was like a beast; and that when I died, there would be an end.—Q. What have you since learned about yourself? A. I have since learned that I am a poor wicked creature.—Q. How is it possible that such a wicked creature can be

* They had no previous intimation what questions would be proposed to them.

† Some of them venerate a kind of walking leaf, which they will not hurt; and call it a God.

brought into friendship with God? *A.* By the blood of Jesus Christ.—*Q.* But why should the blood of Jesus Christ bring you into that state? *A.* Because it was the appointment of the Father that he should bear our sins; and he rose again from the dead, to prove that his death was accepted; so that now God will pardon all our sins for his sake.—*Q.* Did you first seek Christ; or, did he seek you? *A.* Oh! I should never have sought him, if he had not sought me.—*Q.* Do you love the Lord Jesus Christ? *A.* Oh, yes, I do! but not half enough: I want to love him much more.—*Q.* Is sin hateful to you? *A.* Yes; I hate it in my heart; and yet, for all that, I do sin every day.—*Q.* Do you love the commandments of God? *A.* Yes; I love them much in my heart; but there is something within me that keeps me from doing them as I would: Jesus Christ has done so much for me, I grieve that I cannot do more for him.—*Q.* What are now your chief desires? *A.* I wish to give up my heart entirely to Jesus Christ.—*Q.* Are you thankful to the Missionary Society for sending Missionaries to your country? *A.* I am desirous to thank God for inclining them to do it; and I would thank them too, but I know not how to do it, for want of words.—*Q.* Do you think that Christ will correct his children when they offend him; or will he cast them quite away? *A.* He will correct them; but not throw them away. He who loved me from all eternity, knew before how bad I should be; but that did not hinder him from loving me; and it is now impossible he should cease to

love me.—*Q.* What will you do when you go back to Africa? *A.* I will tell all the people of my country what a great many friends there are in England who love them; and how much they do pray for them.—*Q.* Have you any thing to say to the unconverted people in this congregation? *A.* Yes; I would wish them to run to Jesus immediately Oh! it would be pity, if they who hear every day of Christ, should neglect him; and if they should see us poor Heathen, who have run to Christ, admitted into heaven, and they themselves be thrust down into hell! Oh, it would be a sad pity!

The three Africans then sung, in a very agreeable manner, a Hymn; of which the following is a literal translation, in prose:

“O Zion’s King! thou Son of God, exalted on the Father’s throne, I cast myself down before thee; and pray for spirit and for life, for thy church and dear bride, living here on earth, at a distance from her divine Lover, her Head, her Comfort, the Prince of Life, for whom she ever and ever longs! Oh, that I might find thee?”

“Most of all, O King of Sion! I implore thee, for so many dead souls! Oh, make thy people fall down before thee, by thy Spirit! By thy power, draw all those unto thee, for whom thou didst say, “It is finished!” Make the deaf ears to hear the voice of thy power and of thy glory, that it may be said of Sion, “This and that man was born there.”

“Fountain of Life! Almighty God! it is the Spirit’s influence we crave! Oh, exert the power of thy love upon the hearts of many men! Bring Tyrants,

Philistines and Moors, by the word and the Spirit, into the right way ; and let hell tremble at thy work ! Rescue, by thy divine power, the vessels of grace from Satan's might ; and bid the dead to live !"

It is easier to conceive than to describe the sacred pleasure which filled the minds of a large assembly of Christians, when they thus beheld " Ethiopia stretching forth her hands to God," and heard some of Afric's tawny race singing the praises of our common Lord. Indeed, the voice of joy and praise was uncommonly loud and fervent when the congregation sung that doxology, " Praise God, from whom all blessings flow !" and, we trust, a sincere tribute of praise was offered up to God, who had thus granted to the Heathen " Repentance unto life."

We are informed, that the Hottentots were not brought to Europe by order of the Directors. Mr. Kicherer having occasion to return to Holland on domestic affairs, was willing to comply with the desire of the Africans themselves, who, with others of the converts, have long and earnestly wished to ascertain, whether the doctrines taught by the Missionaries, were the general sentiments of European-Christians ! it having often been suggested by the white settlers, that the religion taught them by the Missionaries was not the same as that generally received in Europe. Mr. Kicherer also judged, that it would be highly gratifying to the friends of the gospel, both in Holland and England, to behold a specimen of the fruits of his labors ; in which he was

certainly not mistaken. We understand, that when he commenced his work at Zak River, he found only thirty-six inhabitants: the people in general roamed about the country like wild beasts in quest of prey. But by his judicious management, about 600 persons were brought, and in a great measure kept together. He has been indefatigable in instructing them, both by preaching and catechizing.—About 300 are now worshippers of God, and he has no doubt of the real conversion of about forty; even the little children can give a good reason of the Christian hope ! It is worthy of observation, that when these poor Africans are enlightened, a great change takes place in their outward conduct and appearance. Those who before were almost naked, clothe themselves with decency ; from being extremely filthy they learn to be clean ;—and from that laziness which prevails among them while Heathens, they learn to be diligent, and to cultivate the earth for their subsistence. Thus, while the gospel brings to them a spiritual salvation, it becomes also the mean of civilizing, we might also say, of humanizing them ; and this affords an additional argument for missionary zeal. Surely, it may be said, at this time, " What hath God wrought ?"

Mr. Kicherer intends to return with the Hottentots, very shortly, to Africa, where his congregation greatly longs for him ; as appears by letters lately received. He will probably be accompanied with additional laborers.

EDINBURGH MISSIONARY SOCIETY.

THE Edinburgh Missionary Society held their seventh Anniversary Meeting, in Lady Glenorchy's Chapel, when an excellent sermon was preached by the Rev. DAVID BLACK, one of the Ministers of Edinburgh, from Phil. ii. 21. "For all seek their own, not the things which are Jesus Christ's." After sermon, a report of the proceedings of the Directors since the last annual meeting, was read to the Society, and the office-bearers for the ensuing year were elected. The Society unanimously requested Mr. Black to allow his sermon to be printed for their benefit; and, we are happy to learn, that he has agreed to their request. The sermon, therefore, and the report of the Directors, will soon be laid before the public. The collection for the benefit of the institution, amounted, on this occasion, to £.135.

On the 31st ult. the Directors received a letter from their Missionaries, at Beshstow Karass, in Russian Tartary, dated January 29th, 1803, at which time, they were all in good health. It appears, that Mr. Brunton's knowledge of the Arabic, was of the greatest service to him.—Being the sacred language of the Mohammedans, those who can read and write it, are treated in that country with great respect. By means of it, Mr. Brunton was able, from the very first, to hold intercourse with the Mohammedan priests, who were eager to see the Arabic books which he had taken out with him, and frequently came to him in the evenings to read the New Testament, and the Koran

in that language. Both Mr. Brunton and Mr. Paterson seem to have made considerable progress in the language of the country, as they mention their conversations with the natives, who, they think, are not so prejudiced against Christianity, as when they first went among them.

As soon as the Missionaries fixed on a place for their residence, they wrote to the Society, informing them of it, and earnestly requesting that Mrs. Brunton and her family, with some additional Missionaries, may be sent to them in the spring. At the same time, wisely judging it to be indispensibly requisite, not only to their own comfort, but to the success of the Mission, that they should be able to supply themselves with the necessaries of life, independent of the inhabitants, they wrote to M. Novassilzoff, their kind and valuable friend at the Russian Court, acquainting him of the place they had selected, and soliciting from the Emperor, a grant of land, and certain privileges which they deemed absolutely necessary in their situation. To this letter, Mr. Brunton received the following answer, which will be read, we are sure, with much pleasure, by all who are interested in the success of missions.

St. Petersburg, 20th Dec. 1802

"DEAR SIR,

"It is with the greatest pleasure that I can now inform you of the success which your proposals have met with. I laid the contents of your letter before his Imperial Majesty, who was graciously pleased, not only to accede to, but highly

to approve of them, as reflecting the greatest credit on you, for your strenuous endeavors to promote the cause of humanity.— All your requests will be complied with, and, in the course of a few days, official orders will be given from the Chancery of the Minister of the Interior, to the Governor of the Province, in which you reside, explanatory of the above, and to desire him to give you all the assistance in his power, in the prosecution of your plan. There is to be a new Governor, whom I have seen this morning, and have recommended you to him, in *the strongest manner*. He is to reside at Georgivesk, and will prove of very essential service to you. I shall this day, send away your letter to Mrs. Brunton, and shall also enclose her a copy of this. With every wish for your welfare, and the success of your undertaking, I remain
Yours, &c."

Signed, *

NICH. NOVASSILZOFF.

—

THE Directors have had the satisfaction of again hearing from Messrs. Brunton and Paterson. Their letter is dated February 17th, at which time they continued to enjoy good health, and were making preparations for the reception of the friends whom they expected to join them in the course of the summer. The new Governor, mentioned in Count Novassilzoff's letter, had arrived in the country. The Missionaries had gone to wait on him, and had met with the kindest reception. He expressed the greatest solicitude for their safety, and advised them to fix on a situation

nearer the Russian settlements, from whence they might go to the Heathen, without living among them: But as they tho't that the object of their mission would be better accomplished by living among the natives, they told his Excellency, that they wished rather to continue at the place which they had fixed on, for their residence. The Governor seeing that this was their choice, insisted no further, but warmly recommended them to the friendship and protection of a neighboring Chief, who was then with him.

They describe the people around them to be in the most wretched situation imaginable, for want of medical assistance; and they entreat the Directors, in the strongest terms, to endeavor, if possible, to send out to them some proper person who has been bred to medicine. With deep concern, they mention the death of good Mr. Brenner, the German banker at Astrackhan, in whose house they lodged on their way to Karass, and from whom they experienced so much kindness.

The Missionaries have received the Emperor's grant of land, &c.—It is written both in the Russian and Persian languages, and signed by Prince Tsitsianou, military Governor of Astrackhan, and commander in chief in Geogia, &c. &c.

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Baptist Missionaries in India.

LETTERS have been received from the Baptist Missionaries in India, dated August 31st, 1802. Appearances are still very encouraging. Three Mussulmans came from the distance of forty

miles in May last, having heard of the Missionaries, and being desirous of visiting them. They invited them to their villages, where, accordingly, Mr. Marsman, with Petumber the younger, and Bahrut (two native converts) went. They found the people very eager to hear the gospel:—200, convinced of the folly and wickedness of the Hindoo and Mahometan religions, had renounced cast, though not prompted to do so from the influence of Christianity. However, having heard the Missionaries, they had sent to make their doctrines the subject of inquiry.

On Mr. Marsman's return he heard of another body of people, a day's journey nearer home, of the same description. He visited them also, and found at least 2000 who had publicly renounced cast, and were desirous of being acquainted with the Christian religion. An intercourse is opened with them, and Divine Providence is thus making way for the spread of Divine revelation. The stir (it is said) both among Hindoos and Europeans, still increases, and, it is likely, will continue to increase.

—••—

*Episcopal Society for promoting
Christian Knowledge.*

It will, no doubt, be highly gratifying to our readers to be informed how much the labors of that venerable Society have lately been blessed. Their Missions in India have been so successful, that, since the year 1799, about 350 natives have been baptized. What an important accession to the Christian church!

It further appears, from the Society's report, that the number of children in the charity schools under the Society's patronage, in and about London, amounts to 7086, viz. 4108 boys, 2928 girls; and that, since the setting up the schools 42,330 boys, and 20,399 girls, have been put out to apprenticeships and services, or taken from school by their friends.

It is also stated, that during the year 1801, the following books were distributed by the Society:—7291 Bibles, 9958 New-Testaments and Psalters, 12,895 Common Prayers, 14,710 other bound books, and 96,354 small tracts.

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MORAVIAN MISSIONS.

FROM the periodical accounts relating to the Missions of the Church of the United Brethren, it appears, that, at the close of the year 1802, the number of brethren and sisters employed by them in various parts of the world, is as follows:

In the Danish West-India Islands, in six settlements,	32
In Greenland, 3 do.	16
In Antigua, 3 do.	17
In St. Kitts, 1 do.	4
In Jamaica, 3 do.	8
In Barbadoes, 1 do.	2
In Tobago, 1 do.	2
In South-America, 4 do.	24
In Labrador, 3 do.	25
Among the Indians in North America, 3 do.	19
Among the Hottentots at the Cape of Good Hope,	
1 do.	10
Near Tranquebar, 1 do.	2
In all,	161

Further account of the sales, profits, &c. of the Connecticut Evangelical Magazine, to August 6, 1804.

VOLUME FIRST.

Profits of vol. 1, as per statement, May, 1803,	Dolla. 2002 28½
Of the above, paid by the Publishers, and in the Treasury,	Dolla. 1934 99½
Due from Subscribers, Aug. 6, 1804,	30 79
the Publishers,	36 50
	<hr/> 2002 28½

VOLUME SECOND.

Profits of vol. 2, as per statement, May, 1803, exclusive of Books then on hand,	1942 68
Sale of 695 Magazines, since that time, at 12½ cents,	86 87½
	<hr/> 2029 45½
Profits of vol. 2, exclusive of 3438 Magazines on hand, Au- gust 6, 1804,	2029 45½
Of the above, paid by the Publishers, and in the Treasury,	1541 33
Due from Subscribers, August 6, 1804,	240 42
the Publishers,	247 70½
	<hr/> 2029 45½

VOLUME THIRD.

Amount of sales, 34681 to Subscribers at 12½ cents,	4335 12½
5696 at retail at 12½ cents,	712
2075 to Bookfellers at 8 pence,	250 56
	<hr/> 5277 68½
Expenses—Printing 48000 at 66 mills,	3168
Contingent, for postage, &c.	35 72
	<hr/> 3203 72
Profits of vol. 3, exclusive of 3001, Magazines on hand, August 6, 1804,	2073 96½
Of the above, due from Subscribers, August 6, 1804,	525 49
the Publishers,	1548 47½
	<hr/> 2073 96½

VOLUME FOURTH.

Amount of sales, 29852 to Subscribers at 12½ cents,	3731 50
1966 at retail at 12½ cents,	245 75
2100 to Bookfellers at 8 pence,	233 44
	<hr/> 4210 69
Expenses—Printing 36000 at 66 mills,	2376
	<hr/> 1834 69
Profits of vol. 4, exclusive of 87 Magazines on hand, August 6, 1804,	1834 69
Of the above, due from Subscribers, August 6, 1804,	1824 81
the Publishers,	9 88
	<hr/> 1834 69
Expenses—Re-printing vol. 1. 15600 at 66 mills,	1029 60

Sales—3168 at 12½ cents,	396	
Due to the Publishers for vol. 1, 2d edition,	633 60	
	<u> </u>	1029 60

SUMMARY.

Profits of vol. 1, first edition,	2002 28½	
vol. 2,	2029 45½	
vol. 3,	2073 96½	
vol. 4,	1834 69	
	<u> </u>	
To this add interest received from Israel Newton,	7940 39½	
Profits of four volumes,	2 23	7942 72½
Paid by the Publishers, at different times,	3476 32½	
Due from Subscribers, August 6, 1804,	2621 51	
To pay for re-printing the first volume,	633 60	
Due from the Publishers, per preceding statement, August 6, 1804,	1844 89	
From this deduct their account for re-printing vol. 1, in addition to the sales of that edition,	633 60	
	<u> </u>	
Real balance due from the Publishers, August 6, 1804.	1211 29	
	<u> </u>	7942 72½
Nett avails of the four volumes exclusive of Magazines on hand,		<u> </u>
		7309 12½
Vol. 1. First edition, all disposed of.		
Second edition, number printed,		15600
Sold,	3168	
Gratis to Subscribers,	132	
	<u> </u>	3300
		<u> </u>
On hand of volume first, August 6, 1804,		12300
Vol. 2. On hand per last statement,	4133	
Sold since,	695	
On hand of vol. 2, August 6, 1804,		3438
Vol. 3. Whole number printed,	48000	
Sold,	42452	
Gratis, to Subscribers,	2547	
	<u> </u>	44999
		<u> </u>
On hand of volume 3, August 6, 1804,		3001
Vol. 4. Whole number printed,	36000	
Sold,	33918	
Gratis, to Subscribers,	1995	
	<u> </u>	35913
		<u> </u>
On hand of volume 4, August 6, 1804,		87
		<u> </u>
Whole number on hand,		18826

The foregoing is a true statement of the Magazine account, as settled up to August 6, 1804.

JONATHAN BRACE, }
JOHN PORTER, } *Auditors.*

The sum of 1211 dollars and 29 cents, mentioned above as due from the Publishers of the Magazine, was paid by them, September 20th, to the honorable Messrs. John Treadwell and Jonathan Brace, a Committee appointed by the Trustees of the Missionary Society of Connecticut to receive the same; and by said Committee was paid to the Treasurer of the Society, as appears by the Treasurer's Receipt, as follows :

HARTFORD, September 20th, 1804.

Received from the honorable John Treadwell and Jonathan Brace, Esquires, for and in behalf of the Trustees of the Missionary Society of Connecticut, the sum of twelve hundred and eleven dollars and twenty-nine cents, for which I am accountable as Treasurer to the Missionary Society, having given a duplicate of this receipt therefor. The same being avails of the Connecticut Evangelical Magazine.

A. KINGSBURY.



Donations to the Missionary Society of Connecticut.

1804.		
Sept. 20.	Of honorable John Treadwell and Jonathan Brace, Esq'rs. being avails of Evangelical Magazine,	§ 1211 29
28.	Of Rev. Calvin Ingalls, contributed in new settlements,	35 25
October 3.	A Friend of Missions for purchase of Books,	5 58
	A Lady of Massachusetts,	1 0
		<hr/>
		§ 1253 12
		<hr/>

THE
Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. V.]

NOVEMBER, 1804.

[No. 5.

Christianity distinguished by its name.

The disciples were called Christians first in Antioch. Acts xi. 26.

THE high importance of Christianity, to man, fully apologizes for every well meant attempt to illustrate and recommend it. The design of the following dissertation is to consider the import of its name.

From the first use of language the design of names has been to distinguish their subjects from other individuals of the same species, or from other species of the same kind, or they have denoted general objects. They supersede the necessity of endless circumlocution, and facilitate the communication of knowledge, by writing and the intercourse of social life. Though they may be viewed as in a sense arbitrary, it is evident they originated, at least frequently, in a supposed adaptableness to express the most distinguishing quality, relation, or circumstance of the subject. The scripture account of the

names given to the first human pair by God, and to the animal world by Adam, is agreeable to this view.* And many passages in scripture history convey the same idea.

The scriptural text with which these observations are introduced, refers to an event important in the history of the primitive Church. Antioch was a large city, at a distance from Jerusalem, the capital of the kingdom of Syria, known in the prophecy of Daniel by the epithet of "the Kingdom of the North;" as that of Egypt is by "the Kingdom of the South." It consisted of that part of the Empire of Alexander the Great, which fell to Antiochus in the division of the Empire among his four principal Captains, which took place in a few years after the death of that conqueror.

This City was built by Antiochus, and named by him to perpetuate the remembrance of his glory. In this, as in most populous places of the East, many

* Gen. i. 26. and ii. 19, 20—23.

Jews had long dwelt among the Gentiles, who were the principal inhabitants. Happily for many there, the persecution of the disciples of Christ, in which the holy Stephen sealed the gospel testimony with his blood, occasioned such a dispersion of the disciples and preachers of the gospel, that some of them travelled as far as Antioch, preaching the gospel, "and the hand of the Lord was with them, and a great number believed and turned to the Lord." And although they preached the word to Jews only, it pleased God to make it successful to Gentiles, opening the door of faith to them also. Such is the fulness of divine grace that God is found even of those who sought him not. The conversion of Jews and Gentiles to the Christian faith, in the same city, prepared the way for their union in the same congregation, for the celebration of divine worship and ordinances; and their frequent intercourse, in that near relation, must have produced frequent occasion to mention each other, by their national distinction. This tended to excite their respective national prejudices, and to marr the happiness of their union in the Christian church. A common name seemed well adapted to prevent the evil, and none could have been invented so agreeable and proper as one derived from that of their common Lord. This would prevent the evil resulting from the frequent mention of their national distinction, express their united reverence to their master, the divine author of their religion, and would effectually distinguish them from the votaries of all other religions.

This worthy name was evidently in a high degree proper, as Christ was the Alpha and Omega of their religion, and their hope; their Prophet, Priest and King. It is also well known to the learned, that various sects of heathen philosophers were at that time denominated from their leaders and founders.

This name, however, seems not to have been assumed by the disciples of Christ merely from human views of propriety.

The Greek word here rendered *called*, is not the usual word so rendered. It properly imports a particular divine agency, influence or direction, and may be very literally rendered *divinely called*. We find the word in some of its formations several times used in the Greek Testament, in all of which it has a signification similar to that just mentioned.*

On the whole, we may be well satisfied of the propriety of the name given to the disciples of our Lord Jesus Christ, at Antioch, and that in receiving it they acted by divine direction; their religion is, therefore, termed *Christianity*. In illustrating the propriety of this name, we shall be led to notice a few leading marks of distinction between this religion and all other religions among men.

We shall take our view of Christianity from the sacred book in which it is revealed. It is, however, to be remembered, that we consider the whole volume of scripture as containing a divine revelation of this

* Matt. ii. 12—22. Luke ii. 26. Acts x. 22. Heb. viii. 5.—xi. 7.—xii. 25.

religion. The Old Testament as constituting the first part, and the New Testament the second and last.

The distinction between Christianity and all other religions respects its doctrines, its moral precepts and the prospects which it opens ; but to consider these grand divisions in all their ramifications would require many volumes. We shall, therefore, pursue the following concise arrangement of a few leading marks of distinction, viz.

The object of worship,
The ground of acceptance,
The system of morality, and
The retributions of futurity.

I. We attend to the distinctions in the object of worship.

Christianity teaches the worship of the one living and true God, in distinction from the polytheism of all systems of Pagan theology. It teaches that this God is eternal and independent, in distinction from the genealogies and dependent succession of their numerous divinities. They had their Jupiter optimus maximus, or their greatest God, their Dii majores or Gods greater than another class whom they called their household Gods. All these had a beginning, and were dependent, the less on the greater, and all on their Supreme Jupiter, and he on fate, which the best of them believed to be above the Gods.

Christianity teaches that this one God is possessed of all natural perfection, originally and independently ; that he is omnipresent, omniscient, omnipotent and immutable, in distinction from the total deficiency and imperfection of their divini-

ties, in all these respects ; and that he exists in that infinitely perfect manner called a *Trinity in unity*, possessing the whole perfection of unity and of Trinity, the whole benefit of both, in all respects and especially in this, that he enjoys independent communion in himself, as an incommunicable perfection of Jehovah, in distinction from the solitary, imperfect and dependent unity of the object of worship in the Mahometan system.

This is usually expressed by a personal distinction in the Deity, because there is an evident foundation for the application of the three personal epithets, *I, Thou and He*, as used in common language ; though we by no means comprehend that distinction in the infinitely perfect manner of the divine existence, as distinguished from that of created, dependent and imperfect beings ; we, however, can perceive it to be necessary to independent perfection and felicity, and can apprehend no more difficulty in the belief of this doctrine, than of any other truth of natural or revealed religion, which exceeds our comprehension. We therefore rest with unwavering faith in the true and proper divinity of the Father, the Son and the Holy Ghost, and that "*these three are one.*"

This triune Deity, who is the object of Christian worship, is also possessed of infinite moral perfection, or he is immutably good. It is a dictate of right reason that a Being possessed of such natural perfections as the holy scriptures ascribe to the object of worship, and existing in such a manner, must be infinitely perfect in his moral

character, or must be good.— But in this we are not left to the mere light of human reason. Divine revelation is abundant in ascribing all possible moral excellence to God, as a Being essentially and unchangeably holy, just and good, wise and faithful, and summarily assures us that “*God is love.*” In these sacred writings we are assured that God is the fountain of all existence, the creator and preserver of Angels and men; that his dominion in the natural and moral world is universal and perfect; that his providence extends to all events, and that he governs moral and accountable creatures by the most perfect laws; that he is the kind and beneficent parent of the whole creation, and encourages his rational offspring to address him in prayer and praise.

Such a Being, and such only, can be the proper object of worship. He is present and knows all our wants, and is able to satisfy them. He governs all events in the universe; all creatures and events are in his hand, and he can protect and save us from evil. He is the father of our spirits and the former of our bodies, and is the kindest of parents, and a very present help in trouble. Into the bosom of such infinite sufficiency, and parental love the full soul may pour all its troubles; in him the fatherless findeth mercy—and he hath said, “call upon me in the day of trouble and I will deliver thee, and thou shalt glorify me.”

But how shall guilty, unworthy sinners have access to such a Being of infinite majesty, perfection and purity?

The answer to this most interesting question will be found

in the next mark of distinction between Christianity and all other religions, which is,

II. The ground of acceptance.

That man is, naturally, in a state of sin and ruin, is obvious to every reflecting mind, and has accordingly been perceived and lamented by most writers among the heathen philosophers; indeed a consciousness of guilt and exposedness to punishment is common to men; hence the anxious inquiry, “Wherewith shall I come before the Lord, and bow myself before the Most High God?”

The best answers to this most interesting question, furnished from philosophic investigations, are wholly unsatisfactory.

Most of the heathen writers on this subject, manifest some notion of sacrifices, of some kind, to appease the anger of their Gods and obtain their favor. This, probably, originated in some knowledge of ancient tradition, conveying partial information from the possessors of divine revelation on this subject, but so mangled and perverted, as to be totally insufficient to relieve the wounded conscience, or to enable the sinner to contemplate, with composure, his appearance before God.

The next relief attempted by philosophy, is by a virtuous life, or by repentance and reformation; but alas, how insufficient this, for the transgressor!—What rational hope can be derived from this to the sinner who “owes ten thousand talents and has nothing to pay?”

Were his repentance and reformation even perfect, they could have no influence to atone for past offences, and could be

only adequate to present duty. But when we consider the great imperfection of human nature, even in the best, they appear to fall far below the standard of present duty, and greatly increase our guilt and desert of condemnation. What shall we think then of the absurd and superstitious rites which generally obtained among the heathen on this subject, and of the unhallowed usages practised for this purpose, by them in their religious festivals, on days of atonement? Or what can more deeply impress the mind with a conviction of the necessity of a divine revelation, than the knowledge of the notions and usages of heathen idolaters?

The Christian revelation represents our sin and misery as they really are; it clearly evinces the impossibility of the most distant, well founded hope of acceptance with God, from any or all the devices of man, and proves that "reason pursued is despair." But at the same time, it opens a new and glorious door of hope: It reveals the mediatorial plan of redemption by Jesus Christ.

This assures us, that God has fixed on a method for the display of mercy to the guilty, through a mediator; that this mediator is the Son of God, the second person in the divine Trinity in unity; that he was to redeem sinners of mankind to God by making atonement for their sin, and bringing in everlasting righteousness; and that to fit him for the mediatorial work, he should be united to our nature, by the assumption of it into a personal union with his divine nature; and accordingly we are assured, that

"the word was made flesh and dwelt among us," and "God was manifest in flesh." In this mysterious union of natures, our Lord Jesus Christ was obedient to death, even the death of the cross, and truly magnified the divine law, and supported both its precepts and sanctions. The final condemnation of all sinners would have proved the immutable determination of God to punish sin according to his threatenings; but this proves still more—it evinces that God is righteous in taking vengeance, and that in his government over man, he treats him as he would be willing to be himself treated, in a change of circumstances.

The obedience and death of Christ in our nature and place, is the highest conceivable divine testimony to the rectitude of the moral government of God over man; and is therefore the most full and complete expression of holy affection, exhibiting the most conclusive proof of the perfection of divine government and of the evil of sin; and thus lays a foundation for the pardon and salvation of sinners through Christ, in the way of divine appointment, so as to be at once a vindication and expression of the righteousness of God in his government of man, an exhibition of the most profound wisdom, and of the richest grace. Yea, all divine perfections are here not only displayed; but unitedly displayed, it is "grace reigning through righteousness to eternal life by Jesus Christ our Lord."

Hence it appears, that "Jesus Christ is the way, the truth and the life," and that "no man cometh to the Father but by him;" that he is able to save,

to the uttermost, all who come unto God by him; that this gospel foundation of acceptance with God for sinners, is worthy of God, honorable to law and justice, a most wonderful expression of divine grace, and safe and happy for the believing sinner, and superior to all the plans devised by man, whether Jew or Gentile, ignorant or learned, as the heavens are higher than the earth.

Faith in Christ is the divinely appointed way in which we become so interested in his atonement, that his righteousness avails for our pardon and acceptance with God, evidently, because by this we are so united to him that the Father's approbation of his mediatorial work may be properly and fully expressed in the bestowment of all saving mercy on us for his sake.

The most guilty and miserable of our race may, therefore, hope in divine mercy through him, come to God by him, and be assured that "those who so come he will in no wise cast out."

III. The Christian religion is distinguished from all others by its system of morality.

It has been common to the founders of religious systems to inculcate something under the name of virtue or morality, but in most instances many essential branches of virtue have been omitted, and many things inculcated which were really vicious; and what is still worse, the true and essential distinction between virtue and vice has been commonly overlooked; hence the very best systems of heathen morality are essentially deficient.

All human systems of moral-

ity begin and end in those things which are private and personal. After all which has been written by poets, philosophers and moralists, not drawn from the holy scriptures, on virtue and morality, they teach us nothing more sublime than the love of our country; and to die for our country is treated by them as the most sublime virtue, even when life is sacrificed, not to render the inhabitants of our country more wise, more devoted to the good of mankind, or to the fear and service of God; but more rich, more honorable in the esteem of those who esteem the honor which cometh from man, and more triumphant over other nations in war. Hence, Alexander the Great, Julius Cæsar and Charles the XIIth, of Sweden, who were great generals, and the two first great conquerors, have been celebrated as the first of men. But in the view of Christianity, their splendid virtues are weighed in the balance and found wanting.—They sought the glory of their country by the calamity of many nations, and succeeded to grandeur in the blood of murdered thousands; and that glory which they respectively sought for their country was really its greatest shame and misery, and hastened its ruin.

The morality which Christianity teaches and inspires, is that which conduces to the best good, the highest perfection and felicity of the subject—which coincides with the best interest of mankind, and which is directly subservient to the glory of God. This brief description of the outlines of virtue will not be disputed; but where can it exist except in the mind seeking

that happiness for itself which consists in union to the best interests of the whole family of man, and exertions to promote it, and union to the glory of God and the best good of his kingdom, and the happifying view and contemplation of the most perfect state of the moral system. But this is nothing else than to "love the Lord our God with all our heart and our neighbor as ourselves," which is the well known summary of Christian morality, given us by its divine founder.

From the holy scriptures we learn that *God is love*, friendly to the highest perfection and felicity of the moral system.— This is the expression of his character in his government of man, and in the mediatorial system, and this is the duty which he requires of man, and this constitutes the perfection and felicity of the redeemed in the heavenly state. "Him that overcometh," saith the Divine Saviour, "will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from God, and I will write upon him my own name."

How does the boasted splendor of philosophic virtue and morality fade before that of Christianity, like the glow worms of night before the rising sun!

IV. We observe, once more, that Christianity is distinguished from all other religions by *the retributions of futurity*.

Great have been the doubts and uncertainties of philosophers whether man would have

any conscious existence beyond this life. The best of them rather wished for it than firmly believed it. On supposition of its reality they imagined such enjoyments for the virtuous as agree with the taste of men in this life, in earthly things, and generally describe their Elysium as a place for the enjoyment of the pleasures of sense, and speak of this as only for a limited duration. Their conceptions of the punishment of the wicked were equally confused and erroneous.

The Christian scriptures dispel this thick darkness, and bring life and immortality to light. From these we learn with certainty that the existence of our souls will be permanent after the present life, and that our bodies will be restored to life in a general resurrection at the end of this world, and be reunited to the soul; and that we shall then be judged according to our works, and our final state be fixed in happiness or misery, according to what we have done while in the body, in this life, and that this state will be eternal.

Notwithstanding the invisibility of that world and that the condition of its inhabitants is not very particularly revealed, or perhaps would not be clearly understood by us, in the present state, if it were, we are fully assured, that the wicked and all who know not God, and obey not the gospel, shall be wholly excluded from the divine favor, shall be given up to the full dominion of sin, and be the monuments of God's holy displeasure forever. The scriptural representations of their state are awful beyond conception, and deep-

ly impress the mind with the thought that "it is a fearful thing to fall into the hand of the living God;" and that we are called by all the dreadful realities of that desperate state, to fly from the wrath to come, and to lay hold on the hope set before us in the gospel.

On the other hand, the gospel assures us, that the souls of the righteous at death, enter into peace, that they rest from their labors, are completely delivered from all sin and sorrow, are assured of the everlasting favor of God, and are united in the praises of redeeming grace; and that at the end of the world their bodies shall be raised glorious and immortal, and be re-animated by the soul, and the whole man be completely blessed in the full enjoyment of God to all eternity. Rejoicing in the clear manifestation of the divine fulness, the unveiled glory of the triune Deity, in the displays of redeeming grace, and in the certain prospect of an eternity of unremitting felicity and usefulness in praising and shewing forth that grace, and in the most perfect reciprocation of holy friendship forever.

Who can think of the blessed exercises and enjoyments of the spirits of the just made perfect, and the still more complete blessedness of the redeemed after the resurrection, and not aspire with all the powers of the soul after a name and a place among them?

CONCLUSION.

1. The preceding view of Christianity clearly shews the weakness of Infidel objections against it, founded in the num-

ber and variety of religions in the world. They say that among the many hundreds of religions adopted by man, as there can be but one which is true and divine, there is a presumption against the truth of each, in proportion to the number of religions professed in the world, and therefore the evidence in favor of Christianity is only as one to many hundreds; i. e. there are hundreds of probabilities of its falsehood to one of its truth. To this there might be various answers, we mention one only, as abundantly sufficient, viz.—That Christianity is equally opposed to all other religions in the world, in all the articles of distinction which have been made. All other systems of religion agree in exhibiting absurd and unworthy ideas of the object of worship, the ground of acceptance, the system of morality and the retributions of futurity; in the nature of the case, it is therefore evident they cannot be true. This infers a strong presumption in favor of Christianity, it is opposite to all other systems, if they are absurd and false, this must be true and divine, or there is no true religion in the world. It therefore rests on its own evidence, in the same manner as if no other religion had ever been propagated in the world. In testing the truth and divinity of Christianity, therefore, we must enquire, is the religion itself agreeable to reason, worthy of God and suitable to the nature and condition of man, in its doctrines, its duties and its prospects, or as it respects the object of worship, the ground of acceptance, the system of morality and the retributions of futurity? And is it at-

tested to be divine by miracles and the accomplishment of prophecy and other collateral evidence? If this be the case, the evidence in favor of the truth and divinity of the Christian religion is full and complete. But these various sources of evidence have been stated with great clearness by many able defenders of Christianity. Our faith in the system of religion rests on a firm basis, and against this truth we are assured that the gates of hell shall never prevail.

2. We infer the great importance of right apprehensions on the leading truths of Christianity. That errors should be embraced for truth in the remote branches of religion, and those which have little influence on character, in this very imperfect state, is not strange, and does not very essentially affect the best interest of the subject, or the church in general. But wrong conceptions on the primary and leading truths have great influence on the affections and practice, and are exceedingly dangerous.

We are assured by the word of God, and it is found true in experience, that "all people will walk every one in the name of his God,"* and we know that the true servants of the Lord will walk in his name forever—the character of the object of worship, as it exists in the mind of the worshipper, determines his character; his affections, pursuits and practice are agreeable to it, (we speak of those who really believe what they profess, and not of the vain pretenders to religion and worship, who really believe nothing in-

religion to practical purpose, but are governed by inclination.) Hence if any man is a true worshipper of the Christian's God, he is devoted to his fear and practises the duties of Christianity.

The observation also applies to the truth respecting the ground of the sinner's acceptance with God. The bible doctrine of the proper divinity and atonement of Christ, when cordially received, lays the foundation of a life of holy faith and obedience to all God's commands, and is attended with a conformity to Christ, in temper and character.

The same observation applies with respect to the bible system of morality and the retributions of futurity. The expectant of the pure and holy enjoyments in heaven, promised in the gospel to the redeemed, will be a practical Christian, and labor to be holy as he who hath called him is holy. He who expects a Mahometan paradise, will not fail to anticipate those sensual enjoyments in the present life.

The truths of Christianity must be congenial to our hearts and its duties and promises the objects of our choice.

Let it be remembered that Christianity is a religion of the heart. The Christian is united to God, to Christ, and to the morality and the prospects of Christianity, as distinguished from all other religions in the world. Hence it is stiled in scripture, the knowledge of "the only living and true God and Jesus Christ whom he hath sent," and it is often denominated the fear of God and the love of God.

We cannot omit to observe that the public teachers of Christianity, the ministers of the gos-

* Micah iv. 5.

pel, should be scribes well instructed into the kingdom of God, and able to bring from the gospel treasure things new and old, and their view of the leading Christian truths and duties should be just, distinct, and clear; they must be sound in the faith, the pure system of Christian truth must be their chosen religion, and to practise it in their lives and preach it to others their most delightful employment.

Religious societies have the most feeling and cogent arguments to seek for such ministers and such only, and when obtained to esteem them very highly in love for their work's sake; and to strengthen their hands and encourage their hearts by hearing, so that their own souls may live, and doing their utmost to advance the saving knowledge of the truth in others.

Parents and heads of families have an exceedingly important betrustment, respecting their children, and the youth of the rising age, to "train them up in the nurture and admonition of the Lord." They must teach them "the first principles of the oracles of God." It has been a favorite saying that "we must not teach our children *what* to think, but *how* to think." This saying must originate in great ignorance, of the moral cast and state of our children's minds, or of the Christian system, or of both childhood and youth in the seasons of the fairest hope for man. It is then that the seeds of knowledge and virtue are usually sown, which spring in mature years and produce the blessed harvest of wisdom and piety, and ripen into usefulness on earth and final glory in heaven.

Finally, the truth and excellence of the Christian religion and its importance to man, call upon all of us to know, love and practise it as our calling, and the business of our lives, in all our relations to God and man, with a constant and serious view of the presence of God, our near approach to the world of spirits and the retributions of eternity.

On Religious Feelings.

THE power of religion has ever interested the feelings and passions. Where there is the life of true godliness, there will necessarily be strong emotions of soul. It becomes us to be the friends of a warm, animated piety, in opposition to a cold, philosophic religion. Revived, living Christians have their hearts engaged and well affected in the cause of the Redeemer. Such as are alive unto God, are distinguished for warmth of affection. They find, by experience, that religion is a vital principle accompanied with heart-felt sensations, such as holy complacency in divine things, and godly sorrow for sin. Where such emotions as these are not excited, there is reason to apprehend, the heart is not the subject of a work of grace. Let us consider,

I. Such as are alive unto God, do not content themselves with mere orthodoxy.

Correct opinion does not of itself constitute vital godliness. It is, indeed, necessary that tenets be correct. We mean not to disparage the importance of a speculative belief in the close doctrines of grace. But correct opinion must not be rested in, as embracing the sum and substance of vital religion. A spec-

ulative faith does not always interest and engage the religious feelings of the heart. It is frequently unfruitful, bearing none of the fruits of holiness, consisting in pious exercises. While men's understandings are rightly instructed, their hearts are often cold and lifeless. Sometimes, indeed, there will be a warm zeal in advocating the truths of the gospel, when the life and power of religion are wanting.

An orthodox faith is not necessarily connected with heart-felt piety. And we should be careful not to content ourselves, with an understanding of the great principles of divine revelation. This is often no more than a knowledge which puffeth up. The excellent doctrines of the gospel, are frequently viewed with a philosophic coldness and indifference. These doctrines, also, are often received with emotions widely different in their nature, from the feelings of the religious spirit. They often produce temporary and shortlived joy; like the seed sown in stony places, which soon springs up, and wanting root and moisture, when the sun is up is scorched and soon withers away.

Some would satisfy themselves with a religion of the understanding which leaves the heart unmoved. But such a religion has no vital warmth. It imparts no cheering comforts to the soul. It is a cold act of the understanding, and has none of the joy and peace of believing. We may entertain consistent views of the leading principles of the gospel, and have a knowledge of the connected system there contained, and yet be strangers to the power of godliness, strangers to

saving light, and destitute of the feelings of an evangelical temper. We must not, then, place religion wholly in right speculative opinions. We must not make it to consist in a mere act of the understanding. Though a right understanding of the connected and consistent system of gospel truth, be a matter of the utmost moment, yet we must not rest satisfied with this, but consider corresponding feelings of heart, as being also essentially requisite. Hence we may consider

II. True religion is a *feeling sense* of the excellence of divine truth.

The spirit of the gospel, being wrought into the heart, constitutes the christian temper. A pious disposition is every where, and in all persons, the same; having the important doctrines of the gospel, for its foundation, and ground work. Revived, experimental christians, must necessarily enter into the same views of the gospel, so far as they understand it. The same truths are written, not with ink, but with the spirit of the living God, not in tables of stone, but in fleshy tables of the heart. Christians, so far as they have the spirit of Christ, are perfectly joined together in the same mind and in the same judgment, or sentiment. Their views unite and terminate in the great distinguishing truths of the gospel. For the christian temper involves in it these truths, and where they are explained and laid open to the understanding, they must necessarily propound themselves to the acceptance of the pious mind.

Religious affections accompany a spiritual discernment of the

great things contained in the gospel. Evangelical sentiment has a kindly influence to stir up gracious exercises. Where the gospel is embraced in its purity, it has an enlivening and animating effect upon our nature. The soul cannot remain torpid and inoperative. There will be activity, where the pure gospel has its proper effect. The soul will be enflamed with the genial warmth of piety. It will have vital exercises, such as are sensibly felt, and experimentally known. David says, "Oh, how I love thy law, it is my meditation all the day." The apostle Paul, giving an account of his religious experiences, says, "I delight in the law of God, after the inward man." Bright views of gospel sentiment awaken delightful sensations. Saints find a rich entertainment in contemplating the distinguishing and essential truths of the gospel. And this contemplation must no doubt constitute a great part of their happiness, in the kingdom of glory.

The good word is a quickening spirit, to such as have tasted its power. It quickens christian graces, and gives life and spirit to devout affections. Great is the joy and peace of believing.—Erroneous views of the gospel scheme of sentiment, either leave the affections unengaged, and sink the soul into a state of apathy, without feeling or emotion; or else awaken unhallowed passions. But a just apprehension of the truths, brought to light in revelation, furnishes reviving views, and excites feeling, vital exercises. Such precious truth discloses itself, from the word of God, to the minds of the intellectual and holy crea-

tion in holiness, and opens a source of noble and exalted entertainment.

The word of life, is dear and precious to the truly pious. They feed and feast upon it. With a pleasing satisfaction, they investigate and entertain its sublime doctrines. Such discoveries on moral subjects then present themselves to their minds, as to inspire them with joys with which a stranger doth not intermeddle. Hence, by diligently and prayerfully attending to the good word of grace, and apprehending its excellence, they become fervent in spirit, serving the Lord. The Holy Spirit alone, discloses the moral excellence of divine truth to the understanding. And when he brings the word home with power, and causes it to be seen in its spirituality and beauty, it attracts the affections, and becomes instrumental of stirring up to a warm and vigorous piety.

III. Saints have a *feeling sense* of the beauty of God's perfections, manifested in his works of providence and grace.

God is pleased to reveal himself by means of his glorious works, both of creation and redemption. The traces of his character are inscribed in the book of nature, but most of all, in the volume of Revelation, and in the face of Jesus Christ. He hath set himself forth as the eternal source of being and blessedness. He hath made all things with a view to display himself, and promote his declarative glory, that he might be known to his rational creatures, and that in his light, his children may have light. What a glorious display of his moral excellence, is made in the stupendous works of nature and grace!

The natural man receiveth not the things of the spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned. God, in his excellence, is revealed only to such as are spiritually minded. Tho' sinners see the traces of his being, yet they discern not his goodness; or, see him not in the beauty and loveliness of his moral character. But such as are pure in heart, see God in his unspeakable excellence.

And thus seeing him, they are inspired with ineffable delight. Complacential affection springs from a spiritual view of the Supreme Good. Such a view gives birth to joy and hope. Religious affections are enkindled, in the light of his countenance. Do not wonder if his children glow with affection, and breathe an animated piety. They have found him whom their soul loveth. They have come to their soul-reviving rest. God stands revealed to their view, as the *greatest* and *best* in the universe. He has become the beloved object which fills and enraptures their minds.—This sight and sense of God, gives ardor to the religious spirit. It excites the fervors of love; elevates the soul with a joyful hope, warms the heart with the emotions of holy desire, and occasions meltings of sorrow and contrition for sin.

No wonder that the seed to serve the Lord, have been distinguished for strict sentiments and manners, and been considered *singular*, by reason of their devout frames, and the movings of affection. It would seem that a proper apprehension of God, must produce some such distinguishing traits in the character

of those who are accounted to him for a generation. Such as have seen the Lord of Hosts, will differ from the cold-hearted men of the world, and make it evident, that they are chiefly delighted in God. They will make it manifest, that a discernment of the moral excellence of the Divine Character, gives the spring to their activities, and calls forth their sweetest comforts and desires.

IV. Saints find by experience, they have *outflowings* of desire after God.

This will be evident by attending to the exercises of men of God, recorded in scripture; and especially of the sweet Psalmist of Israel. In his Psalms we have an account of his holy breathings. "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee." "O God, thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land, where no water is: To see thy power and thy glory, so as I have seen thee in thy sanctuary." lxiii. 1, 2. "As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?" xlii. 1, 2. —When his soul was in great disquietude, his heart was still intent on God: "I will remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar." xlii. 6.

He seems, at times, to have been brought into grievous straits: "My soul cleaveth unto the dust." But still he had vehement and longing desires, flowing out unto God. He-like-

wise, enjoyed peculiar enlargement. "I will run in the way of thy commandments, when thou shalt enlarge my heart." "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God!"

Who can read the Psalms of David, without noticing the strong and ardent aspirations of the heaven-born soul?

We find, likewise, Job longing for communion with God; "Oh that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments." xxiii. 3, 4. In reference to spiritual enlargement, are Elihu's words to Job; "Even so would he have removed thee out of the strait into a broad place, where there is no straitness."

In Canticles the Church says; "Or ever I was aware, my soul made me like the chariots of Ammi-nadib." This denotes the peculiar liberty which the godly sometimes acquire in their approach to God. And in general it marks out the breathings and raised desires and hopes, which it is common for those to have, who have tasted that the Lord is gracious.

Saints are said to be *near*, and to draw *near* to God. This nearness, must imply communion with God, in holy and longing desires and affections. Such as walk near to him feel their souls going out heaven-ward. Add further, a feeling, animated religion is set forth in these words: "They that wait upon the Lord shall renew their

strength: they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint," Isaiah xl. 31. This language is expressive of peculiar freedom in devotion. It represents a soul freed from the clogs of earth and sense, and soaring on the pinions of a strong and vigorous faith. Such is the enlargement which God gives his children. He causes their youth to be renewed like the eagles; gives fresh and renewed strength and delight in his service.

REFLECTIONS.

1. There is need of care lest we damp the ardor of a religious spirit. A careless, unchristian walk cripples the energies of the soul, and brings it down from its exalted exercises, to low and carnal objects. A worldly spirit is unfriendly to the ardors of piety. Sinful and carnal hankerings and enjoyments, abate the warmth of vital godliness.—Vain amusements, likewise, serve to cool religious affections, and obscure the lamp of grace in the heart. Religious exercises are deadened by these and similar causes. Devout hungerings and thirstings are not cherished, but rather diminished, by a life of sinful conformity to the world, in its vain recreations, and sensual delights. We must abstain from these things, if we would preserve in lively exercise the vital principle. Christian graces need care and cultivation. If neglected, they soon lose their lustre and appear like the dying taper. A lax and careless way of living must bring on spiritual decay. Christians should be strict in their discipline. They should avoid conformity to the meth-

the world. They have a vineyard to keep, which calls for much labor and self-denial. Let them attend to their spiritual husbandry, if they would have their souls as a well watered garden. Let them not have their desires running out after the creature, after selfish and sinful objects, and gratifications. Such vain hankerings and pursuits will certainly chill their pious affections, and cause a languor in their religious exercises and comforts.

2. A vigorous, animated piety ever lies exposed to the charge of *enthusiasm*. The truly religious must be prepared to meet this reproach. Such as are for a cold, philosophic religion, will deem the workings of the pious heart, to be flights, partaking of imagination, and transient in their nature. The living members of Christ's mystical body, they who have given the best evidence of their being living stones in the temple of God, have commonly had an enthusiastic spirit ascribed to them. On account of their fervency, they have been supposed to exceed the bounds of reason. Their noble and elevated acts of faith and love, have been viewed as the reveries of a heated imagination. Their deadness to the world, their abstemious, mortified lives, and their hardships and conflicts under the cross, have been frequently deemed a misguided zeal and affected singularity. The Apostle Paul was thought by some to be *beside himself*. Counting all things but loss for the excellency of the knowledge of Christ Jesus, and being willing to suffer the loss of all things, that he might win Christ, he was supposed to be

transported beyond himself, and to have exceeded the bounds of sober reason. The same apprehension was entertained concerning Christ. Some of his acquaintance, seeing him so intent on his work, as to go out of doors to preach to the people, when he was already spent with watchings and public services, came out to lay hold upon him, saying, *He is beside himself*. He failed of taking his necessary meals, for the sake of seizing an opportunity to feed and instruct the multitude. And this was thought to indicate a transport of passion, not altogether regulated by the dictates of sobriety and moderation. These examples may teach animated Christians to expect the charge of enthusiasm. Think it not strange if it be sometimes insinuated, that they are beside themselves. In the eye of carnal reason, the workings of a warm benevolence in the christian cause, appear in the light of partial derangement, proceeding from a disordered state of the affections.

3. We shall add a word concerning the importance of maintaining a meek and humble walk with God. Such as have precious discoveries of divine things, should take heed that they be not lifted up in pride. The genuine tendency of grace upon the heart, is to produce humbleness of mind. And yet, through remaining corruptions, there is danger of making the vital exercises of grace, an occasion of self-exaltation. Let Christians be guarded against this temptation. Let them not make a merit of their duties and frames, nor magnify themselves, on account of their spiritual attainments. A proud pharisaical temper,

has ever proved an enemy to souls, and should excite much alarm. Christians, have a warfare to endure with this formidable enemy. They have a conflict within themselves, to keep under the workings of a self-righteous spirit. And this conflict proves to be none of the least and most painful part of the christian warfare. But let them be animated in this struggle; keeping in constant remembrance, that a legal spirit maims and eats out the life of all true religion.

Let them live near to God—cultivating meekness and modesty under the reception of his undeserved gifts and graces. Their sensible comforts and gracious frames spring from the fountain of all good. God deals out the measure of their faith. He is the life, of their spiritual joys and exercises. In his infinite mercy, he enlarges their hearts to have intimate and sweet communion with Himself. He gives them to participate in the influences and gifts of the Holy Spirit. When in straits, he brings them out of a strait into a broad place. When sinking in the mire clay, he brings them forth, and establishes their goings. And when they cry to him from the belly of hell, he causes their prayer to come in unto him, in his holy temple. Let them humbly thank and praise his holy name, for his marvellous grace which hath wrought them for the self-same thing. The meek will he guide in judgment, he will beautify the meek with salvation.—He that humbleth himself shall be exalted.

Y. Z.

Living more important than Dying.

IT is a common remark, that it is a great thing to die.—To those who believe the scriptures the scene of exchanging worlds is considered as peculiarly interesting. And it undoubtedly is so, as well as solemn and affecting to nature. While the body returns to the dust as it was, the spirit ascends to God who gave it, to be disposed of for an endless eternity. The soul is dispossessed of its organ, and hastened into the eternal world, to be made completely blessed, or to receive her portion in endless misery. A scene like this, must undoubtedly be considered as solemn and interesting. Still, is not *living* more important and interesting than *dying*? Is it not a great thing to *live* as well as to *die*? However important may be the scene of dying, let us enquire whether *living* be not still more important.

REFLECT, in the first place, that life is the time appointed for our day of probation; but death is not. In this world we have talents committed to us, with which we are required to “*occupy*.” Death is so far from being a state of trial, that it is compared, by the Saviour, to the season of *resigning up* our talents. Is not an appointed season for us to obtain a valuable object, more interesting than any period after this season is past? We remember, that the rich man, who lifted up his eyes in hell, and prayed for a drop of water to cool his tongue, was referred to his conduct in lifetime. “Son, remember that thou, in thy lifetime, receivedst

thy good things, and likewise Lazarus evil things." It was not suggested, that his manner of death brought him to that place of torment, but his life.

Again—The day of judgment will have particular reference to life; and not to death. When we shall be summoned to the judgment seat of Christ, it will be, to give an account of the deeds done in the body.—An inspired writer tells us, "We must all appear before the judgment of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." This refers us to life, and not to death. The message of death is no other than a summons, sent out by the Judge, to call us to the court of heaven. An indictment is always predicated upon previous conduct. The transactions, therefore, for which we are to be arraigned cannot have their special reference to death. Indeed, there is not the least hint, in the whole Bible, that the judgment day will have any reference to our death.

And further—Life is the season in which we have the calls and invitations of the gospel set before us. That speaks to us, *to-day*, while in life and health, and tells us, "Now is the accepted time, behold now is the day of salvation." We are nowhere told that death is a day of salvation, or an accepted time. It is true, at death our state is decided; but this decision is made altogether according to our treatment of the gospel while in life. God tells us, therefore, in his word, to seek him early—to hear his voice to-day, and not harden our hearts.

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Examine the whole preaching of Christ, of his Prophets and Apostles, and we shall find they ever referred their hearers to their duty in life. Would not the gospel refer us to the most interesting period? And would not the great errand, for which the Saviour came into the world, point us to the season which is the most interesting?

It may be added, also, that death is not a season in which our conduct could be properly connected with eternal consequences. For a moral agent to exhibit a character, choose the offers of grace, or refuse them, he must enjoy a season of rational reflection. Truths must be placed before him, and the mind must rationally act in view of those truths. And how can this be done, when the whole organ of nature has become unstrung and is under the struggles of departing breath? Can we suppose, that the time when this body is becoming lifeless, and the soul ascending to God who gave it, would be appointed by the Deity as a season for the mind to exercise that change, upon which eternity is depending? No; "He hath made every thing beautiful in his time."

As, therefore, life is the only appointed time of probation—as the day of judgment refers us to life and not to death—as life is the only season to which the calls of the gospel refer us; and as death is not a proper time upon which things of eternal consequence could be made to depend, then, *living* must be a more important season than *dying*.

From the thought we have pursued, some interesting re-

X

Reflections naturally follow. And,

1. Does not what we have been contemplating afford us ground to fear that many are ruined by overlooking the most important period of their existence, and looking forward to a period that is less important? How numerous are those, who pass very calmly on with the current of time, without concern with regard to living, while at the same time they will acknowledge that it is a great thing to die. View people near their end, and we may see a great part, much more concerned about dying, than ever they were about living. When the grim messenger of death advances to stare them in the face, they will acknowledge they have now arrived to a period which they ever viewed important; but while in life and health, they will rest without alarm, though God's law be sounding louder than thunder in their ears, and while the Saviour is inviting them in the most pathetic terms. To meet death, having all that to do, at this distressing moment, which was required in a time of health and prosperity, must certainly be a most ruinous step. And is it strange that Satan should use this stratagem, to ensnare unguarded souls? While he can lead people to pass away life as a trifling thing, and place their views forward to death as the important period, well may he consider them as a sure prey to his fatal wiles. Let us then enquire, whether our anxiety with regard to a future state has not often referred us to a wrong period. And let us see that we avoid so destructive a delusion.

2. Since there is so much

more depending on life than on death, have we not reason to conclude, that many, who have left this world with a strong hope of salvation, have met with an eternal disappointment?— There is not the least intimation throughout God's word, of any one being savingly changed while in the immediate agonies of death. Nor does the Bible mention but one instance of a change within a few hours of this period. At the Saviour's crucifixion, there were special reasons for his making a miraculous display of his grace.— We know that the repentance of the dying thief was real, and his faith saving; but how deficient is the evidence that others are not deceived at this late hour, even though their external appearance be equally as favorable? When this frail system is dissolving by disease, wrecked with pain, and the mind consequently weak and credulous, what more than *delusion*, can those rationally expect who through life have rejected and despised their Saviour? In these discomposed moments it is easy to imagine things to be real which an omniscient and holy Judge will never acknowledge. It is not strange, that people should speak very rationally of the fading nature of the things of this world, and calmly resign them up when they are made sensible they can no longer enjoy them? From being under distress of body, and realizing the certainty of death, people in a Christian land, without the aid of true godliness, may resign up their lives with great calmness, and do no more than many *heathens* have done. And indeed, it is not strange that some

who are totally unprepared for heavenly felicity should even possess *great joy*, from viewing themselves about to make so profitable an exchange as to go from a state of pain and hopeless sorrow into a state of ineffable glory and blessedness.—Numerous are the instances in which the sparing hand of God has shown us the deception of a sick-bed repentance. Among those who exhibit the greatest evidence of a saving change in view of approaching death, rare indeed is the instance that this evidence is not contradicted among those who are spared to recover. It naturally follows,

3. That we have reason to conclude, that some who appear to die without a satisfactory evidence of their good estate, may meet with a happy change.—As we can give but little weight to a hope that is gained in the hour of death, by one who has spent his whole life in sin, so we are not called to give up those as lost who have lived a life of exemplary piety, even though they may die under great darkness and doubt. As the wicked may be deceived respecting their good estate, why, on the other hand, may not the righteous be deceived? The proper time to form our judgment concerning characters in the sight of God, we have seen, is at an earlier period than at death. And must we not count him faithful who hath promised? “For he hath said, I will never leave thee nor forsake thee. Nor shall any pluck them out of my hands.” We may rest assured, that wherever there is a real union formed between Christ and the soul, while in life, it cannot be dissolved in death.

4. Is life a more important season than death;—then we ought to concern ourselves much more about living than about dying. Should not the most important object command our most special attention? If so, then, let the great inquiry be, how shall I live? What shall I *now do*, that my soul may be saved? And not, how shall I die, that my last end may be like the righteous? Let it be our earnest solicitude, how shall I now discharge my indispensable duty? How shall I improve the precious moment of life and health? And not, how shall I improve the distressing moments of death? Reflect how much more can be done to the honor of our Maker and blessed Saviour, in the season of life, than at the distressing scene of death. Hence, said an ancient saint, “Death cannot celebrate thee: they that go down to the pit cannot hope for thy truth. The living, he shall praise thee, as I do this day.” Hence the Apostle beseeches us, by the mercy of God, that we present our bodies a *living sacrifice*. Would it be wise in a husbandman, who had retired to his field for the purpose of tilling his ground, for him to neglect his employment and busy himself through the day in reflecting how he should return home at night? If it would not, then we ought to concern ourselves much more about living than about dying. Hence,

5. It appears, we are now passing through the most interesting scene we shall ever behold. It is true we are not advancing through the dark valley of the shadow of death; nei-

ther are our ears saluted by the awful sound of the judgment trumpet; nor do we see the silent dead bursting from their tombs. The dreadful Judge is not yet saying, in view of the assembled universe, to those on the right hand, come ye blessed of my Father—neither is he pronouncing to those on the left hand, depart ye cursed into everlasting fire. These awful scenes are yet to come. Still, the one through which we are now passing is far more interesting than either of them.—The present is the season on which eternal life or endless misery is absolutely depending. It is acknowledged that these future scenes, which are before us, will be vastly solemn and trying; but reflect, that they will be joyful or dreadful accordingly as we now lay the foundation. The books out of which we are to be judged are now filling up. Would any one, therefore, have a view of the most momentous period of his existence, he need only look round him at the present moment. The period has commenced. The scene is now passing before our eyes! Oh, let us realize how great a thing it is to live!

Great encouragement for Christians to labor for the conversion of the heathen, founded on Matt. iii. 9. "For I say unto you, that God is able of these stones, to raise up children unto Abraham."

THE selfrighteous Jews prided themselves greatly in their descent from Abraham.—They claimed an exclusive right

to the spiritual privileges of God's people. John the Baptist, seeing their error and folly, addressed them thus, "Think not to say, within yourselves, we have Abraham to our Father, for I say unto you, *"That God is able of these stones, to raise up children unto Abraham."* This passage denotes, that God is able to convert sinners, and to build up his church, from the most unpromising materials.—And although it might have its accomplishment in the conversion of some of those hardened Jews, to whom John referred, was also illustrated in the success of the gospel, among idolatrous nations, under the ministry of the Apostles, after Christ's ascension into heaven. The Gentile nations had, for many ages successively, been involved in the most dismal state of darkness, superstition and idolatry. They are represented as *sitting in the region and shadow of death*. They committed every species of abomination of which they were capable.

A very striking description is given of their character and conduct in the first chapter of Paul's epistle to the Romans. They are represented as having "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four footed beasts and creeping things.—They worshipped all the hosts of heaven—offered their children in sacrifice to their idols. Yea, paid their homage to *Devils*.* Indeed we cannot gain a clearer idea of their character, perhaps, in any part of the sacred writings, than in Romans 1st chapter, and especially from

* 1 Cor. x. 26.

the 29th verse. *Being filled with all unrighteousness, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, back-biters, haters of God, despiteful, proud, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful.* Yet among these abominable nations God raised up many spiritual children unto Abraham.

Upon the preaching of the gospel, by the Apostles, multitudes from among them were converted to Christ—forsook the worship of their dumb idols and demons—renounced their filthy practices and horrid impieties, and became the humble, penitent followers of Jesus Christ, and the true worshippers of the living God.

Churches were gathered to Christ—the holy institutions of the gospel, strictly observed, and many souls trained up for heaven, from those regions and shadow of death, where Satan's seat had so eminently been, and where he had long led souls captive at his will.

These marvellous effects of the gospel upon the minds of those once so inconceivably remote from all good, may serve as a very clear and striking illustration of the passage under consideration, "For I say unto you, God is able of these stones to raise up children unto Abraham."

Some useful inferences may be made from this subject.

1. That Ministers and Christians ought not to despair of the conversion of sinners, in the most degenerate times. Nor should they sink down in des-

pondency, tho' they have long labored and prayed for the revival of God's work, seemingly almost in vain. Since God has so frequently of stones raised up children unto Abraham, who can tell but this or that careless or hardened sinner may yet be arrested in his course of impiety, and be made a monument of sovereign mercy? How often have those who have spent their substance in riotous living, and long withstood the calls and warnings of the gospel, been brought to bow to the sceptre of Jesus of Nazareth? Many instances of the like nature, have taken place, in the late revivals of religion, in different places in these states. Numbers are now among the visible and the sincere followers of Christ, who, for many years appeared as unlikely to become Christians, were there nothing more than mere human means, as the stones are to arise into living men.

2. It may be inferred from this subject, that none should give up their attempts to Christianize the heathen nations, tho' their endeavors for that purpose have hitherto proved unsuccessful. Tho' considerable hath been attempted at different periods of time to propagate Christianity among the heathen nations in North-America, yet who can point out the season when ministers and Christians in general, have used their joint and persevering efforts for the promotion of this great and blessed design. Have not those who profess to be Christians generally treated this important business with too much indifferency? Have they not considered the Indian tribes as *irreclaimable*, and with-

held more than is meet, in regard to their charitable deeds, for the support of the Missionaries among them?

Is not God as able of these savages and barbarians, to raise up *children unto Abraham*, as he was to convert those in a similar condition, in the days of the Apostles? Has the promise, that he will give his Son *the heathen for his inheritance and the uttermost parts of the earth for his possession*, ever been accomplished in its fullest extent? Then who can determine what may not yet be effected for their salvation, if a permanent foundation should be laid, for the support of faithful preaches among them? And should all the churches in the American States, aid this glorious design by their liberality and by their prayers, God may yet do wonderful things for their perishing souls.

It is idle for the inhabitants of this flourishing country, to plead their inability to contribute a sufficiency for this purpose, when so much is expended yearly for the support of luxury and extravagance! It is truly an affecting thought, that the heathen are going to perdition by hundreds, and by thousands, for the want of religious instruction, and yet multitudes are wasting large sums daily, for the gratification of their fleshly lusts.—Nor will many persons spare a cent or lift a finger to rescue the benighted Pagans from darkness and ruin!

Such ought to take heed lest Christ, at the last day, shall sentence them to depart, forever from his presence, *into everlasting fire prepared for the Devil and his Angels*. Because, when

he was an hungered they gave him no meat: Or because they refused to improve their worldly substance and Christian privileges, for the promotion of his kingdom in the world, for which end every blessing, spiritual and temporal, is granted to men.

I entreat you, O ye Christians of every denomination, to take these things into serious consideration, and think while you are favored with a fulness of the means of religious instruction, multitudes of your fellow-men are perishing in sottish ignorance. Consider, also, that the *small concerns* and the *little pains* you take for their salvation, is a powerful witness against you, that you have but a *small estimation* of the privileges and blessings of the gospel yourselves. Such persons as place a true value on their spiritual privileges, and have a proper estimate of their own souls, are always solicitous that their fellow creatures of every nation, kindred, tongue and people, should share with them in the *great salvation*. It is *their hearts desire and prayer to God*, that the gospel of Christ *might have free course, run and be glorified*. If you therefore *have tasted and seen that the Lord is gracious*; if you have become heirs of the purchased possession; if you have learnt the worth of your own souls—will not your bowels yearn over the poor heathen? And will you not exert yourselves in every way, in which God in his word and providence directs, to promote, if possible, so benevolent and so glorious an object as that of Christianizing and saving the heathen in this land?

AMATUS.

A Letter to a Brother lately recovered from sickness.

DEAR BROTHER,

I hear that you have been very sick. From this, I can do no less than offer to your consideration a few serious reflections. To glorify and enjoy our maker is the great end of our existence. In this way, and in this only, may we rationally expect any true and lasting happiness. Our state, by nature, is deplorable beyond all conception, and, unless we look well to the interest of our souls, the loss of them will very soon teach us their unspeakable worth. You will readily assent to all this, but my great object, in this letter, is to prevail with you to conduct accordingly.

When very young, you was brought down, by the providence of God, to the borders of the grave. However, in his tender compassion he spared your life, and restored you again to health. Since that time, he has followed you, every day, with his goodness, and has not been unmindful of you, even when you was most forgetful of him. While his hand has been laid heavily upon thousands around you, and many have been sent down to sleep in the dust, you have been defended both from sickness and death, and have had cause, above most others, of your acquaintance, to speak of the loving kindness of the Lord. You have enjoyed every necessary advantage for obtaining a saving knowledge of the truth, and laying a sure foundation for future and eternal felicity. God has not left you (to his praise alone be it spoken) to run so great lengths in exter-

nal impiety, as he has many youth at the present day. And this is not all; his spirit has often moved on your heart, and tenderly solicited you to be wise for yourself—to accept freely an interest in that Saviour, whose blood alone cleanseth from all sin, and to share forever in the unsearchable riches of his kingdom.— I intreat you to think seriously on these and innumerable other instances, of divine kindness, which I cannot now mention; then ask yourself this plain, but solemn question, What returns have I made to the Lord for these unspeakable favors? Will it be dealing with too much plainness to say, that while you have offered a bleeding Saviour, the poor compliment of a few external services, you have cruelly denied him a place in your heart? What answer you are prepared to give to such queries as these, is best known to God and your conscience. It is worthy of remark, that judgments as well as mercies proceed from infinite kindness. As tho' unwilling to let you alone, or to leave any method untried, which might be effectual to your salvation, God has at length visited you with the rod of affliction.— If I was rightly informed, you was brought down to the side of the pit; at least you had reason to apprehend, that your sickness would be unto death.— What now would be your state had you gone a little farther, and launched into eternity?— Why did you not take the other step, and bid the world, your friends and all farewell? Was it because you had the keys of death in your own hand, and could go or stay at pleasure? Oh, how astonishing the good-

ness and forbearance of God!— he is infinitely gracious to the evil and unthankful, or long before now we should have been plunged in the depths of despair.

But what kind of improvement do you intend to make of the late alarming dispensation of Providence towards you? I see not on what pretence you can receive it as any other than the voice of God, loudly proclaiming to you the vanity of the world, and warning you to make haste in securing that better part which death itself cannot take from you. When groaning under the violence of a disease, which threatened your dissolution, did you not resolve, that, if spared, you would never be overtaken again by sickness unprepared for death? Whatever your thoughts might be, it will certainly be folly and even madness not to seek first the kingdom of God and his righteousness. Very soon, you must be, not on a sick bed, but in the silent grave.

In view of these reflections, dare you indulge the thought of living a single day in a careless neglect of your soul? But should you do it for a number of years, and then on a sick bed, should be alarmed with the apprehensions of appearing before your judge, and with a view of your aggravated guilt, could you forgive yourself or expect forgiveness from your abused Sovereign, for having neglected your present opportunities, and disregarded the late admonition of Providence? What your views or resolutions are at this time, I know not, God knoweth. Not to regard the advice of an affectionate brother will be ungrateful; but this is unworthy

to be mentioned or even thought of in comparison of that shocking ingratitude, which you will be guilty of to the kind bestower of all good, unless you immediately chuse him for your God and portion.

Your brother and sincere friend.



*A Letter to a new married couple,
from a Brother.*

DEAR BROTHER & SISTER,

THE following is a testimony of my affectionate concern for your welfare and happiness. United in a most important relation, one to another, you will probably be partners of each other's joys and sorrows, till the bonds, by which you are connected, shall be broken by the hand of death. The mutual happiness of the sexes is one important end, designed in the marriage institution; nor will it ordinarily fail of being answered, unless by some criminal fault in the parties united. To them, it is, therefore, exceedingly important, that neither of them should do any thing to plant, or nourish the seeds of misery.— Every wise precaution should be used to prevent the beginning of evil. Multitudes, surrounded by many circumstances favorable to a life of happiness, are miserable in a great measure, through their own fault.— Did those who enter the marriage relation begin and persevere, as they ought, in a firm resolution to promote each other's happiness, in every way consistent with a good conscience, the bitter plant of domestic misery would be nipped in the bud—it would not spring up and flourish

as it now does, and bring forth fruit an hundred fold. The avenues to domestic wretchedness are exceedingly numerous. An unguarded expression, where no evil was intended, or even thought of, has, sometimes, given rise to a tide of miseries sufficient to deluge whole families in irretrievable ruin. In regard to this matter, it is highly important, therefore, to shun the appearance of evil. If possible, nothing should ever be done which will express the least want of that solid affection which the parties have an absolute right to expect one from another. A small degree of this may create the most uncomfortable feelings and lead on to a train of evils which will not end even in the grave, but last, in their deplorable consequences, through an immortal existence. Those, therefore, who think they stand safely in regard to this matter, will do well to take heed, lest they fall.

But there is a more deeply interesting subject, which must not be passed over in silent neglect. When I look over into eternity, your present happiness, considered by itself, is stripped of its importance. The life we here live in the flesh, is of very little value, for any thing, but to prepare for another state.— Whatever may be your thoughts of the matter, you are swiftly hastening to a world of unseen realities. A preparation for your departure therefore, ought to be your first and chief object of attention. While this is neglected, however pleasing your situation in this life, you still can have no rational prospect of substantial felicity. It is sought by multitudes, with eagerness, who

take each other by the hand, and apparently joyful, travel all their days, alas! in the road to endless pain. Do you believe this?— Doubtless you do. And is not madness in their hearts while they live? You answer, "Yes certainly it is." Can you then be guilty of imitating their example? I am sorry to think of believing it. In many instances, you are very sensible, the distance between a marriage bed and a dying bed is small indeed. The natural inference is, how important to be immediately and always ready! How great is the hazard of delay in a matter so deeply interesting! How insupportable must be the bitterness of parting, should one of you be called away, without leaving the other a rational ground of hope! Those who mourn without hope are unhappy mourners indeed. But for this as well as all other evils there is a remedy. Were it applied, death would not be the terrible and unwelcome messenger, which he now is, either to the living or dying. Nor is the application difficult or ungrateful, if there be only a willing mind. What God requires is a most reasonable service. It would be acting the part of wisdom to serve him, and of extreme folly to do otherwise, were no punishment prepared for the wicked. Wisdom's ways are pleasant in themselves, and not merely because they furnish an escape from future pain. And can you expect a season more convenient than the present for beginning to prosecute the great business of life? Any better opportunity for becoming followers of Christ in good earnest? If you refuse when he calls, you may

justly fear lest he should laugh at your calamity, and disregard your cry, when trouble cometh. Had I therefore but one request to make to you, whether in perfect health, or sinking in the embraces of death, it should be this, that you immediately make your peace with God and engage in his service. The bare thought of being at enmity against the author of our existence and of all the good we expect or enjoy, is shocking indeed. Now is the time to be reconciled—to-morrow may be forever too late. If the price in your hands to get wisdom be finally misimproved, as doubtless it will by very many, what a cloud of witnesses will rise against you, on the day of decisive trial?

What you have now been reading will probably then come into remembrance, and, if misimproved, will sharpen the stings of a self-condemning conscience. But that the God of grace may give you the wisdom, which is from above, and enable you to live usefully and die peaceably is the earnest prayer of yours sincerely.

An Address from an eminent Physician, in the County of Fairfield, to his children, delivered on his death bed.

AS my children who are living are all present, except one, and as there is not the least probability that I shall ever again see so many of them together, and no probability of my ever again seeing one who is soon to take his departure for a distant country, I now undertake to give you serious advice.

But before I proceed to advise you, I must say something relative to myself. I consider myself as having done with mortal things; and all to come is vast, boundless and endless eternity. For several years past my mind has been fixed on death and judgment. They are now brought near and in some measure realized. But to give you the feelings I have on these awful subjects is altogether beyond the power of language.—When millions of years multiplied by millions have elapsed I shall be no nearer the end of my existence than I am now. What then must be my condition if I am cast out of the favorable presence of God?

Previous to the death of your eldest sister, I thought I had, in a good measure, discharged my duty to my children with regard to their spiritual concerns. But alas! I then found my great mistake, and resolved that I would ever after be more careful to bring up the remainder of my children in the nurture and admonition of the Lord. But the cares of the world, my incessant hurry in my profession, and my love of literature (when I had a moment's leisure) prevented putting my resolution in practice as I ought to have done. And now with heartfelt anxiety and regret, I have to lament my great negligence.

My children are as dear to me as my life. What then must be my feelings with respect to their future happiness? And what can I say upon the subject? I can only say, remember now your creator in the days of your youth. First seek the kingdom of God and the righteousness thereof, and other

things shall be added to you.— Strive to enter in at the straight gate; for straight is the gate and narrow the way which leadeth unto life, and few there be who find it. Give all possible diligence to make your calling and election sure. Not that you can merit your own salvation. All that you can do is to prostrate yourselves before the Great Supreme, and beseech him to have mercy on you.

Most of you have families, and the others may hereafter have them. Let me, therefore, exhort you to constant family prayer for the benefit of yourselves and children; and to constant secret prayer for the salvation of your own souls. What would it profit a man if he should gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul? If one of your children should live to adult years and then die; and you had never prayed with it nor for it, the reflections which would wound and sting your heart, would be next to the worm that never dies and the fire which is never quenched. Each of you carry in your bosom an immortal part, destined to endless existence, and of more worth than ten thousand such worlds as this. Oh! then be admonished to flee from the wrath to come, and lay hold on eternal life.

To persons of your age the life of man seems long. Seventy years look at a great distance. But it is a mistake. I have tried the experiment, and find it a vapor, a shadow. Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower and

is cut down. He fleeth also as a shadow and continueth not.

We must all very soon appear before the awful tribunal of Christ. And what if myself with some of you should be cast into utter darkness; and you should say, if my father had done his duty towards me I should not have come into this place of torment? Oh, dreadful! inexpressibly dreadful tho'! I can add no more, only my dying prayer for mercy and forgiveness; and that the merits of the great Redeemer may prevent our everlasting destruction and bring us all at the great day to meet together in the New Jerusalem?

When I have passed through the dark valley of the shadow of death, and am covered with the clods of the valley, and my body is enrap't in cold marble, the above hints may be of great use to each of you.

The advice given me by my mother on her death bed, tho' much neglected in middle life, has of latter years been of very great use to me. My mother, in some of her last moments, said to me, tho' you are so near my heart, yet, at the last day, if you should be cast off, I shall doubtless glorify the sentence of God in your perdition; because the judge of all the earth will do right.

Sabbath Evening, July }
24th, 1804. }

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From the Christian Observer.
Extracts from the Common-
Place Book of a Country
Clergyman.

—
ON RELIGIOUS AFFECTIONS.

IF actions only were required, without dispositions, the work

of religion would be comparatively easy. Men may pronounce prayers, wear sackcloth, keep fasts, give alms, &c. These external acts are in their power, and however irksome in themselves, many would be found to observe them as the price of their salvation. But the affections of the heart are out of our own power—we cannot at pleasure change the objects of our love and aversion. We may *perform* religious actions as a *task*, but we cannot make ourselves *delight* in them as a *privilege*.—And yet nothing short of this is true religion. Religion demands the affections—“Thou shalt love the Lord thy God.”—“My son, give me thy heart.” Here then appears the necessity of divine grace, and the efficacy of its operation. It actually *produces* this change in the affections, and thus the work proves itself to be of God.

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ON THE PRINCIPLE OF FRIENDSHIP.

THE principle of friendship is an indication of the dignity for which we were designed. We sigh for union with other intelligent beings—seek a commerce of hearts—cannot realize our ideas and wishes here below—human friendships and unions deceive our expectations—to find what we want, we must ascend to God himself.

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ON THE LOVE OF VIRTUE.

INFIDELS talk much of the love of virtue. And why then do they not love the Bible?—Let any man read the thirteenth chapter of St. Paul's first epistle to the Corinthians—the preceptive parts of all the Apostolic epistles—Our Lord's Sermon on the Mount, &c. Was ever so

amiable and perfect a scheme of virtue presented to the world? Surely, a *virtuous* man would *wish* such a religion to be true, though he could not think it so! He would see it to be of so much importance to the peace and good order of society, and to the welfare of all mankind individually, that he would rejoice if other men believed it, though he could not. He would do nothing to impede its reception, but rather would promote its influence to the utmost of his power. Nay more, he would practise it himself, in spite of his unbelief. If a good rule be given us, that will promote our own happiness and that of others, we ought to embrace and follow it, whoever be the author, and whatever its authority. Our own interest is obligation enough. Is it not plain, that every man, who acts contrarily to these maxims, deceives himself, when he supposes that he *loves* Virtue, while, in truth, he only *talks* of it?

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ON VITAL RELIGION.

THAT vital religion is a blessed reality needs no better proof than the exact coincidence of judgment, taste, principles and habits, which prevails amongst its professors. Papists and Protestants, men in the wilds of America, and in the cultivated countries of Europe, persons who lived under the Jewish economy, and multitudes who live under the Christian institution now, have all spoken, in spite of their several peculiarities, one common language of the heart about God and Christ, sin and holiness, time and eternity. Their religious hopes and fears, their joys and their sor-

rows, have been the same.— They have, in a word, perfectly understood one another's sentiments, and entered into one another's feelings, (though mysterious and unintelligible to all the world beside,) on every subject essentially related to salvation. For eighteen centuries, Christians, for example, have thought, and sung, and prayed with David, a Jewish King who reigned about three thousand years ago. Scarcely have they had a sentiment, a wish or a feeling, that he has not anticipated. Whence this agreement? How happens it, that persons so distant in time and place, in speculative theories of religion, and in outward modes of worship, from each other, should notwithstanding so exactly harmonize? Will it be ascribed to *chance*? Can *imagination, enthusiasm, fancy*, explain it?— Do but consider how men's tastes and sentiments differ upon almost ever subject, even where they live at the same time, are brought up in the same place, and trained to the same habits. And how then can imagination, the most capricious and uncertain of all causes, account for a similarity of effect, which no course of education, nor early prepossessions themselves, (strong as these usually are,) are competent to produce?

Take a true Christian from any parish in England, and let him meet one of the converted Indians of North America.— Find them but a common language in which they may convey their meaning to one another, in an instant they will perfectly comprehend each other's views and feelings on every topic in religion—their hearts

will be laid open, so to speak, to each other's discernment—they will "love each other with a pure heart fervently," as brethren, united in one sentiment and in one interest, who accidentally meet together after a long and painful separation. How will you account for this Indian so well understanding the Englishman, when perhaps there is not a man living in his own town or parish, to whom he is not an absolute barbarian, when he attempts to speak what he thinks and feels about a Saviour and a life to come, about the beauty of holiness, or the deformity of sin? Surely there must be *reality*, where, without any previous communication, there is so much coincidence and agreement!

Had you lived at the day of Pentecost, and had heard the first disciples speaking to men of every nation under heaven in the language wherein they were born, you would have bowed to the reality of their pretensions, and confessed a miracle. Behold, then, the counterpart of this miracle; equally astonishing, and unaccountable upon any natural principles! all the difference is, that in *that case*, *one person* spake many languages—in *this*, *many persons* of every kindred and nation, and tongue and people, whither the gospel hath come, speak *one* language.

ON REASON AND REVELATION.

THE greater part of those who set up the claims of Reason against those of Revelation, seem to forget that Reason is a faculty, not like *intuition*, that sees the true natures, relations, or consequences of things, at a

glance; but which requires nice and accurate management, with assiduous labor and cultivation, to make it a useful and safe guide to us, in avoiding error, and arriving at truth. It is not, like the senses of the body, perfect at once; but, like a diamond in its natural state, it is put rough into our hands to polish and improve by art and care. So much is this the case, that the improvement of our reason is taught by rule, and learnt as a science.

Nothing more than the application of this remark is needful to confound our common infidels. Do they talk of their reason not suffering them to embrace Christianity? Let us ask them, whether they have made a right use of reason in determining the question. Have they practised all the rules which logicians lay down for the government of the understanding in its enquiries after truth? Have they cautiously guarded, in particular, against the influence of the passions in this business; and that more especially, because *here* more than *any where*, it may be expected to prevail unless great care be taken? Have they turned the subject on all sides, and considered it in all its parts; not satisfying themselves with a hasty, irregular and partial examination? These questions could not fail to silence them, if they had either sense or modesty. The general run of infidels are no logicians, and of those who are, how few, speaking honestly, will say, that they have as seriously, cautiously, and impartially applied the laws of sound reasoning to the examination of this subject, as they

are conscious that they have done to other matters of science?

It certainly affords a presumption in favor of Christianity, that those men who have been most famous in the world for the cultivation of their intellectual powers, and are acknowledged on all sides to have carried the improvement of them to the greatest height, have been sincere believers, and warm defenders of this religion.

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ON SIN, AS AN OFFENCE AGAINST
GOD.

How little perception is there, even in the Christian world, of the evil of *Sin*, as it is a transgression of God's law! The authority of God is little contemplated. If a man's conscience reprove him for some vicious act, it is because of the irregularity and turpitude he sees in it, or on account of the injury which it may do to society; but that which is the grand aggravation of the crime—its being done against the will and authority of God, and therefore an act of rebellion—is little tho't of, and little affects the conscience. That this is really the case appears from hence, that many of those people who pass for good moral characters in the world, commonly regulate their conduct by considerations of moral fitness or unfitness, which are wholly independent of the divine command or prohibition. What merely stands on God's authority they see little evil in, and have no great scruple about doing or not doing. Their own ease or humour, the least possible present convenience or advantage, determines their conduct, and becomes a law to them, in preference to the bare mo-

tive of obeying or disobeying God. Hence, to most persons, Adam's sin seems a trifle, because committed only against a positive command; and the neglect of religious ordinances, or the breach of the Sabbath, for the same reason, gives little uneasiness to their consciences. In the presence of temptation they are not restrained by Joseph's consideration, "How shall I do this great wickedness, and sin against God?" And in their repentance—if they ever do repent of any thing they have done—they are far from the sentiment and feeling of David, "Against Thee only have I sinned, and done this evil in thy sight." David had sinned against *man* as well as *God*; but the thought of his sin as an act of daring impiety and rebellion against God, swallowed up, at the moment, every other consideration. His crime was thus seen in its highest aggravation, and painted to his mind in colors so black and hideous, as to conceal the lighter shades of the sad picture, and prevent, so to speak, his perceiving them.

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ON THE CONDUCT, AS AN INDEX
TO THE HEART.

WHEN we exhort men to examine themselves by their *conduct*, it is only as that is an index to the state of the *heart*.—The state and disposition of the *heart* determines the character, and being visible to God, is that by which his judgment of us is formed. We can judge of *others* only by external appearances, but of *ourselves* our judgment should be, as much as possible, guided by that of God. External actions are not always

true indexes to the state of the mind, because good actions may proceed from bad principles.—With other men's *principles* indeed, we have comparatively little to do. While their *actions* are good, and society sustains no injury, from a charitable though erroneous judgment of them, little inconvenience can result; but in our own case, a mistake is fatal.

How great then is the folly of those who judge of themselves only by their outward conduct! Preach against drunkenness, or other overt acts of sin, and every one who, from whatever cause, can acquit himself of the practice condemned, presently concludes in favor of his general character. In like manner, when specific duties and virtues are inculcated, if, so far as concerns the outward *matter* and *form* of them, the man think himself blameless, the same flattering conclusion follows.—Hence it is, that so many persons dislike close appeals to the heart, and are ready to oppose such as use them with—"He that *doeth* righteousness is righteous"—"By their *fruits* ye shall know them," &c. "If," say they, "the fruit be good, is not the tree good? Can you know the quality of the tree by any other sign?"—No! and no better test need be required, provided you understand the terms you make use of. What do you mean by good fruit?—Such as is fair and beautiful on the *outside* only? Then you might chance to find your death in acting upon this principle; for there are many poisonous trees in the world, which bear a beautiful and tempting fruit, pleasant to the eyes, and grate-

ful to the smell—perhaps, also to the taste, but it is not unfrequently found, that the same fruit which looks well, on being cut up, turns out to be corrupted and bad within. Just so it is with moral fruit. Examine it skilfully—see whether it be sound *within*—employ the proper means for ascertaining whether it be really as good as it appears to be; and if it abide the trial, we allow, that, *being* good, it demonstrates the tree to be good also.

When our Lord says, “By their fruits ye shall know them;” he cannot surely be supposed to intend the mere outward appearance, any more than a naturalist would, who was applying the same rule to the productions of the orchard or the garden. A fruit corrupt within, and beautiful without, is the emblem of a hypocrite.

*Letter from the Basil Society—
Addressed to the Missionary
Society in London.*

YOU had the goodness, dear brethren, to request a list being sent you of the towns and provinces through which our Society extends; as also a plan of our proceedings; and from one to three copies of our Periodical Publications from the beginning of our activity as a body. We are happy to gratify this wish, as far as in our power; and, in return for your very acceptable present of the Evangelical Magazine, send you a complete copy of our Extracts and Collections, printed from 1783 to 1798. To the first volume you will find some pamphlets stitched, containing a full ac-

count of the views and the organization of our Society; which in the main, continues unaltered to this day, except what improvements have been suggested by experience, or the circumstances of the times. As a specimen of our communications, which circulate in manuscript only, we subjoin those of the nineteenth year of the Society; and in case you should think it worth your while, we would order those of the preceding eighteen years to be copied likewise; which, however, would be attended with considerable expense. We should have been glad to send you, at least, two copies of our publications; but those of 1793 and 94 are quite out of print; nor is it in our power to produce a second edition, as the complicated calamities of war, murrain and scarcity, have rendered the contributions of our poor friends rather less than what they used to be; whilst the expenses of printing have risen, and, in general, our Society has to meet greater wants. The nature of our plan is best to be learnt from our publications. Here we beg leave to draw just a few outlines, beginning with our leading views:—

1. The basis of our agreement is our obligation to edify one another in our most holy faith, according to the unerring word of God and the gospel of our Lord and Saviour Jesus Christ; in whose footsteps to tread, and to encourage one another in the blessed practice of walking after him faithfully, is our duty and desire. Nor will we suffer ourselves to be diverted from this purpose by any objections whatever, raised by the

adherents of the new philosophy or the votaries of infidelity, as millions, and, God be praised ! we ourselves have experienced the efficacy of that faith, which is the victory over sin, the world, Satan and hell, and which alone is able to form men of God, ready to serve him in this world, and fit to meet him in the next. To preserve this faith of our ancestors, which alone can make us good, holy, and happy in life and death, shall be our final aim.

2. We wish, agreeably to our duty, to direct the attention of Christendom to the signs of our times, which are so very extraordinary, whether we consider them with a view to the church of Christ, or in reference to the kingdoms of this world. We will comfort, advise and strengthen one another, in order to hold fast the patience and faith of the saints, lest when the Lord cometh, we be found in the number of the foolish virgins.

3. In a particular manner we will make it our concern, to strengthen the ties of brotherly love between ourselves, by means of mutual communication and participation in temporals and spirituals, lest the adversary should disturb our bond of union. At the same time, be it far from us to overlook the good that is to be perceived in any other Christian denomination ; but more especially in those lesser flocks of grace that aim at being children of God in reality.

4. We consider it as a principal concern of ours to co-operate, as much as we are enabled to do towards realizing the hope of Zion, viz. the conversion of the Gentiles : and whilst we rejoice at all that has been

done, in this respect, since the beginning of the last century, we cannot help admiring the hand of the Lord in those phenomena in which you, dearest brethren of England, have borne so considerable a share, considering them as the dawning of the approaching kingdom of God, and comforting ourselves with these things, as with sweet and powerful cordials against the benumbing influence of the spirit of our awful times. To take an active and praying share in all Missionary exertions, is our sacred delight ; and, we trust, the seed, which is now sprinkled with our tears, will rise in an harvest of everlasting joy, though we should not witness its maturity in *this* world.

5. As there is always, but more especially in our day, an enormous mass of misery in the world, under which believers, no less than unbelievers, groan, (the latter of whom we ought still to love as our neighbors, i. e. our own selves) so we consider ourselves bound to alleviate the same to the utmost of our power, lightening the burden of our fellow-captives in this world, seeing we too are in the same state of imprisonment.

6. The dispersing of religious tracts, by means of a printing-office at Nuremberg, is also amongst our views ; but we are sorry to state, that, through the scantiness of our means, this method has not been so productive of fruit as otherwise it might have been.

7. We finally think it our duty to stand ready as servants of the Lord, to improve every intimation of his will he may be pleased to give us ; and, we trust,

we are willing to become any thing for the honor of his name. How far we have been successful in obtaining a part of what we have stated to be our views, the Lord alone is able to decide.— If we look upon our own performance, we are forced to cry out, “Lord be merciful to us unprofitable servants !” But whenever we contemplate what the Lord has done for us, in the course of twenty years, we have great reason to exult in his mercies, and to ascribe honor to his name. He has not only protected and preserved us, but increased and blessed us abundantly. Since the beginning of the revolution, now ten years ago, and still more since the beginning of the war, eight years ago, our Society as a body, and many individuals belonging to the same, came frequently into great distress and danger. Last year, but especially this year, our centre, the town of Basil, has been threatened with destruction: however, hitherto the Lord has helped us; nor will he lay any burden on our shoulders, but what he will enable us to bear; therefore, praising him for the past, and trusting for the rest, we surrender ourselves wholly up to him. You, dear brethren, will join us in supplicating his compassion, as long as this time of trouble shall continue to affect us; nor at any time refuse us an interest in your prayers. We now beg leave to submit to your inspection a list of the places where we have formed connections.

The main body of our Society resides in Switzerland and Germany, and, as has been mentioned, Basil constitutes our centre, whence a committee of seven

members, and a secretary, direct the whole concern. The secretary receives all the letters, accounts, and materials for our publications. Twice a month we meet, when the session always lasts three hours; during which extracts of letters are read, queries discussed, and all that refers in any wise to the welfare of our Society, or the accomplishment of our views, is settled. Every session is opened and concluded with prayer; and we can say in truth, that we never separate without having enjoyed a blessing for our hearts, or received a piece of information highly interesting for the kingdom of God. Occurrences of consequence often occasion an extraordinary meeting of the committee. Every member has his own department assigned to him; those among us that belong to the clergy, care for that part of our affairs which requires learning and Theological knowledge; whilst the rest, chiefly merchants, manage the external concerns. The secretary's business is to carry on the correspondence, and to prepare manuscripts for the press, or to forward our publications according to direction; but so that he constantly acts under the control of the members of the committee. Of these we beg leave to name one; namely, our venerable friend Henry Brenner, a person eighty years old, and who for upwards of forty years has consecrated his time and his property to the service of our adorable Lord; who keeps an open purse and house for all real children of God; and still continues to promote the interests of our Society, as well as the welfare of his fellow-creatures at

large, without relaxation. Besides the members of our committee, there are in and about Basil upwards of one hundred associates and friends; and among them eight ministers, all of whom can produce from their congregations living proofs of their ministry; and who preach redemption, through the blood of Jesus. In and about Basil, as also in other cantons, there are also flourishing branches of the church of Christ, that stand in a blessed connection with the United Brethren; and are cared for by Brethren from the larger congregations in Germany.

To the central Society at Basil, are attached subordinate flocks and individuals at Bern, Zurich, Schaffhausen, St. Gall, Winterthur, Arau, Zofingen, Wiedlisbach, and other inferior places in Switzerland. We also are acquainted with a good man at Lucerne (a Romish canton) where, it seems, there remains a quiet but living seed of Christians, from the time when, in the beginning of the last century, the rage of Popish priests bro't a witness of the Lord to the stake. We are also connected with an excellent servant of Christ in the country of the Grisons, though we are sorry to have been deprived of late of the blessings to be derived from our fellowship with him, by the troubles of the war. So much we know, that for the last fifty years past, there has been a considerable number of truly evangelical souls in the Grisons; and a part of their ministers unite cordially with the annual Ministers' Conference at Herrnhut.

In Germany there have been

formed several provincial Societies, much on the same plan as our central. One of the most considerable, is at Stutgard, the capital of the dukedom of Wurtemberg; upwards of fifty places being connected with it. In general, it may be said, that there is a great work of God in that country, where, ever since the reformation of Luther, able instruments have been raised up by the Lord, to maintain the truth of the gospel; and to this very day, there are upwards of 100 gospel-preachers scattered over that neighborhood: some of whom spread the truth, not merely in their own parishes, but influence the public at large, by the productions of their very able pens. In consequence of this happy constellation of faithful witnesses, there are yet many thousands in those parts who can put their seal to the truth, and actually confess that Jesus is the Lord, to the glory of God the Father. In some parishes there are little flocks of 100, 200, and 300 united souls, that meet with a view to encourage each other to proceed in the paths of peace and eternal glory; and much might be said on this head, if we durst indulge in what might seem prolixity.

D. Urlsperger, formerly of Ausburg, now of Oettingen, whom twenty years ago the Lord called to be a peculiar instrument in his hands, and who is to be considered as the founder of our Society, for the good of which, he undertook even a journey to London, is still alive, and blessedly employed in the work of the Lord.— On his journey to London, he formed in your metropolis a Society headed by the Rev

Mr. Lampert, minister of the German chapel at the Savoy; which, however, by the early death of the latter, seems to have lost its consistency.

Another Society, less numerous, but remarkable on account of its several excellent members, is at Nuremberg: this is the source of several subordinate flocks in Franconia. Amongst its constituents are two men so richly endowed with gracious gifts, that we cannot be sufficiently grateful for such a present from the hand of the Lord. One of them assists us with most valuable manuscripts, full of scriptural knowledge, and enriched by the results of an uncommon experience; every word, as it were, breathing power and love. Being by trade a merchant, he travels twice a year into the Austrian provinces, as far as Transylvania, and never returns without having scattered his presents all over the country through which he passes: schools and churches, as well as individuals, partake of his bounty. He makes it his business to distribute godly books; and will enter the meanest hut, on the road, to speak the word of salvation to great and small. Though happy in this course of well-doing, he wishes for more ample means to extend his usefulness still farther.

A third provincial Society exists at Frankfort on the Main, in connection with Wetzlar, Gieszen, Krentznach, Marburg, &c. Several ministers, known as authors, are among the associates: one of the most celebrated writers of the day, Professor Yung, of Marburg, a bold confessor of Jesus, and the most popular op-

poser of the Antichristian spirit, being of their number.

A fourth Society rose gradually in Saxony, where Luther's reformation began, which poured so great a light over the world. Dresden is the focus of our connections there. In that country there is still a great number of people of all ranks, from the minister in the cabinet down to the day-labourer, who are not ashamed of the gospel of Jesus Christ, but think it their duty to profess him in word, and walk before a wicked generation.

A fifth connection we have at Elberfeld and Dusseldorf. At the latter place there is a company of young mechanics, that have agreed to put by every week a trifle of their savings, with a view to assist in supporting the glorious Missionary cause.

A sixth Society centres at Osnabruck.

A seventh at Wernigerode, which for a long time has been favored particularly, with being governed by an illustrious and truly pious family; in consequence of which, much good is to be met with among all classes of people in that little county.

In the Prussian dominions, where light and darkness are stronger contrasted than any where else in Germany, we have six provincial Societies, viz.

1st, At Berlin, where the number of real children of God, among different denominations, amounts to one thousand at least. 2d, At Breslau, in Silesia. 3d, At Prensclau, in Pomerania; where the Spirit of the Lord has imparted to a common taylor great gifts for the edification of many. 4th, At Biele-

feld, in the county of Ravensberg. 5th, At Leer, in East Friesland, where a respectable number of gospel ministers have joined us.

We only mention the central places; to which it is to be understood many more belong.

Since Joseph II. (of immortal memory) gave more religious liberty to the Protestants in the Austrian dominions (till then greatly oppressed) several hundred Protestant Congregations have been settled throughout Austria, Carinthia, Styria, Hungary, and Transylvania; and those that existed previously, have been greatly increased. Through the good providence of God, many truly converted men from our parts, some ministers, others people of the lowest rank, but full of the Holy Spirit, have been sent to those places, but chiefly to Inner Austria; by the labours of whom a fire of faith and love has been kindled, which continues to blaze unparalleled to this day. To these congregations the Lord has chiefly directed our attention; and partly by means of our above mentioned brother in the mercantile line, we have been enabled to furnish them with money and books, such as Hymn-books, Bibles, New Testaments: thousands of which, together with our own publications, have been sent thither. Concerning Hungary and Transylvania, we are enabled to boast of several worthy friends among the Protestant ministers there; and, no doubt, much more good is there to be found than we can possibly be aware of at such a distance. In Bohemia we have no acquaintance; but our friend, the Rev. Mr. Heinrich, of Rei-

bersdorf, in Upper Lusatia, writes in a letter of March 16, 1798, as follows:—"From a principle of charity and compassion, I have made it my study, for these several years, to trace the good to be met with in the Roman Catholic Church, which I am the better enabled to do, as I border upon Bohemia. Is it possible that so respectable a society of men, redeemed by and baptized into Jesus' death, should be quite void of light, grace, and experience of the love of Christ? God forbid! Though their distinguishing doctrines, resting merely on the authority of Councils, running contrary to holy writ, admit of no coalition of churches, yet I find individuals extremely susceptible of the teaching of the Holy Spirit. There are amongst them bishops and priests of clear discernment in gospel matters; there are laymen, especially in the lower ranks of society, whose thoughts hinge chiefly upon Jesus Christ and his atonement. They have prayers and hymns, that one cannot possibly read without feeling a tender love to our Saviour kindling in our breast. Their expressions betray frequently a heart absorbed in the love of Christ, and baptized into one spirit with him. His blood-bought grace is considered by them as being of infinite more value than the celebration of Mass; sinners' tears better than oral confession; and the humble appropriation of his death, beyond comparison, superior to the sprinkling with holy water. Ever since they have been permitted, and in certain instances encouraged, to read the Bible, which some of their own ministers have desired

them to do, a more reasonable worship, is gaining the upper-hand with them; and their belief is less surcharged with superstition. The zeal, respect, and devotion displayed in their places of worship, suggest a charitable hope, that our Saviour has a greater portion in their affections than at the first thought we are willing to admit. This is confirmed by those biographies, appearing from time to time, of Roman Catholics converted, and joining Protestant communities. Why are we to suppose that these instances of grace, operating on their minds, stand quite single? If my ideas on this subject are mistaken, they are at least charitable and harmless."—Thus far this interesting letter, the tenor of which agrees perfectly with the observations of several of our friends in Roman Catholic countries.

We shall add a few words concerning those little branches of our Society that are in France, Denmark, Prussia properly so called, and Sweden,

Strasburg, in Alsace, is the only place in France where we have a few brethren and friends. Among them stands foremost a merchant, whom God has blessed with the goods of this world, which he liberally spends in the cause of God, by printing, distributing, and circulating tracts of a good tendency, from which he has the happiness to learn many awakenings have taken their origin: and the seed thus falling into a good ground, has been productive, in many instances, of excellent fruits. Though at present aged, and at the verge of eternity, yet he will rather deny himself many a

comfort, than forego the pleasure of benefiting his fellow-men. We cannot express what a hearty share this good man, who is our crown and our joy, has taken in your Missionary attempts. If God spares his life a few years longer, then he may be a most convenient medium to disperse religious tracts over France. At any rate, his reward will be great beyond the grave. Of our old friend Duvernoi, late superintendant of Montbeillard, we have spoken on another occasion.

In Holland, we have a little flock at Amsterdam, few in number, but abundant in child-like grace; they have lately got acquainted with the Missionary Society at Rotterdam: a connection from which we predict great blessings to arise.

In Denmark, we have brethren at Altona and Flensburg, by whose means we are favoured with valuable accounts from other parts of the Danish dominions. Although the leaven of false philosophy continues to work, yet there are still worthies ready to oppose its progress, not only by word, but, which often proves more efficacious, by their walk and conversation also. Among these we reckon the Right Rev. Bishop Ball, at Copenhagen, whom a Society, consisting of many thousand members throughout Denmark, has honored with a medal coined in his name.

The same Society, in a printed address to the Danish Clergy, use very energetic language, by way of reproving the more and more prevailing custom of wresting the true sense of the word of God into Socinian errors, and denying the Lord who bought us. In a letter, they mention their

conviction, that there are more than 7000—nay 70,000 souls in Denmark, who have refused to bend their knees to Baal; and who, if asked whether they also meant to forsake Christ? would certainly reply, “Lord, to whom should we go, thou hast the words of eternal life.” In this number are comprised several families of the first nobility of the kingdom.

In Prussia, properly so called, we have a friend at Mohrungen, in the person of old Rev. Mr. Tresho, a blessed minister of the gospel, who has been in connection with us ever since the beginning of our Society. He always has been, and is still blessedly active in the good cause, by issuing publications that have the stamp of the Spirit of God. He but lately complained to us of the lamentable state of vital Christianity in his country, where the number of gospel preachers, and consequently that of practical Christians, is exceedingly small; yet even there, a seed is left, and among them a few of the nobles of this world. The same is applicable to Koningsberg, Warsaw, and other places of Prussia, Lithuania and Poland. From Warsaw, the former capital of Poland, we learn in a letter written by an awakened School-master, whom we furnished with books, that the breathing of the Spirit of God is perceptible there in a rather distinguished manner.—The above mentioned Mr. Tresho, writes:—“On Epiphany (being the festival of the Heathen) I communicated to my congregation the news of the Mission to Otaheite. I wish to engage at least their minds so far for this work, that they may

give it the support of their prayers, wrestling with the Lord for its prosperity.”

The only place in Sweden where we have a friend, is Gotenburg. Our dear correspondent there has taken the pains to translate and publish some of our prints. At the same place preaches a gracious and highly gifted minister of the gospel, with such success, our friend writes, that his church is constantly crowded; and many are forced to return for want of room. In summer, all the outside of the place is encircled with hearers, desirous of receiving a blessing from the word; and the number of believers increases considerably.

Though we are in no connection with Russia, yet we are informed from good sources, that in the German colonies along the Wolga, there are several gospel ministers that labor with blessing.

Finally, we have the satisfaction to state, that by means of our worthy friend Vander Smisen of Altona, our Society has been transplanted to North-America; and we send our collections and extracts regularly to New-York and Philadelphia.

These, Rev. Fathers and Brethren, are a few outlines of the work of God either committed to us, or at least carrying on in those countries with which we are connected. The scattered good being thus collected into one focus, cannot but kindle the feelings of the friends of the cause into joy and gratitude; but if we were to bring the mass of evil, the power and the means of infidelity before your eyes, it would chill your hearts; and a whole library of volumes would

not suffice for the purpose of displaying the growing depravity of manners, the decay of morals, churches and states.— Still we do not despair; He who has called us is faithful, and our cause is his own. The gates of hell shall not prevail against his church: on the contrary,

As long as Jesus Lord remains,
Each day new rising glories gains;
It was, it is, and will be so,
With his church militant below.

From the Christian Observer.

Job xlii. 5, 6. 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.

SELF-ignorance is the necessary consequence of ignorance of God. While men hear of him only by the hearing of the ear, and have no spiritual discovery made of him to the eye of their understanding, they will be apt to plead strongly for the merit of human actions, look upon some sins as slight and excusable, and persuade themselves that God will not be extreme to mark what is done amiss. But as light is most evident when contrasted with darkness, and beauty with deformity, so a clear discovery of the holiness of God which will not suffer him to endure iniquity, of his justice which obliges him to punish it, his goodness and mercy which

render offences against him the more inexcusable, of his omnipresence and omniscience which baffle all attempts to hide transgression, and of his almighty power which renders it impossible for offenders to escape or resist him, must necessarily make sin appear "exceeding sinful," and convince men of the guilt and malignity of those offences, which before they could justify, palliate or conceal. The latent wickedness of their hearts will then be discovered to them; as a sun-beam shining into a room displays every grain and speck of dust, which before was imperceptible. They will then be ready to cry out with Job, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor, &c."—with Isaiah, on a like discovery, "Woe is me! for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King the Lord of hosts." Happy are they, who are thus humbled in the dust and stript of every self-righteous plea; and thankful ought they to be for the methods, however painful, which have been employed to produce this disposition in them; for all the promises in the gospel belong to the poor in spirit and contrite in heart, and its grand maxim is, that "he that humbleth himself shall be exalted."

Y.

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God justifies none who are destitute of personal holiness.

PERSONAL holiness implies holiness of heart; this is a necessary preparation for every duty. Repentance, faith, obedience, submission and dependence, are so many expressions of holiness. Impenitence, unbelief, disobedience and rebellion, are acts of iniquity, and evidences of a perverse spirit. Tho' indwelling holiness is necessary to salvation, yet this is not the meritorious ground of the sinner's pardon and acceptance with God. The redemption of Christ is the only satisfaction for sin. Men are not justified at all for their holiness, as that which conciliates the favor of God; for by the deeds of the law shall no flesh be justified in his sight. Christ is the end of the law for righteousness, to all them that believe. This is a truth supported by the whole tenor of the gospel. Christ came to be a propitiation for our sins; and pardon is offered us on account of his redemption. The atone-

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ment of Christ needs no addition, from any righteousness in the sinner, that it may be a sufficient foundation for the consistent exercise of pardoning grace, even to the chief of sinners. He is the only name, given under heaven, among men, whereby we must be saved. And he is able to save them to the uttermost, that come unto God by him. Justification by Christ alone is a leading feature of the gospel, so that all who are united to Christ are saved, and all who believe not shall be damned. But if Christ be the only ground of pardon and acceptance, and no holiness be required of us, as the matter on account of which we are to be justified, an inquiry will very naturally arise in a reflecting mind, of what advantage then is the personal holiness of sinners, in the affair of justification; and why may they not be accepted without holiness. If men, who have no holiness, were justified, an objector would say, then it would decidedly appear that they were justified for the sake of Christ

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alone, and so he would have the whole glory of their salvation without any scruple. And there are some among us, who profess to believe, that no qualifications in the sinner, during his continuance in this life, are necessary, in any sense, to his salvation, and that the sufficiency of Christ's atonement secures the salvation of all mankind, and even obliges the Father to pardon and receive all into favor. But it is the design of this paper to shew, that according to the gospel, no man can be saved, unless he has real holiness of heart.

It will be acknowledged, by all who believe any thing of the gospel, that all mankind are sinners, for otherwise there could be no propriety in providing any atonement, as the ground of their acceptance with God. If Christ died for all, then were all dead. If men are not sinners, why is there any mention of a pardon? Where there is no offence, the offer of a pardon is abuse.

If men are sinners, as the redemption of Christ supposes, and the scriptures every where assert, then if any of them are justified, it must be matter of free grace; for God can be under no obligation to the sinner to grant him a pardon. The very idea that one deserves wrath, proves that it would be just to inflict it; and therefore, that justification must be an act of pure sovereign grace. It must therefore, depend on the mere good pleasure of God, whether any sinner shall be forgiven, whether he will save all or a part only, and what part, and what description of sinners. For certainly no one who de-

serves the wrath of God can have any claim in justice to his favor. To say that a sinner deserves to be pardoned is absurd; it is the same as to say, that he deserves better than to be treated as he deserves.

Since, as has been stated, it is a matter of pure grace in God, to extend pardoning mercy to sinners, then it is his unquestionable prerogative to appoint all the circumstances of this salvation as he pleases, and to determine, among other things, whether he will limit the application of the atonement of Christ, to those who have personal holiness. We must then inquire, whether God has ever signified his pleasure on this subject, and this must decide whether holiness is necessary to justification with God; for it must be a matter of revelation. And if God has declared it his pleasure to receive only those, who have personal holiness, this should be esteemed sufficient evidence to us, that it is perfectly reasonable, because it is with him to do as he pleases with his grace. Proud man indeed, is unwilling to place implicit confidence in the decision of God on this subject; not so our blessed Redeemer, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight."

The holy scriptures have fully explained the will of God, on this subject. They teach us that he does not justify the impenitent, unbelieving and unholy: "Except ye repent, ye shall all perish. He that be-

lieveth not shall be damned.— Without holiness no man shall see the Lord.” We are also assured that we shall be judged, and have our destiny decided, according to the deeds done here in the body, whether they be good, or whether they be evil. God has assured us also, that those who are holy shall be saved. “He that confesseth and forsaketh his sins shall find mercy. Blessed are the pure in heart, for they shall see God.” To these a multitude of similar assurances might be added from the scriptures. Indeed this is the language of all the motives, arising from rewards and punishments, which are exhibited in the scriptures. Thus the scriptures acquaint us, that it hath pleased God to justify such, and only such, as have personal holiness; not because their holiness is in the least degree the meritorious ground of their justification; but because it hath seemed good in the sight of God, to dispense his mercies to such characters.

We are not, however, to suppose, that the Lord hath made holiness necessary to justification in a mere arbitrary manner; this would be an unworthy thought of him. He never does any thing for no other reason than merely because he will do so, but he both wills and performs all his works because he discovers sufficient reasons why he should do them. Tho’ it becomes us to place confidence in the propriety of all God’s administrations, when the reasons of them are above our researches, because we have sufficient evidence of his wisdom, power and goodness; yet it hath pleased God, in many things, to shew

us the reasonableness of his conduct, and he hath, in particular, done this, in the matter under consideration. Some of these reasons, why God saves only such as have real holiness of heart, will now be noticed.

There is a great propriety in requiring repentance, faith and other holy acts of the soul, as necessary pre-requisites to a gracious pardon, because those who have these exercises, are prepared to spend their days, and employ their eternity, in his service and to his glory. They will respect his government, and exercise obedience, submission and attachment to Christ and his cause. And their holiness also, as it is the effect of the transforming power of the Holy Ghost upon their hearts, displays the glory and power of divine grace. But if men were pardoned, who were not holy, but under the full dominion of sin, they would have no inclination to serve and honor God, but would remain in enmity against him. And certainly, there is a manifest impropriety in the pardon of such inveterate enemies to God.

It was an object with Christ, not only to save his people from wrath, but to save them from their sins. This end is not attained by pardoning those who are unholy; they would be saved from nothing, but from the necessary execution of the holy law of God.

There is also a propriety in confining justification to those who have personal holiness, because no others are capable of enjoying the blessings of heaven. Can the unholy enjoy an holy God? Rebels enjoy government? The vicious and im-

pious enjoy the society of the holy inhabitants of heaven? A discovery of the true God, and the character of his saints, would make the unsanctified and ungodly shrink away from such a God, and from such society, as criminals shrink away with conscious guilt and baseness, from the presence of men of probity and of exemplary excellence.—They would fly from the abodes of the blessed. It is impossible, in the nature of things, that men, without holiness, should enjoy heaven, or the things of heaven. What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial?

And there would be a manifest impropriety in receiving the unholy into favor, because their impiety and wickedness afford the same reason, why God should continue to abhor them, and make them the monuments of his wrath, as if they were not supposed to be justified, for they are not reformed.

If the unholy were pardoned, remaining in their total depravity of heart, it would be attended with a consequence, which would indeed be matter of triumph to the wicked, but of inconsolable affliction to the righteous. Christ would be a minister of sin, and the gospel, instead of being a doctrine according to godliness, would be the only thing, which rebels would desire, to free them from all the restraints of conscience, the terrors of the law, and the apprehensions of the effects of divine justice. They might then riot without fear, in every impiety and lust, which could please

licensed depravity. This surely is a sufficient reason to justify God, in refusing the unholy a pardon.

Should the most High justify a sinner, persisting in his sins, he would, by so doing, join with the sinner, in reproaching his own law, he would sink the respectability of his government, and would bring a stain on his own moral character; for who will regard his law if he disregards it himself? And who could conceive of infinite purity in one, who should give sinners such encouragements in wickedness?

Such unsanctified creatures are not only incapable of the society of the holy, but are utterly unfit for it; they would be an offence to the holy, if they were admitted among them. They would corrupt and embroil heaven with their impieties and malignity. These reasons, without going into any further investigation of the subject, it is presumed, will be acknowledged sufficient to settle the matter, in every serious mind, that tho' God does not justify the sinner, on the credit of his own repentance, faith and obedience, yet, that God justifies such, and only such, as by their own personal holiness, are made meet to be partakers of the inheritance of the saints in light—meet for the enjoyments, society, service and happiness of heaven.

Therefore, tho' men are not justified by virtue of their goodness, yet personal holiness is as indispensably necessary to justification by grace, as ever it was to justification by the works of the law. Let the unholy tremble. The gospel is a doc-

trine according to godliness.— Christ is a minister of holiness, and his salvation tends to promote and encourage every moral excellency of heart and life. God has in every thing, provided for his own glory, and for the happiness and respectability of his kingdom, in the plan and accomplishment of his grace and of his designs of mercy.

It is also evident from the preceding considerations, that God, in whose hands we are, does not himself suppose, that the sufficiency of Christ's atonement lays him under any obligations to the sinner, much less does it give men who remain impenitent and unbelieving, any encouragement to hope for mercy. Sanctification then must be our evidence of an interest in the blessings of the gospel. In a word, reader, thou must be born again.— "Except a man be born again, he cannot see the kingdom of God."

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Observations upon the religious duties of the common table.

THERE is no branch of religious worship too inconsiderable to merit our attention. There are various ways in which we are allowed to express our dependence upon God, and profit by drawing near unto him. Those religious duties which accompany our common meals are a part of the worship which we owe to Almighty God. A few thoughts on this subject may help to perfect the man of God, and furnish him more thoroughly to every good work.

It is proposed

I: To collect the scripture

proof in favor of the religious duties of the table.

II. Point out the reasonableness and benefit of them. And

III. Give some directions for the right performance of them.

I. Let us attend to the scripture proof in favor of the religious duties of the table. By the religious duties of the table, we mean an *open* and *visible* acknowledgment of God by praying to him for his blessing and thanking him for his mercies, at our family and social meals.

Christ, our great pattern has set us an example of these duties. This he did in those miraculous meals, when he fed thousands with a few loaves; and also when he sat down at a common meal with the two disciples at Emmaus. In these instances, it is evident, that it was an open and not a secret duty. It was a duty in which they all united; yet Christ is said to perform it, because he led in the duty and was the mouth of the whole. That this duty was not to be confined to Christ himself, is evident from the example of his servant Paul, when on board the prison ship. "He took bread and gave thanks to God in presence of them all, and when he had broken it he began to eat." Paul's giving thanks was not done secretly with himself, as it would have been, had he been eating alone; but it was a meal in which they all united: therefore he gave thanks to God *in presence of them all*. The way in which the apostle attempted to reconcile the weak and strong believers to each other, in Rom. xiv. 6. was to remind them of a practice which was common at all their tables, whether they ate herbs or meat. The practice

was that of giving God thanks. The same practice seems to be alluded to 1 Cor. x. 30.—also 1 Tim. iv. 3, 4, 5.

The proof, which has now been adduced, is all collected from the new testament; but we need not doubt but that it was a duty, practised by the pious, before Christ came. There are the same reasons for the duty in every age. One or two passages now occur to my mind in the old testament, which appear to imply the duty now recommended. "When thou hast eaten, and art full, then thou shalt bless the Lord thy God, for the good land which he hath given thee." Deut. viii. 10.—"For the people will not eat until he come, because he doth bless the sacrifice, and afterwards they eat that be bidden" 1 Sam. ix. 13. Thanksgiving at our meals being made to appear clearly a scriptural duty, we proceed

II. To show the reasonableness and benefit of the duty. If a duty can be learned from scripture command or example, we should practise it, whether we can see the good arising from it or not; but the duty now in question is not only pointed out in the bible, but is clearly our reasonable service, and is attended with beneficial consequences.

The reasonableness of the duty arises out of our entire dependence upon God. If we are entirely dependent, we ought to *feel* it; and since we have tongues, we ought to *express* it. Meal times are suitable seasons to express our dependence upon God. It is proper, that a poor beggar should always feel his dependence upon and obligation to his benefactor; and when he re-

ceives a gift, it is then peculiarly suitable, that he should say to his benefactor, "I thank you for your liberality—you have been very good to take pity on such a miserable and undeserving object—I am greatly obligated to you—had it not been for your bounty, I must have suffered—I shall still be dependent, and though I am already deeply in debt to your generosity, I hope I shall still be remembered among the other poor, who are supplied from your fulness." A beggar, whose tongue is not stiff, who never, at the time of receiving that bounty which feeds him, expresses any such sense of obligation to his earthly benefactor, we should suppose was a very ungrateful wretch. Without gratitude in the heart, he might express it with his tongue; but when it is in the heart, out of the abundance of the heart the mouth will speak.

Those who love their dependence on God, and who feel thankful to this great benefactor, will rejoice to take every suitable opportunity, to acknowledge that all their mercies flow from him. And what a suitable time we have for this when we gather around the table of his bounty. Here we see our Creator opening his hand repeatedly to supply the wants of his dependent and unworthy creatures. All we see upon the table is of his own providing. The animals upon which we feed are *his*. The bread grew upon *his* earth. It was brought forward by the influence of *his* sun and by the rain which *he* caused to descend. But some man will say, It was *I* who sowed it, and *I* labored hard to gather it in.—True, but who made thee capable of sowing and

reaping? Who gave thee health and strength, to be thus employed, while at the same time thy neighbor lay groaning upon his bed, and could not go into his field, though as willing to be there as thou wast? We ought to be no less thankful to God, for the food with which our tables are covered, than though it descended upon them by a miracle. We may say to God, in view of all this provision, with the strictest propriety, "for all things come of thee." There is nothing of our own upon our table. Let us also remember, that all this bounty is most justly forfeited by our sin. Can we be so unreasonable, as to sit down and eat and drink, and rise up and not confess our own unworthiness, and acknowledge his great goodness? If any should say, We do it in our hearts but not openly; it may be replied, this is suitable if you eat by yourselves, but not if you eat in company with others. We are *social* creatures—we should be so in our worship, as well as in other things. If we unite in receiving divine bounty, we should unite in expressing a sense of divine goodness. If all this is kept secret in our hearts, God is not visibly glorified. We are required not only with one mind, but with *one mouth* to glorify God.

The reasonableness of openly giving thanks to God at our meals is plain. Some of the advantages of this reasonable service will be hinted at.

1. It does much towards keeping up in our minds a sense of the goodness of God, and of our dependence upon him. As it is reasonable, that we should

feel and express our dependence, so it is of great *use* to us to do it, and that frequently. Table duties are oftener repeated than family prayer, and come in between those more lengthy addresses to our Creator, to refresh our minds with his mercy and our own needs.

2. The duties of the table, being duly performed at every meal, tend to make a family more serious and orderly.

3. A religious duty before and after our meals has a tendency to prevent intemperance. It brings an awe upon the mind, and makes us afraid to abuse these divine gifts. The least degree of intemperance, even in eating, tends to unfit our minds for devotional exercises. This is calculated to make us careful, while sitting at our meal, not to unfit ourselves to give thanks at the close of it.

4. Table duties, rightly performed, have a happy influence upon table conversation. This is a matter of no inconsiderable importance. Allowing fifteen minutes to each meal, three meals a day will consume three quarters of an hour in every twenty four. This is no inconsiderable part of that time, in which the members of a family have opportunity to converse together. This time ought to be filled up with profitable discourse. The things of the kingdom of God should not be forgotten at our common tables. And will not *the religious duties* of the table have a tendency to introduce *religious conversation*? Is not the polite custom (which is introduced even into some praying families) of neglecting religious duties at our afternoon tea, an inlet to trifling discourse?

Why should God be disowned at this more than any other meal?

III. We now wait for some directions for the right performance of the duties of the table.

Direction 1. Let these duties be performed in a decent and orderly manner. Let the family, at least all who eat together, be assembled around the table before the blessing is craved, and not retire, unless something very special call for it, before the returning of thanks. Let the children, whether at table or not, be taught to keep perfectly still, while the Most High is addressed, however short the address may be.

Direction 2. Let these, and all other addresses to God in social prayer, be spoken with an audible voice, so that it shall not be difficult for those who join to hear every word which is spoken. Some have been guilty of a great fault in this respect; they have spoken with so low a voice in this duty, that however well they may have spoken to God, others were not edified.— We ought also to avoid the other extreme, which is a loud tone of voice. A strained voice sounds peculiarly unnatural at a table, where all the worshippers are within a few feet of each other.

Direction 3. Strive to be *really devotional* in these duties.— A spirit of devotion is indispensably necessary. Leave this out, and all we do is but as a smoke in the nose. The Apostle directs, “And whatsoever ye do, do it *heartily* as to the Lord.” It is a solemn thing for dust and ashes to speak unto Him, who fills immensity, even if we utter but a single petition. It is highly displeasing to God, to see us rush into his presence in a thought-

less and trifling manner. Not only the one who leads in this exercise, but all who are around the table, and even all who are in the room should be solemn and devout. They should strive to have their hearts go up to God with the words which are uttered.

Direction 4. It appears to me a matter of considerable consequence, that the person leading in table duties should seek to avoid a *perfect sameness*. A perfectly new form of blessing and thanks at each meal cannot be expected, nor desired. The same occasion will repeatedly call for the same petitions and thanksgivings. The duties being short, there is not that room for variety, which there is in longer prayers, (for these are in reality nothing less than short prayers.) Still there may be a considerable variation even in these short exercises. If you ask what is the use of a variety? I answer, it is important to keep up the attention of the worshippers. A perfect uniformity wears us out. It prevents devotion in the mind of the one who speaks. If a man always repeats one prayer, without the least variation, it does not engage his own attention. He is in danger, like the school boy, who has said his piece an hundred times, of hardly noticing what he says, or the force of his own expressions. Besides, this way of worshipping leaves no room for the Spirit of God to make our minds fruitful in the *matter* of prayer; whereas all the prayerful know, that they derive unspeakable benefit from the anointings of the Spirit in enlarging their *petitions*, as well as their *hearts*. It must greatly

fetter the mind of a praying man, to be always confined to one set of words in secret or social duties, whether the duties be long or short. If our table duties are uniformly the same, word for word, it will render them quite irksome to our families, whether it has that effect upon our own minds or not.

Here let me add, the duties of the table may be drawn out to such a length as to fatigue.—When they are uniformly long, and at the same time very formal, the family around the table feel uneasy, as soon as the duty begins; for they already anticipate the full length of it, and know well every syllable which is to be spoken. Would it not be advisable to vary as to the length of these duties? Sometimes let them be quite short; at other times, if more things rush into the mind, the duty may be protracted. The fervency of the petition at such times will arrest the attention of all, and it will animate the devotions of kindred souls. This remark will apply with much the same force to the morning and evening prayer. Some variety, as to the matter and length of our family prayers, is necessary to keep up the attention of our household; and to keep up their attention is a thing of more importance than is commonly supposed. If you ask, how you can have this variety in your duties? the answer is, Go to your duties with *praying hearts*. Keep your hearts full of religious exercises, and your table duties and your family prayers will know it.

If when you are called to the table, your heart is then in the

act of panting after greater nearness and conformity to God, it will be easy and natural, before you ask the Lord to bless the food, to beseech him to bless your souls with his grace and the light of his countenance.—If at another time, you are weighed down with a sense of your guilt, at the very moment table duties are required, it will not be difficult to begin with a confession of entire unworthiness. It is proper, that in table duties, we should always bring into view table mercies, but we are not obliged to confine ourselves to these. A grateful heart, when giving thanks for the bounties of the table, will very naturally think now of this mercy, and then of that; and it is not unsuitable that they should have a place in our table thanksgivings.

REFLECTIONS.

1. They, who entirely neglect openly to give God thanks at their social meals, make their piety look quite doubtful.—“Whoso keepeth the whole law and offendeth in one point, is guilty of all.”

2. They, who appear to perform this duty as a mere ceremony, without any life, do also make their piety look doubtful. “God is a Spirit, and they who worship him must worship him in spirit and truth.”

3. Those subordinate members of a family, who do not seem to set their hearts to attend and unite in this reasonable service, but whose countenances and actions exhibit daily proof, that they wish table duties were dispensed with; such persons give us reason to fear that God is not in all their thoughts.

4. If piety will lead to open duties in our social meals, then it will lead to secret duties, at our solitary meals. We may have secret breathings of gratitude to God, without any visible signs of our being at prayer.— But if God, who seeth our hearts, never discovers them ascending in grateful emotions, when we receive a morsel of bread, a draught of water, or some of those fruits which he has prepared to delight our taste, we give evidence to him and to ourselves, that we are unholy and unthankful.

5. The tables of the pious poor are better furnished than the tables of the graceless rich : Tho' the poor have not so many dainties, yet they have the blessing of the Lord, and that maketh truly rich, and he addeth no sorrow thereto. They who feed on a coarse and scanty fare, with a lively sense and acknowledgment of the divine munificence, do, no doubt, enjoy even their meals better than those who fare sumptuously every day ; but who do not look to and adore the hand that feeds them. Let not any of the poor lose this privilege of having the blessing of God, to enrich their table. Some have said, that the *thanksgiving* of the table was worth more than the food.

6. What a proof of prevailing impiety is the general neglect of these plain, easy and reasonable duties ? How many tables in this Christian land, where our heavenly Benefactor is no more acknowledged than tho' they were furnished independently of his Providence ? Is not this denying the God who made and preserves us ? Do we not manifest by this, that we feel

that this world is our own, and that we have no Lord over us ? The very common neglect of table duties is a high proof of our awful departure from God : And our making so light of this neglect is a dreadful proof of our stupidity.

Deceitfulness of Sin.

ALL the promises of sin are treacherous. It deceives us, when it promises pleasure. This is a bait, which is frequently used to beguile men. There is doubtless a short and feverish pleasure which sinners taste ; but it quickly passes and is immediately succeeded with languor and regret. The seat of sinful gratification is in the passions. From these solid satisfaction cannot arise. When irregularly indulged, they create a deep and lasting torment in the mind. Sin addresses itself to the passions, the weaker parts of human nature, and not to reason and judgment. Those are more easily deceived, and when once perverted prove dangerous. To them sinful pleasure is represented an important object. But, tho' the object in appearance be a bed of roses, experience finds it a bed of thorns. Ask the drunkard, when sober, whether he found unmixed pleasure in his cups ; whether reflection can bear the brutish spectacle, which intemperance made him. Ask the libertine, in a calm moment, whether his pleasures are worth what they cost ; the loss of a sound mind in a sound body.— Will a father, who has pursued the paths of sin in search of pleasures, advise his son to tread

in the same treacherous road; will he encourage him as being in the way to happiness? A Christian country produced one such father,* who taught his son vice by precept and example; but such an unnatural father is both the wonder and detestation of the world. At first, they who seek pleasures from the gratification of sense, may glide in a smooth current, but soon will find themselves on a tempestuous sea, whose "waters cast up mire and dirt."

When sin promises wealth as a reward of pursuing it, poverty, disgrace or both, are the real inheritance acquired.— Wealth gotten by iniquity proves a curse to its owner.

The wreath of laurel promised by sinful ambition proves but a fading flower, or a stigma of foul disgrace. All the wealth, pleasure or honor, obtained through its influence, is transitory and vanishes like the morning cloud or early dew.

But the great point, in which sin is most deceptive, is the making light of future realities. The cheat, which it practises upon men in this life; all the true pleasure of which it robs them; all the pain of body and anguish of mind, into which it plunges them here, are the dust of the balance. We can lose or suffer but little in this world.— But when sin represents the joys of heaven and the sorrows of hell of trifling consequence; when it persuades us the former is easily attained, and the latter easily avoided, it is most of all deceitful. If sin can gain this point, nothing can raise a mound to stop its progress.—

* Chesterfield.

When the belief of heaven and hell cannot be erased from the mind, being fixed there upon the fullest conviction, that they are both plainly, and equally plainly, revealed in the sacred scriptures; when this point cannot be gained, sin would persuade us that these eternal realities are very distant, and by their supposed distance, endeavor to diminish their restraining influence upon the mind.— In this it is deceitful; for the longest life throws them back but a little way; innumerable accidents may fix us in one of them immediately.

Sin affects to be less criminal than it is; bids the passions plead their natural propensity; calls their indulgence infirmity; begins with those acts which are less flagrant, establishes a habit; then proceeds one step further, which is likewise secured.— Thus an imperceptible progress is ultimately made to a point, which would have startled the young offender. If the mind, for a moment, be alarmed by its situation, sin has a delusive opiate; it represents danger as distant, and future time more than enough to set all right.— But if the time be too surely short, and the soul be just launching into eternity, sin still has its quieting draught, and the sinking soul is braced to the last with a false representation of the divine benevolence. As future punishment is the strongest restraint upon sin, next to the animating hope of future glory, sin would persuade us that there is some escape from it, otherwise than by holiness.— Its language to the tempted is, "Ye shall not surely die."— And if, like our first parents,

they give heed to it, they must be awfully undeceived in the future world.

Sometimes, however, the prisoner is thought so secure in the shackles of sin, that the mask is dropped, and sin itself declares, there is no hope, and delivers over its captive to immediate despair.

Wherefore, *exhort one another daily, lest any of you be hardened thro' the deceitfulness of sin.*

OBED.

For the Connecticut Evangelical Magazine.

A Paraphrase and Note on 2 Sam. xxiii. 3, 4, 5.

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 clear shining after rain. Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure: For, this is all my salvation and all my desire, although he make it not to grow."

The God of Israel, who like a rock, is their strength and refuge, spake to David, saying, Whoever is advanced to the high and important office of ruling over men, must be just, ruling in the fear or reverential regard of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; i. e. he shall be discerning, wise, merciful and prosperous: Not

as the darkness and inclemency of the times, when affairs of importance cannot be well concerted and effected: Nor as the scorching heat of the sun at noon, distressing and destroying his subjects by tyranny and persecution. And, as the tender grass springing out of the earth, by clear and influential shining after rain; so, under his benevolent, gentle and efficacious administration, shall his subjects flourish, prosper and increase.

And David said, Although my house, i. e. my descendants, who shall, in succession, sit on my throne, will not, all of them, sustain such an excellent, princely character with God; yet, under the afflictive prospect, I have this consideration for my support: He hath made with me an everlasting covenant, so wisely and graciously ordered, that whatever cometh to pass shall subserve its accomplishment. He hath engaged, with an oath, that my house and my kingdom shall be established to all generations; and that, of the fruit of my loins, according to the flesh, he will raise up the Messiah, to sit on my throne, (2 Sam. vii. 16. Psal. lxxxix. 3, 4. Acts ii. 30.) even the great Prince of Peace, the true and everlasting Redeemer, under whose auspicious government, his subjects shall yield cheerful submission, shall be exceedingly numerous and unspeakably happy; and through whose meritorious and efficient grace, I, and all who trust in and obey him, shall receive eternal salvation. God hath made with me this covenant; for, it is so well adapted for the manifestation of his own glory, and

for the security of my present and everlasting salvation, that I expect and desire no other favors, than those which result from it. And altho' he make it not to grow; i. e. though there be times, in which his providential dispensations be so dark, that his covenant does not, by sensible objects, flourish, or appear to my perception; yet, even then, do I confide in his truth and faithfulness; trusting that he will accomplish it in his own appointed way and time.

NOTE.

It is the character of true *faith*, to prevail and live under the pressure of *trial*. The good man's *faith*, oftentimes, appears more conspicuously in *adversity* than in the sunshine of *outward prosperity*. The *stars*, which cannot shine, through the effulgence of *day*, discover their brightness and beauty at *night*. We admire the firmness and constancy of an *hero*, in *battle*, and the skill and exertion of a *pilot*, in a *storm*, at *sea*. Previously to the remarkable trial, through which he called his faithful Abraham to pass, God had established with him his covenant; and said, "Fear not, Abraham, I am thy shield, and thy exceeding great reward. I am God Almighty; walk before me, and be thou perfect." And the divine power and goodness were admirably manifested in the firmness and endurance of his faith. His eye of sense could not perceive how he could sacrifice his Son, in a consistency with the Messiah's advent and kingdom. Nevertheless, he staggered not at the promise thro' unbelief; but was strong in faith, giving glory to God;

being fully persuaded that he was able to fulfil his promise, and would even raise Isaac from the dead, or intervene some other way, to prove himself unchangeably true in his covenant engagement.

Notwithstanding David's piety, and the success and prosperity of his reign; yet, in the course of events of divine dispensations to him, he had many pressing afflictions to endure: His prospects of the fulfilment of the divine promises were, no doubt, often obscured. But, to adduce and particularize the many passages of scripture, which lead us to this conclusion, would far exceed the intended brevity of this note. One passage, however, I may quote, in which it appears, that his mind was touched with melancholy, or distrust, and his spiritual views were much darkened.— "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. But thou hast cast off and abhorred; thou hast been wroth with thine anointed; thou hast made void the covenant of thy servant; thou hast profaned his crown, by casting it to the ground." (Psal. lxxxix. 35, 36, 38, 39.) But, though this passage indicates, that his lively exercise of faith was much deadened; yet there are other sentences, in the same Psalm, which express the vigor of his gratitude and hope, in his celebrating the divine faithfulness and pleading with God, for the renewal of his loving kindnesses. And though he uttered these

plaintive expressions of dejection and distrust, yet his confidence, in the goodness and truth of God, was so far recovered, that he could, at the close of the Psalm, say, "Blessed be the Lord forevermore." And so firm was his reliance, that he even added to the expression of praise and adoration, his repeated *Amen*: Or, *verily, so let it be*. If God but looked through the cloud, which, at any time, intervened between his smiling face and the disconsolate soul of David; that condescending look could turn his darkness into day, his mourning into gladness; to the end or purpose, that his glory (i. e. his tongue) might sing praise to God, and not be silent. (Psalm xxx.) And the genuineness of his grateful affections often appears in that, upon his recovery from his despondency he requests others to join with him in his acknowledgements of thankfulness and adoration. "I will bless the Lord at all times—my soul shall make her boast in the Lord—the humble shall hear thereof and be glad. Oh, magnify the Lord with me, and let us exalt his name together: I sought the Lord, and he heard me and delivered me from all my fears."

The most effectual way to prevent a melancholy temper and dejected spirit is to walk closely with God, and thereby keep our consciences pure.—"Our iniquities separate between us and our God, and our sins hide his face from us, that he will not hear." But when we, through his free grace, love and obey him, he favoureth us with his special presence and mercy: He even preventeth us with the blessings of his good-

ness. To this agree the words of the Prophet: "Before they call, I will answer; and while they are yet speaking, I will hear."

But, through the common course of divine Providence, we are liable to so many trying occurrences, that though our hearts may not, at the time of trial, condemn us; yet we may be greatly afflicted. It is, therefore, very important, that we have respect to all the divine commands. This is the best defence against despair. Says David, "Unless thy law had been my delight, I should then have perished in my affliction. I will never forget thy precepts: For, with them hast thou quickened me."

"Great peace have they who love God's law." They are cheerful and confident in his universal government and protecting goodness. And while they rejoice, that the whole creation is at his sovereign disposal, they, through faith, delightfully view the unchangeable Redeemer accomplishing his gracious design of redemption, and causing all things to work together for good to them who love God, and who are the called, according to his purpose.—And though they may be destitute of outward wealth, yet they, in the true meaning of the expression, *possess all things*.—In times of adversity, their song is, "The Lord liveth; blessed be my rock; and let the God of my salvation be exalted." In them is fulfilled the saying of an ancient: "Whether a man be rich or poor, if he have a good heart toward the Lord, he shall, at all times, rejoice with a cheerful countenance."

I conclude, by inserting the following lines of an approved writer.

Support in God's Covenant under troubles.

2 Sam. xxiii. 5.

1.

My God, the Covenant of thy love
Abides forever sure ;
And, in its matchless grace, I feel
My happiness secure,

2.

What, though my house be not with
thee,
As nature could desire ?
To nobler joys than nature gives,
Thy servants all aspire.

3.

Since thou, the everlasting God,
My Father art become ;
Jesus my guardian and my friend,
And heaven my final home ;

4.

I welcome all thy sov'reign will ;
For all that will is love :
And when I know not what thou dost,
I wait the light above.

5.

Thy Covenant the last accent claims
Of this poor falt'ring tongue ;
And that shall the first notes employ
Of my celestial song."

C. A.

LETTER III.

From Shaphan to his Sister.

Belfast, August 26, 1804.

DEAR SISTER,

UNDERSTANDING that you received my last in good part, I am induced to write you again. You once observed, when speaking of the Connecticut Evangelical Magazine, that you was very much displeased with the narratives given in it of religious revivals. You added, "I expect there will be a revival amongst us before long, the people have become so abominably wicked; but there is nothing that I more dread, or would so strenuously oppose." You will

recollect that your observation particularly respected the revivals of religion in Connecticut, in which there appeared nothing strange, disorderly, or visionary. But judging from the narratives, every thing was conducted with decency and regularity; so that the enemies of the work could say nothing against it, but what was equally against the religion of the gospel.

Pray now, sister, inquire what is implied in your observation, and what it is that you so much dread! Permit me to assist you in this inquiry, and lay open the subject before your mind. Doubtless, you will remember, that the narratives above mentioned assured us, that the effects of these revivals were of such a happy nature, as to furnish indubitable evidence that they were the work of the divine spirit. The vain became serious, the vicious were reformed, the negligent were disposed to social and religious duties, and those who were the subjects of the work, became more orderly and useful members of society, and entertained a humble hope of future happiness and glory. These are the natural fruits of true religion. In things of this kind does the grace of God appear when implanted in the heart. Then what you so much dread, and are determined so strenuously to oppose, is the work of God's spirit in alarming, convincing, reforming, and renewing sinners to the knowledge and obedience of the truth.

From the above statement, in connection with your observation, it seems that there is nothing you so much dread, as to have vicious men become virtuous. For instance; to have the

drunkard become a sober man, the liar a man of truth, the knave an honest man, the profane swearer a man of decent and sober language, and unkind, slanderous, and quarrelsome neighbors to amicably settle all their disputes, and live in friendship and mutual kindness.

There is nothing you more dread than to have people faithful in the discharge of all relative duties. For example ; to have masters lenient and servants faithful, parents attentive to the spiritual and best good of their children, and children dutiful and kind to their parents:— Nothing you more dread than to see husbands and wives live in peace, and be mutual helps and comforts in their way through life ; or rulers to rule in righteousness and in the fear of the Lord, and people to lead quiet and peaceable lives.

There is nothing you more dread than to have irreligious men become attentive to the duties of religion. To particularize ; you dread to have sinners become prayerful, to read the scriptures, and constantly attend public worship :— You dread to have the sabbath observed by those who have profaned it, and the worship of God to be set up in the houses of your prayerless neighbors.

There is nothing you more dread than to have persons who are destitute of all moral goodness, enriched with the graces of the gospel. To be particular ; you dread to have sinners love God, to have them thankful for his mercies, patient under his frowns, submissive to his will, rejoicing in his government, trusting his faithfulness, and obeying his laws:— You dread to

have sinners repent of their transgressions and believe in Christ:— You dread to have a man love his neighbor as himself, to receive and suffer wrong with meekness, to forgive injuries, and wish well to all men.

You dread to have sinners freed from the condemnation of God's law and the dominion of sin : You dread to have them enjoy the blessedness of a pardoned state and the hopes of heaven : You dread to have them escape the perdition of the ungodly and obtain a crown of unfading glory in the world to come. You say there is nothing you so much dread as these things, when you declare that you dread a revival of religion more than any thing else ; for these things are the happy effects of a genuine revival of religion ; they are either implied in it, or directly flow from it. You not only dread, but are determined most strenuously to oppose these things ; that is, to oppose virtue, the present welfare of mankind, their eternal salvation, and the glory of God. As you are resolved to oppose the cause of virtue and happiness, you must of course lend your assistance to build up the kingdom of sin and misery. Since you are determined to use your influence to prevent men from becoming holy, you rejoice in their sinfulness. Since there is no other way to future happiness and glory but by being renewed unto holiness, you can rejoice in the shame and endless ruin of your fellow-creatures. You are strenuously opposed to the advancement of Christ's kingdom, you are therefore pleased with seeing the kingdom of Satan prosper, and can cheer-

fully lend your assistance for its promotion.

You say, there is *nothing* you so much dread as a revival of religion. Not the most distressing famine through the land—Not the prevalence of the most loathsome and mortal pestilence—Not all the horrors of a wasting and bloody war—Not the most melancholy and shameful death of all your kindred and friends—Not the sorest judgments of God imaginable—No, not even the endless miseries of mankind. According to your own voluntary declaration, you would choose that any one, or all of these evils should happen, in preference to a religious revival, or which is the same thing, in preference to an increase of sobriety, truth, righteousness, mercy, faithfulness, piety, and all the fruits of God's spirit.

Are these your feelings, sister? Is this a just picture of your heart? Is it possible! Abiding by your declaration, you cannot deny it, unless you say, that by a *revival of religion* you do not mean an increase of sobriety, righteousness and godliness. But this you cannot say, since your observation particularly respected those revivals of which we have a narrative in the magazine. The uniform representation there given us of these religious attentions is according to the statement I have made. Neither the accounts we have heard attested by eye-witnesses of what passed where these revivals took place, nor the permanent effects they produced upon the minds and practice of people, can possibly lead us to suppose that they consisted in noise, enthusiasm, disorder, fear, wild-
fire, or, any thing, more or less,

than an increase of genuine religion. When God builds up his kingdom amongst men, we are to expect that he will make sinners to see their danger and tremble, before they are brought to hope in his mercy. Instead of its being inconsistent with a work of God's spirit, for sinners to inquire with anxious solicitude, "what shall we do to be saved?" it is no more than what we have reason to expect in every place where God is building up Zion. This took place under the ministry of the apostles; men whom Christ sent forth to preach his gospel; and instead of considering serious inquiry and distressing solicitude in the minds of an assembly about their salvation, as an evidence that God was not there; they rejoiced in the thing as an evident display of divine power and grace and a prelude to a happy change. And though many are disposed to believe that all is enthusiasm and the work of an evil spirit; when wicked men are convinced of their sinfulness, alarmed at their danger, and through repentance and faith come to hope in God's favor; yet this is wide from the truth, if we are permitted to judge either from observation or scripture. When people think themselves righteous and safe without ever feeling their vileness, without self-loathing and self-condemnation, without beholding their danger from a sight of God's holiness and justice, we have reason to fear that they are settled upon their lees, that they have never seen their hearts in the eye of the divine law, and that their hope is the hope of the hypocrite.

I intreat you seriously to con-

C c

sider the import of the expression which has been the subject of this epistle, and if it imply the sentiments now stated, it might be supposed, that your own heart would be an object of terror to yourself. Awful reflection ! that the heart is opposed to every thing that is morally good ; to all that is suited to render God's rational creatures permanently happy. And this is the miserable and alarming state of every person who is opposed to a work of divine grace upon the hearts of sinners, in bringing them to repentance and the hope of glory. And I would beseech you, with all who entertain the same feelings toward religion, I say, I would beseech you, by the many solemn and interesting things of the gospel, to cease your opposition to righteousness and piety, lest you be found to fight even against God.

SHAPHAN.

*A Report of the Trustees of the
Hampshire Missionary Society.*

AT the last annual meeting of the Society measures were adopted to obtain a legal incorporation. These measures have been carried into effect ; and an Act of incorporation obtained confirming without alteration the Constitution of the Society, and giving all the powers needful for its operations.

The last year four missionaries were employed by the Society. They performed their missions, two of them, in the District of Maine ; the other two, in the new settlements of New-York. They were kindly received and cordially welcomed by the friends of Jesus. They

preached in many vacant towns and plantations, and had considerable assemblies on week-days, as well as upon the sabbath.—The scattered inhabitants generally evidenced a desirable engagedness to attend their ministrations. They also visited schools, catechised children, discoursed on religious subjects with people in their families, conversed and prayed with the sick, dispersed the Society's books, and as occasions presented, administered baptism and the Lord's supper. They formed three churches ; one in the state of New-York at Verona, in Oneida county ; two in Maine, one of them at Albany, in the county of York, and one at Rumford, in the county of Cumberland.

Rev. Timothy M. Cooley and Rev. Peter Fish labored in the state of New-York. Their missions were limited mostly to the counties of Oneida, Chenango and Onondago, and continued eighteen weeks. They united their counsels and either acted together, or took different routs, as they judged would render their services most beneficial.—Mr. Cooley travelled thro' the settlements on Black river to lake Ontario, preached at convenient places as he passed, and made appointments, which he fulfilled on his return. He then visited the counties of Chenango and Onondago, in which he spent about one half of the time of his mission. Mr. Fish labored one third of his time in these counties, and two thirds of it in Oneida.

Rev. Joseph Strong and Rev. Joshua Crosby performed their missions in the District of Maine, principally in the coun-

ties of York and Cumberland.— Mr. Crosby labored several weeks in the new settlements of Kennebeck. His mission was for eighteen weeks, two of which he employed Mr. Samuel Sewall to serve the Society in his stead. Mr. Strong's tour was fourteen weeks.

During their missions, Mr. Cooley preached 108 times; baptized 53 persons, of whom three were adults, and five times he administered the Lord's supper. Mr. Fish baptized six persons. The number of sermons he preached is not ascertained. Mr. Strong preached 60 times, administered the Lord's supper four times, baptized 15 persons, visited 8 sick persons and 4 schools. Mr. Crosby preached 84 sermons, baptized 28 children and 2 adults, and administered the Lord's supper to 7 churches. Mr. Sewall preached 17 sermons.

The new settlements, under many different circumstances, invite the attention of missionaries. Some are just commencing, having only here and there a lonely family, remote from neighborhood and society. Others have twenty, forty, sixty or an hundred families; or even a greater number; yet these so unconnected, so divided into different sects, the pious few among them so irresolute and discouraged, and others so indifferent, as to enjoying regular gospel worship, as to be in no hopeful way to obtain it, without assistance to unite and quicken them, to make proper attempts to obtain the important privileges which Christ has appointed for his church.

The new settlements in the District of Maine are not so ra-

pidly formed as those in many parts of the state of New-York; of consequence require a greater number of years to grow to such maturity as to be able to provide for themselves the stated administrations of Christianity. This circumstance increases the danger of their becoming indifferent toward preaching and other divine ordinances, or divided into different denominations, so as never to unite in settling and supporting gospel ministers. But it is pleasing to notice that the first attempts of the Society, in that part of the great missionary field, encourage the hope of successfully counteracting the threatening tendency of their situation. Not only have the people in those settlements manifested an increased attention to the labors of our missionaries, on having a second or third opportunity to enjoy them; but in several instances they have been induced to maintain public worship regularly on the sabbath where it was before neglected. Mr. Strong in concluding his Journal observes, "It is the general opinion of the better part, where I went, that the missionaries have done a great deal of good amongst them. In many places where religion was wholly neglected, and the Sabbath profaned, they now meet together on the Lord's day, when they have no preaching, and read and pray and sing God's praise. The conduct of their brethren in this part of the state in sending missionaries and useful books amongst them, is frequently spoken of with great admiration and applause. They are astonished that the people here should exercise such care and

concern for their spiritual interest: The thought seems to put them upon consideration." And Mr. Crosby notices that in a number of places which he visited there appeared to be an unusual attention to religion.—He says also of the people generally, "They receive and treat missionaries with tenderness and affection. Many appear to have a lively sense of their obligation to God for putting it into the hearts of their western brethren to send missionaries amongst them." A minister, respectable for his piety and zeal in the cause of Christ, who lives on the border of missionary ground, observes in a letter, "With respect to those, whom I have had opportunity to converse with, both in this and the adjacent towns, all who appear to have a tender regard for the interest of Christ and religion in the world, speak with much approbation of your generous and pious designs. Sober people have appeared to me to be more animated, strengthened and encouraged in things of God and religion than what they were before; and their tongues and lips express the gladness and thankfulness of their hearts, for the mercy and goodness of God in sending such men among them to seek the welfare of Christ's kingdom."

The kind reception which our missionaries have received in the new settlements of New-York, is no less encouraging. Mr. Cooley writes, "People have very affectionately expressed their gratitude to the Missionary Society, and to the benevolent people who have contributed to their good. They have generally received me with a degree of kindness and

cordiality which scarcely admits of description. They have taken great pains to get to meeting, and often travel several miles in bad roads to hear the words of life."

Four missionaries are again employed. Rev. Vinson Gould and Rev. Thomas H. Wood went the last week in May and early in June to the District of Maine. Their missions are for twenty weeks, and are directed to the counties of York and Cumberland, with liberty on a special call to go beyond those limits. Mr. Wood to be in a condition to perform all ministerial duties, received ordination from the northern association of ministers in this county, acting in council with Rev. John Emerson and Rev. Jonathan Grout.

In June, Rev. Joel Hayes went into the state of New-York, and in July was followed by Rev. Theodore Hinsdale.—They are to labor principally in the counties of Chenango and Onondago, and are expected to continue in the service of the Society eighteen weeks. The large extent of the missionary fields *white already to harvest*, the fewness of laborers at liberty to go into the new settlements, and the exertions of different Societies to employ them, render it difficult to obtain a sufficient number of suitable characters for the work. Our wish has been to send, on each mission, one minister settled in the county with one not connected with a parish. And we bless God that he has succeeded our exertions to engage gentlemen, who, we are confident, will do worthily in their important ministry.

The glory of Christ in con-

verting and saving sinful men, is an object vast and interesting. It demands the employment of every mean which the wisdom of God has pointed out as conducive to its success. Much is to be hoped from the faithful preaching of the word; but this is not to be relied on alone, to the neglect of other ordinances of instruction. The natural heart, unfriendly to gospel truth, and eager to follow the world, too often exposes the momentary impression made by hearing a sermon to be lost. Much *seed falls by the way side, where the fowls of the air devour it up.*— To guard as far as possible against this evil, and give every aid in our power to the preaching of our missionaries, they are instructed not only to encourage and urge the faithful use of family instruction and religion, with attendance on public worship on the Lord's day; but by a liberal distribution of pious books, among the people who are but little furnished with them, to invite their attention to religious reading, that they may revive and reprint on their memories and hearts, the solemn and interesting truths, which they but rarely hear from the lips of those that preach the word of life.

The books selected for this purpose, in former years, have been noticed in preceding reports. Those added the present year are specified in a document accompanying this report.

The state of the treasury is exhibited in the certificate of your committee appointed the last year to audit the treasurer's accounts; which shows that \$ 1406 67½ belong to the Society. To this sum are to be ad-

ded the annuities subscribed for seven years, of which four annual payments are yet to be made in the month of January of \$ 436 42.

A document accompanying this Report contains a statement of the expenditures of the Society since the last annual meeting, and of the monies which have been received.

It having been judged expedient to be concerned in a new impression of Doddridge's Rise and Progress of Religion in the Soul, 330 copies were taken for the use of the Society, the greater part of which are on hand for future distribution, Sixty have been sent into the new settlements, and thirty are due to Rev. Dr. Morse, to repay a loan, received of him the last year.

The sum expended the last year is \$ 924 90¼, the sum received \$ 1403 24, making an increase of the Society's funds of \$ 478 33¼ which encourages the prospect of enlarging its future operations.

Of the sum received, the annuities and public contributions with donations of individuals, including those made in the new settlements to our missionaries and the sale of books, produced \$ 1141 2, the remaining part of \$ 262 22 was contributed by the Charitable Female Association in the county. It is about a year since this Association began to be formed. Its payments are to be made semiannually, and the monies which it contributes are appropriated to the purchase of Bibles and other pious writings to be dispersed in the new settlements. Payments have been made, from twelve towns and parishes amounting to the abovenamed

sum of \$ 262 22, which gives a flattering prospect of the aid which the Charitable Female Association will give to the operations of the Hampshire Missionary Society.

Bibles have not been purchased the last year; those that remained of a former purchase being sufficient for distribution the present season. The other books purchased are stated in a document accompanying the report. For these \$ 218 81 have been paid out of the monies contributed by the Charitable Female Association, and \$ 5 by a donation of Deac. Ware. \$ 43 41 given by the Female Association are now in the treasury.

The propagation of the gospel of our beloved Jesus is an object universally interesting.— Every individual person should have opportunity to evidence friendship to it, by contributing to its success. To subscribe their names as friends of missionary exertions suits the circumstances and feelings of some. Others are better pleased with giving in a public contribution, where the sum advanced by an individual is not known. Both these modes of collecting for the service of the Lord have been tried with success, and much is further hoped from them. There are also benevolent and pious women who rejoice in the opportunity of associating as members of a charitable institution, to express their friendship to the cause of Jesus and the souls of men. And it is pleasing to think, that while their generous and holy affections are thus excited, the Society has an increased interest in their prayers for its success, in offering the blessings of the

gospel to our needy fellow sinners, many of whose souls are in danger of eternally perishing for want of saving knowledge. When our blessed Lord became poor for our sake, and had not where to lay his head, godly women ministered to him of their substance. His example and instructions while he went about doing good, and was preparing to lay down his life to redeem sinners from death, taught them lessons of kindness and compassion to the needy and destitute. How benevolent is his religion! With what power his precepts, institutions and divine pattern of love, move kindred souls to obey and imitate him in acts of beneficence. If we look back to the institutions of the Old Testament we see not only men but women and even children encouraged to make vows and to bring their free will offerings to the Lord. The New Testament tho' less expensive in its religious rites is not less benevolent in its doctrines and requirements. On the contrary as a new and glorious manifestation of the love of God is exhibited in the death of his Son, so the duty of brotherly love is taught as a new commandment. So important is charity that God's people have always the poor with them that opportunity may not be wanting to evidence in practice that the law of love is in their hearts.— There is no bestowment of goods more like the love of Christ, than that which procures gospel blessings for his spiritual poor, and aids them in obtaining salvation. He, who gave his life to redeem lost men, is pleased with the fruits of love which promote the cause for which

he died. And God, who gave his Son to be the ransom for sinners, kindly accepts the offerings which are made to induce them to believe to eternal life.

Infinitely important to creatures is the approving notice of the Lord of Providence. He gives to men little or much as he pleases, in absolute sovereignty ordering their whole state of being. Instead of indulging anxious care to provide earthly things, Christ directs to seek first the kingdom and righteousness of God, and all these shall be added. He makes men stewards of his goods that they may apply them to the advancement of his cause. The employment is honorable; it is gratifying to a benevolent and pious heart.—It conduces to the securing of our own salvation, while it offers to others the means of obtaining eternal life. And has not God, by the out pourings of his spirit, manifested his approbation of the aids given and exertions made by missionary institutions, to propagate the gospel? In a number of places both in the United States and in other parts of the world, the spirit of God has not only accompanied and followed the labors of missionaries, but has visited people with special tokens of grace, who have liberally contributed to the furtherance of this glorious work. The blessing of God insures both temporal and spiritual good, and true wisdom dictates and the everlasting gospel directs to seek fruitful seasons, health and success in the things of the present and future life, by walking humbly with God, in obedience to his laws and in that love to

him and to man, which, in subordination to his glory, employs all its exertions to promote human happiness and save immortal souls. God spake of providing for his religion when he said by his Prophet, "Prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it.*"

To send the gospel to the heathen is exceedingly to be desired. And as soon as the funds of the Society will admit, and the means can be obtained to encourage the hope of success, the attempt will be made. Already have fifty dollars been advanced, to be expended with larger sums contributed by other Societies in educating two Indian youths in the hopeful prospect of their being usefully employed at a future day in teaching Christianity to their heathen brethren.

Having given a view of the operations, and state of the Society we feel it to be our duty to call on the friends of God and men, to continue and increase their liberality, to enable further exertions to be made to carry the gospel to our perishing fellow sinners. We strongly urge it upon the ministers of Jesus as they love immortal souls, and on all whose influence with their neighbors gives them special opportunity to do good, to be diligent and unwearied in their endeavors, to obtain subscriptions and donations to the Society's funds. And in particular we recommend, that on the day of the annual thanksgiving, or on a Lord's day as shall be thought most expedient, there

be a public contribution in the several churches and congregations belonging to the Society.

In offering this recommendation to the pious and benevolent, and earnestly pressing the duty of charity to the souls of sinners ready to perish in want of the means of grace, we have a confident assurance that our address meets their wishes.

You know, beloved in the Lord, that the care of the soul is the one thing needful. You have had evidence in your own experience of the danger of its being lost, and have learnt both to pity your fellow men that are impenitent in sin, and to admire the sovereign love and grace of God. Is it possible to be a Christian, and not have so much of the love of Christ as to wish for opportunities to do him service? Behold him laying down his life to redeem sinners! See the blood flow from his pierced side to make atonement for iniquity! His love to men induced him to resign his breath. His ordinances express the same love. And you feel and are ready to express the same, if you are his disciples. To what exertions will it not excite you in his cause! How little will you consider the gift of earthly substance, in comparison with what he gave? And how little to evidence the love which you have in your hearts, to your dear Lord, and to the souls for which he died?

There was a time when your ancestors were indebted to the charity of others that were friends of Jesus for those offers of the gospel, which God blessed and rendered effectual to convert them to Christianity.— And it is of the grace of Christ,

through the kindness of some of his disciples, that you were educated under the dispensation of the gospel. As saved by grace, to what exertions should you be excited by seeing the necessities of others, and these your brethren, exposed to perish, for want of the means of salvation which you enjoy, and may be instrumental of procuring for them? Blessed is your opportunity to show your love to God and to your dear fellow men, your gratitude to Christ for redeeming you by his death, and your respect for his ordinances and word, which offer and teach salvation. Christ died to unite all nations in one family. He is the head of which all believers are the body. In love to the one family of human beings, be liberal, be kind to them; they are your brethren. Deeds of charity proceeding from a good heart are the seed of eternal life. And the present is your time to sow.— Joyful as well as solemn is the truth, "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.— Every man," therefore, "according as he purposeth in his heart *so let him give*; not grudgingly, or of necessity; for God loveth the cheerful giver."

It is requested that this Report be read in the several congregations in the county.

SAMUEL HOPKINS,

Vice-President.

A Memoir of Deacon GOODYEAR.

DEACON STEPHEN GOODYEAR was born in New-

Haven * of reputable parents. His descent was from the Honorable Stephen Goodyear, the first deputy governor of the colony of New-Haven. As he enjoyed no peculiar advantages, in his youth for mental improvement, he was not distinguished from his coevals. But at about twenty-two years of age it pleased God of his sovereign mercy, effectually to call him into his kingdom. At this time his attention was uncommonly arrested, and his mind penetrated with a pungent sense of his exceeding sinfulness; of his self-ruined, utterly lost and helpless condition. He saw and felt himself to be a great sinner, under the curse of the law and justly exposed to the all-consuming displeasure of a holy God. For a considerable time he continued deeply impressed with a sense of guilt, and with alarming apprehensions of eternal damnation. But at length, as he hoped, in view of the glory of God, and the mediatorial glories of Jesus Christ, he was brought to renounce all self-righteousness and self-dependence, to resign himself into the hands of a sovereign God, and to seek pardon and life wholly on the footing of mercy, as it reigns thro' the righteousness and boundless fulness which there is in Christ. Him he apprehended as divinely lovely, as willing and able to save unto the uttermost them who come unto God by him. In him he hoped he believed, in him he rejoiced as his strength, as his righteousness, as his ALL in ALL. From this time he experienced a

great change in his temper, in his feelings, in his views, in his aims and resolutions: they were all new. They had respect to God his glory and kingdom. His sorrows and joys were new. He mourned for sin, and rejoiced in the Lord.

He appeared not to be his own but the Lord's. Far from being ashamed of Christ and his gospel, even in his youth, he came out from the world, and made a public profession of supreme love to his Saviour, and of attachment to his interests and friends. As he professed religion, he made it the great concern and business of his life. As the knowledge of God was sweet to his soul, he searched the scriptures abundantly, and read other books of piety and devotion as well as on points of doctrine, and being a constant and attentive hearer of the word, he made happy proficiency in divine knowledge. He was discreet, temperate, sober, diligent, faithful, zealous, inoffensive, and sound in the faith. He was righteous, charitable, meek and steadfast abounding in the work of the Lord; so that he became distinguished among his brethren, as a pillar in the house of God. Their eyes and hearts were fixed upon him; and they appointed him to the office of a deacon, in which he served, to great acceptance, for more than thirty years. During this long period he was an example to his brethren, with singular dignity, propriety and patience sustaining the burdens, and performing the duties of his office. As the church and congregation for a great part of the time were destitute of a pastor, he was in a sense both pastor and deacon.

* In that part of the town which now forms the parish of Mount-Carmel.

He was able and fervent in prayer, and in an edifying and judicious manner led the public worship, when the people had no preacher. He visited and prayed with the sick and dying. At funerals he prayed and conversed with propriety, to edification, and general acceptance. He was one who comforted the mourner, made the hearts of the widow, the fatherless, his mourning brethren and friends glad with words of instruction, peace and consolation. He instructed and counselled those under serious impressions, and, with his worthy fellow deacon, examined those who were admitted to the communion. By his prudent, peaceful and happy management, the church, in the midst of many changes, and great dangers was kept together, and enjoyed a good degree of order, peace and purity. He loved the ministers of Christ, assisted and supported them with all his power and influence; was public spirited, and always liberal to the house of God.

He was so popular among his brethren, and they reposed such entire confidence in him, that he was chosen almost universally, to represent the church in every ecclesiastical council in the district while he was in office. In councils he was particularly useful, as he was judicious, candid and pacific. Thus a very considerable portion of his time was freely employed in serving the interests of the Redeemer's kingdom, of his fellow christians and mankind.* Yet he managed his affairs with

* He was captain of the militia in the time of the revolutionary war, and spent much time and property in the defence of his country.

such discretion, and so happily redeemed time, that it never seemed to injure him in his temporal affairs. † He was diligent in business, fervent in spirit, serving the Lord.

He was called, as all God's people are, to endure chastisement, and tried as gold seven times in the furnace of affliction. In the year 1776 he was called to bury the wife of his youth, truly the desire of his eyes; his eldest son, at the age of twenty-two years; and two daughters, one aged twenty, and the other thirteen years, in the term of about two months. The children were amiable and dutiful, bound to his heart by every endearment. The aspects of Providence at the same time, with respect to the country, whose interests lay near his heart, were most gloomy and alarming. But amidst these reiterated and sore bereavments, and threatening aspects, he was submissive, calm and serene, and was borne up by such christian fortitude as was almost astonishing to those who knew not the power of religion and the sweetness of divine consolations. He appeared in patience and peace to possess his soul. Like the pious Habakkuk he rejoiced in the Lord, and joyed in the rock of his salvation. The trial of his faith appeared more precious than that of gold which perisheth. Like the sun he kept his course, and was steadfast, immoveable.

Under injuries he was meek, patient and forgiving, overcoming evil with good. In his gen-

† A generous pity fills his mind:
Yet what his charity impairs
He saves by prudence in affairs,
And thus he's just to all mankind.

eral deportment he was vigilant and inoffensive, careful to lay no stumbling blocks in the way of others. Like the excellent Demetrius, he had good report of all men and of the truth itself.

In private life he was no less amiable than in public. He was particularly attentive to the religion and government of his family, reading the scriptures and praying daily with them, at the usual seasons, and laboriously instructing them in the doctrines and duties of religion. He spared no pains to train up his children in the nurture and admonition of the Lord. In all his relations he was discreet, kind, affectionate and faithful.

But notwithstanding the excellencies which others saw in him, and his usefulness in the house of God, he was deeply sensible of a body of sin and death cleaving unto him. He bewailed the remains of sin and imperfection which he discovered in himself; and in view of his sinfulness, barrenness and unprofitableness seemed to loathe himself and to be clothed with humility. He spake of himself as a great sinner, and represented that his only hope was in the greatness of the divine mercy, through the perfect atonement and boundless fulness of Christ. Thus he lived as one who had come in the unity of the faith, and of the knowledge of the son of God unto a perfect man.

If we follow him to the bed of death, he will appear with the same christian and lovely features; his mind was composed, calm, peaceful and serene as the summer's evening. He was strong in the faith, still trusting in the Lord. The sickness which terminated his life was long and distressful. At its ve-

ry commencement he apprehended it would be his last. And he expressed an entire acquiescence in the divine will. As he had lived for usefulness, and as he considered that now very much at an end, he seemed to choose death rather than life, if it should comport with the divine purpose. He appeared to delight in the prospect of being absent from the body and present with the Lord. His views of the gospel plan of salvation, and of things unseen and eternal, which he had on his death bed, were reported to be more clear and transporting than any which he had before experienced. His hopes therefore brightened up to a more happy and full assurance.

Those who were his attendants in his sickness report, "That he seemed to live in full view of the glory and blessedness of the invisible world, and to grasp for them with every breath." That this was his language, "I long to be gone, O how I long to have this mortal body dissolved, and to be with Christ which is far better? I long to be with Christ to see him as he is, and to behold his glory." Though his desires to be with Christ were thus ardent, yet they were mixed with patience and submission.— In his last agonies he closed his eyes, and folded his hands upon his placid breast, and expired without a groan. Mark the perfect man and behold the upright for the end of that man is peace. Blessed are the dead who die in the Lord.

In review of these memoirs it is natural to reflect

1. That the christian religion is a divine, a glorious reality. It is not a dormant, but power-

ful principle of piety, righteousness and universal goodness. As our Saviour hath said, it is a well of water springing up into everlasting life. Like streams of living water, it is refreshing and beneficial to its subjects, and highly useful and advantageous to others. How was this exemplified in the death of Deacon Goodyear? How do the excellencies and happy effects of christianity demonstrate its divine original? What but a religion from God, could thus attract the heart to him, and cause men thus to imitate him as dear children? What but this could enable them thus calmly to endure affliction, to go about doing good, and thus gloriously to triumph over death? What can the age of reason? What hath, or can infidelity produce in comparison with these? How wide is the difference between the Christian and the infidel? The one warmed with divine love, and animated with a lively hope, purifies himself even as God is pure. He is pious, and does all manner of good to men. Having fed on Christ, and tasted that the Lord is gracious, he invites others to come and feast with him on the heavenly manna. His tongue is a tree of life, giving glory to God, and administering instruction, grace and consolation to all who hear him. Having been the servant of God, and the benefactor of men he dies full of peace, hope and immortality.

The other lives in unbelief, fraught with rancor against the Saviour, his truth and people, lives without God, without hope, without all divine peace and comfort. Instead of doing good, he employs his talents and op-

portunities to destroy the noblest hope, peace and comfort of others, and to reduce them to the same hopeless and miserable condition with himself. His throat is an open sepulchre, he sets his mouth against the heavens, blaspheming the Son of God, and pouring out hatred and reproach against his people, and his tongue walketh through the earth. While he lives he destroys much good, and when he dies, it is either in horror and despair, in dreadful expectations of the judgment to come, or in doubt whether he shall die like a beast, or transmigrate into one; or whether he shall be punished with everlasting destruction from the presence of the Lord and the glory of his power. The latter is the destiny to which the faithful sayings of God have appointed him.

2. That the advantages of early piety are exceedingly great. It was deacon Goodyear's acquaintance with God and love to the truth, in his youth, which laid the foundation for his distinguishing piety and usefulness in life; for his comfortable assurance and triumph in death. Those who have been most distinguished for piety, and have done the greatest public services in the church and the world, as Samuel, David, Daniel and the three children, Timothy and Apollos, feared God from their youth. Early piety secures salvation to the subjects of it, should they die in youth. If they live to old age it lays a foundation for long and happy improvement in the divine life, for great experience and comfort in walking with God, for great usefulness in the church and in the world, for comfort in

old age, assurance and triumph in death, and for distinguishing blessedness and glory in heaven. What engaging motives are these to persuade all young people to remember now their Creator in the days of their youth?

3. How important is it that we all become followers of those who through faith and patience inherit the promises? How honorable and blissful must it be to live as they have lived, to die as they have died, and with them to inherit the promises? May this be our happy lot.—Amen.



Memoir of Mrs. SALLY MORTON, of Williamsburgh, Massachusetts, who left this world May 19, 1804, in the triumphs of a gospel faith, cheerfully leaving her consort and young family with Jesus.

MRS. MORTON was the daughter of Col. May of Goshen, Massachusetts. It is a number of years since her parents deceased, hopefully in the Lord. Col. May was a chief pillar in the town, and a very worthy deacon in the church.—Mrs. Morton, his daughter, was, as we hope, converted to God in her youth; ever after which she was an example of Christian meekness and piety, that did honor to her profession.

In the beginning of her sickness, she could hardly think of leaving the world with that disease, having a great desire to live and bring up her children; but she soon became in a good measure submissive to the will of the Lord, and said, "I can leave all with God, he can take care of my family without me."

Though she was willing to leave all with the Lord, and chose to have him do with her as would be most for his glory; yet, if consistent with the divine will, she longed and prayed that she might be made more submissive, and that God would lift upon her the full light of his countenance before she died; which it pleased him, who heareth the cries of his children, to grant, in a wonderful measure. For on the evening of the Lord's day, May 6, she broke out in the following words, which were taken from her mouth: "Oh, the happiness of the saints in glory—when shall I leave this body of sin and corruption and go to enjoy God in his heavenly kingdom? My friends, praise God.—I must soon go and leave you, but Christ can comfort you. My dear husband and children, may God provide for you, trust in him and you have nothing to fear. Praise God for his wonderful works to the children of men. Oh, join with me and sing redeeming love. Christ has redeemed his friends from the curse of the law. Oh, praise him! Let Saints and Angels, and all the heavenly choir, join with me and sing redeeming love. Christ stands with open arms ready to receive me to himself, and the holy Angels stand prepared to welcome me to the joys of the heavenly paradise. Come, my friends, ascribe holiness to the Lord, for he is worthy, worthy, worthy, worthy is the Lamb that was slain, to receive honor and glory. Let us all join in the heavenly song.

"Glory to God on high,
And heavenly peace on earth;
Good will to men, to Angels joy
At the Redeemer's birth."

Christ has taken away the sting of death, which is sin, and sin is our misery."

She conversed with great feeling and judgment, on various religious subjects. Speaking of unbelievers, she said, "Poor deluded souls, can you think of entering the pure walls of the heavenly Jerusalem with all your sins upon your heads, and without an interest in the Saviour! Oh, no you cannot! unless you accept of Christ, you must perish forever.

"If sinners will not accept of the Saviour, it will be just in God to condemn them to eternal punishment. They must be born again, and believe in Christ before they can enter the kingdom of God." She slept but little that night, her mind was so much taken up with divine things. She would often say, "Oh, how wonderful it is, that God should appear for me, the most unworthy of all creatures, and give me those views of divine things, which I desired.—My body was almost ready to fail, and could hardly sustain the discoveries he made to my soul. I have learnt to sing the song of Moses and of the Lamb. Oh, praise the Lord, and let every thing that hath breath praise the name of the Lord. I long to leave this body of sin and corruption and to be present with the Lord. Oh, death where is thy sting! Oh, grave where is thy victory! God has been very merciful to me in my sickness, he has given me kind friends, for which I desire to be thankful. Oh, how wonderful is redeeming love. God is my God, in him do I trust. Oh, put your trust in him, and you shall be as mount Zion, which

cannot be moved. Improve every moment of your time to the glory of God, and remember that it is short and precious. May we soon meet in another world, and there spend an eternity of praise! I shall soon leave this tabernacle of flesh, and go to my Father's house. Christ has redeemed me. Oh, how wonderful is redeeming love! May I patiently wait God's time—his time is the best time. I long to have the world know the happiness there is in religion, and the high pleasure it affords—it almost overpowers my mind when I contemplate these wonderful things." She manifested a great desire that God would pour out his spirit upon the town, especially on the youth.—"I am distressed," said she, "for the youth of this place, they seem to be walking in the ways of sin, and in the broad road which leads to destruction; they are spending their best days in vanity and wickedness. Oh, that God would have mercy upon them, and turn them from their sinful courses. I wish that they might enjoy religion, for it is the only solid happiness that can be obtained."

While an unsanctified, rebellious sinner, would have murmured and repined at the dispensations of divine Providence, she was meek and submissive, under all the dealings of God, and in the midst of her afflictions rejoiced that he reigned. "Oh, be thankful," said she, "with me, and bless his great and holy name. How sweet it is to live religiously! Christ's yoke is easy and his burden light. Glory to God—I am altogether unworthy and dependent on him. May he have all the praise! I

believe the Lord has heard the prayers of the saints for me—he is a God who hears prayer.”

After this remarkable night she lived 13 days, in which she was favored with the light of God’s countenance, and conversed freely with all who came in to see her; she said, language failed when she attempted to speak of the wonderful things which God had done for her soul.”

When the following lines were repeated to her :

Jesus can make a dying bed,
Feel soft as downy pillows are.

She replied yes, this is the softest bed on which I ever lay. Oh, that you would all join with me in praise to God, for his goodness is unbounded. I cannot express the gratitude which I owe, but I hope I shall soon be where I shall praise God as I ought. I want strength to praise God—he is good in every thing : I want to praise him in more noble strains. Cast all your care upon God, and he will sustain you—Live to the glory of God and you shall be happy.”

In this frame of mind her eyes were closed in death, May 19, 1804. Thus calm, thus happy, are the last hours of those who trust in God, and build their hopes of happiness on the righteousness of Jesus Christ. As Jesus said, in John xii. 36. concerning the voice from heaven, “this voice came not because of me but for your sakes”; so the above triumphant death and the like instances, are not merely for the sake of those who thus die, but for the instruction and benefit of all who hear of or behold them.

In these things we have a

living, sensible proof of the exaltation of Jesus; for he being exalted at God’s right hand and ever living and reigning there, doth send down the comforter, the effect of which, even the world (as Peter told his audience) both see and hear. We know of the heaven of believers after death by divine testimony; but when God lets the heaven of saints thus take place before they leave these mortal shores, it is sensible as any of the objects of sight or hearing.

Hence it is supposed, that God in his sovereign goodness, grants to some of his favored people such triumphs in death, for the support and refreshing of surviving saints, and for the conviction of scoffers. It is a day of much infidelity, and of peculiar trials to the faith of the godly. And when Christ lets some of his followers die thus on the mount, participating in such a wonderful manner of the joys above, it is most encouraging to mourning believers, to behold their fellow saints leaving the world after this sort. They are greatly quickened, and naturally feel, if this is the end of a few years spent in Christ’s service, if Jesus will enable us thus to die, we will bid defiance to earth and hell, and follow him to the end. And the mouths of gainsayers are shut—the infidel is confounded, and even Balaam is forced to say, let me die the death of the righteous.

Those who have seen Christians leave the world in such triumphs, testify that the joy and glory of the scene, cannot be described. Much less is it in the power of the favored soul who thus dies, to utter the glory and

joy which it feels.—And if only this glory is eternal, how great are the rewards of Jesus? But when we consider that unspeakable as the present glory and peace are, they will be amazingly heightened, as soon as the spirit leaves this fettering body, and that they will be endless: Who can help exclaiming happy art thou, O Christian! Who is like to the followers of the Lamb? Surely such a blessed hope should make the saints patient under all trials, and faithful to the end in the service of their Saviour. For though all may not have these triumphs on their dying bed, yet all this glory and joy, even to perfection, must, (according to the word) fill their souls as soon as they reach the shores of eternity.

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A NARRATIVE of the proceedings of the Missionary Society in the Counties of Berkshire and Columbia, since the annual meeting of the Society in September, 1803; together with an account of the monies received and paid out by the Trustees, from September 1801, to September 1804.

THE annual meeting of this Society, agreeably to appointment, was holden at West-Stockbridge, on the 18th of September, 1804. A Sermon, adapted to the occasion, was delivered before the Society, by the Reverend Aaron Bascom of Chester, from Judges v. 23. *Curse ye Meroz, (said the Angel of the Lord) curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.* After which a

number of respectable persons, friends to the missionary cause, came forward and manifested a desire to join the Society, and were received as members.

Owing to the great difficulty of obtaining suitable persons to send out as missionaries, the Trustees of this Society have not afforded to the new settlements so much missionary preaching, the year past, as they expected to have done, nor so much as their means would have enabled them. But, they have not been wholly inactive, nor, it is hoped, altogether unsuccessful in their exertions.

The Rev. Benjamin Wooster has performed two missionary tours, under the appointment of the Trustees of this Society, of sixteen weeks each, since the last annual meeting. On both of these missions the field of his labors was nearly the same, viz. in the North-Western Counties of Vermont, and in that part of the State of New-York which borders on Lake Champlain. From the journal of the first of these missions it appears, that Mr. Wooster, in performing it, preached 102 sermons, baptized 22 adults and infants, attended 18 conferences and church meetings, gathered and organized one church, administered the Lord's supper once, introduced the catechism into two schools, attended one concert in prayer and two general meetings to seek the out-pourings of the Spirit, visited much from house to house, and collected for the use of the Society, by way of contribution and private donation, \$ 19 86.

The journal of Mr. Wooster's last mission has not been received. In June last Messrs.

Samuel P. Robbins and Asaph Morgan were appointed by the Trustees of this Society to perform each a mission of sixteen weeks in the Counties of Luzerne and Wayne, in Pennsylvania; and on the 9th of July they set out on their missions. Mr. Morgan has lately returned from his mission, having been absent only fourteen weeks.—At the close of his journal of this mission he observes, “In the course of my mission I rode 914 miles, preached 85 sermons, visited from house to house to the amount of between two and three hundred families, visited 3 schools, attended many conferences, and received in contribution for the Society \$ 8 35.—In those parts through which I travelled, stupidity and inattention to the things of religion generally prevail. There are some happy exceptions—some who appear to feel the power, and enjoy the comforts of religion; and who express great thankfulness to the Missionary Society.”

In consequence of a letter received from Mr. Robbins, informing, that he designed, after the expiration of his mission in the Counties of Luzerne and Wayne, to journey from thence to the Ohio, to visit his relations, the Trustees voted to request him to continue in their service, as a missionary, six months longer. Agreeably to this vote, an appointment has been forwarded to him, with instructions that he should do the du-

ties of a missionary, while performing this journey, and after his arrival at the Ohio, the whole or part of the six months, as to him might appear expedient.

The Rev. Messrs. John Morse and Samuel Fuller are also appointed to go on missions, the present fall. The appointment of the former is for eight weeks, and the field of his labor is in County of Columbia, State of New-York, particularly in the destitute towns and settlements on Livingston's Manor. Mr. Morse has entered on this mission. Mr. Fuller is appointed for twelve weeks; and to go to the western Counties of the State of New-York.

The officers of this Society, for the present year, are the following, viz.—Rev. Ephraim Judson, President; the honorable Timothy Edwards, Esquire, Vice-President; the hon. William Walker, Esq. Treasurer; Rev. Alvan Hyde, Secretary, and Rev. Oliver Ayer, Clerk.

TRUSTEES.

Rev. Dr. Stephen West, hon. Timothy Edwards, Esq. Rev. Jacob Catlin, Deacon Robert Johnson, Rev. Aaron Bascom, Rev. Daniel Collins, Rev. John Morse, hon. Barnabas Bidwell, Esq. Rev. Alvan Hyde, Deacon John Hall, and Rev. Samuel Shepard.

The next annual meeting of the Society is appointed to be at the Court-house in Lenox, the third Tuesday in September, 1805, at 11 o'clock, A. M.

A Statement of the Funds of the Congregational Missionary Society, originated in the Counties of Berkshire and Columbia, and the expenditures of the same, from September, 1801, to September, 1804.

ACCOUNT OF MONIES RECEIVED BY THE TREASURER.

Balance in the Treasury, September, 1801, \$ 205 78
VOL. V. No. 6. E e

October 1801.	Received entrance money from sundry members,	\$ 12 20
	Annual dues from sundry members,	13 00
	Donation from Miss Clarissa Storrs,	1 00
	From Mr. Abiel Jones, collected on a mission,	15 59
	From Rev. Aaron Bascom, collected on a mission,	45 62
Feb'ry 1802.	A contribution from Pittsfield,	27 25
	One annual due,	1 00
April,	A contribution from Lee,	39 20
May,	A contribution from North Parish in New-Marlborough,	16 70
	A donation from Rev. Gideon Hawley,	1 10
September,	A contribution from South Parish in New-Marlborough,	8 69
	21. A contribution from Sheffield,	22 71
	A contribution from Lenox,	26 12
	A donation from Deacon Barrett,	1 00
	A contribution from Great Barrington,	2 10
	A contribution from Richmond,	19 21
	From Rev. Samuel Leonard, collected on a mission,	4 42
	A contribution obtained by Rev. D. Porter and Rev. D. Harrower,	29 00
	A private donation,	5 00
	A contribution from Chester,	20 00
	A contribution from Middlefield,	16 35
	A donation from Deacon Wm. Williams,	1 00
	A donation from Mr. Nathaniel Spalding,	1 10
	Annual dues from sundry members,	44 00
	From Rev. Samuel Leonard, collected on a mission,	5 50
December 7.	A contribution from Cornwall, (Vt.)	32 42
	From Rev. Benjamin Wooster, collected on a mission,	25 17
Jan. 13, 1803.	Annual dues from two members,	2 00
14,	A contribution from Washington,	7 78
	A donation from Mrs. Austin, (Becket)	1 00
	A donation from C. Butler,	31
March 1.	A contribution from Pittsfield,	18 04
April 12.	Annual due from one member,	1 00
19.	A contribution from Stockbridge,	83 32
	From Rev. Joseph Avery, collected on a mission,	12 94
May 9.	A contribution from Williamstown,	35 00
June 4.	From Rev. Benjamin Wooster, collected on a mission,	24 82
July 12.	From Rev. B. Hotchkins,	13 30
14.	A contribution from Students of Williams College,	20 00

Aug. 26, 1803.	From Rev. Jabez Chadwick, collected on a mission,	\$ 42 38
Sept. 15.	From a friend of missions,	6 00
20.	From Rev. Samuel Fuller, cash advanced for a mission he did not perform,	10 00
	Annual dues from sundry members,	33 10
	Entrance money from sundry members,	5 00
	From a friend of missions,	1 00
	A donation from Rev. Stephen Tracy,	3 00
	From Rev. David Perry, collected on a mission,	70 26
	A contribution from Chester,	17 57
Dec. 28.	A donation from Rev. Gideon Hawley,	1 00
Jan. 4, 1804.	A contribution from Pittsfield,	25 00
10.	From the Executrix of the late Rev. John Steeven, the remainder of his legacy,	33 00
Feb. 21.	A contribution from Sheffield,	18 48
28.	From Rev. Benjamin Wooster, collected on a mission,	19 86
April 17.	A contribution from Lee,	19 35
	From a friend of missions, the avails of a fortunate ticket,	7 00
	Col. Elijah Williams 400 of Doddridge's Address to the Master of a Family.	
	Annual dues from sundry members, since the 20th of September last,	10 00
July 2.	From a friend of missions in Williams-town,	10 00
Sept. 10.	From a friend of missions,	12 00
	Total,	\$ 1205 79

Monies paid by order of the Trustees, since September, 1801.

October 1801.	Paid Rev. Aaron Bascom for 12 weeks mission to the western new settlements, his pulpit being supplied by neighboring ministers,	\$ 40 00
	Paid Mr. Abiel Jones the balance for 8 weeks mission to the western new settlements,	24 00
December.	Paid for printing Addresses,	9 00
Sept. 22, 1802.	Paid Rev. Samuel Leonard for 8 weeks mission to Vermont,	48 00
	Paid Rev. Samuel Leonard for 8 weeks mission to the state of New-York,	48 00
	Paid Rev. D. Porter for 12 weeks mission to the states of New-York and Pennsylvania,	72 00

	Paid Rev. David Harrower for 9 weeks mission to the states of New-York and Pennsylvania,	54 00
	Paid Rev. David Perry for 12 weeks mission to the western parts of the state of New-York, his pulpit being supplid by neighboring ministers,	40 00
December.	Paid Rev. Benjamin Wooster for 12 weeks mission to the west and east of Lake Champlain,	72 00
April, 1803.	Paid Rev. Joseph Avery for 12 weeks mission to the western counties of the state of New-York, his pulpit being supplied by neighboring ministers, 10 weeks of the time,	45 34
	Paid Rev. J. Avery his expense in forwarding Mr. Harrower's mission,	1 00
June.	Paid Rev. Benj. Wooster for 12 weeks mission to the northern parts of the states of New-York and Vermont,	72 00
August.	Paid Rev. Jabez Chadwick for 16 weeks mission to the county of Luzerne and its vicinity,	96 00
Feb. 28, 1804.	Paid Rev. Benjamin Wooster for 16 weeks mission to the western parts of the state of Vermont,	96 00
	Paid the Rev. Benjamin Wooster in advance of another mission,	46 86
July 9.	Paid Mr. Asaph Morgan in advance of a mission he has undertaken to perform,	48 00
	Paid Mr. Samuel P. Robbins in advance of a mission he has undertaken to perform,	48 00
	Total paid out,	\$ 860 20
September 12.	Balance in the Treasury,	345 59
		<hr/> \$ 1205 79

WILLIAM WALKER, Treasurer.

From the Christian Observer.

To the Editor of the Christian Observer.

SIR,

I TAKE the liberty of transmitting herewith some extracts of letters, which have appeared to me not unworthy of a place in your Miscellany. The writer

of them, who has been dead some years, pursued the humble and laborious occupation of a flax-dresser, in an obscure and remote part of the kingdom, and his opportunities of acquiring knowledge must, therefore, have been very limited. He seems, however, to have improved them to great advantage, and of this,

even a cursory perusal of these extracts, will furnish considerable proof. They, doubtless, discover much depth of thought, and acuteness of remark, especially as it is to be remembered that they were familiar communications to a friend, and were never intended for the public eye. But that to which I wish principally to call the reader's attention, is the strain of rational, yet animated piety, which pervades them, and which evidently flowed from a mind deeply imbued with Christian principles. I remain, Sir, Your obedient servant, M.

DEAR SIR, *May 26, 1794.*

I received yours, of the 21st of March, which I read with pleasure, and I hope with profit. I confess I have been too long in acknowledging your kindness, but our friend — will inform you how very little time I can command. I hope, however, we shall have more time shortly, when death shall have closed our eyes on all things under the sun. There is a glorious prospect before us! an incorruptible and eternal inheritance! to which we have ready access through the blood of Christ. We shall then rest from all our labours, and join that honourable company which now surrounds the throne. There we shall serve him, and see his face, and be fixed as pillars in his Temple, to go out no more. O glorious day! when he shall rend these blue heavens above us, and put an eternal stop to the wheels of time. Eternity is a solemn, yet pleasing word, though it is also a dreadful one to those who have reason to conclude that they shall dwell forever with devouring fire. How would the thought of eternity,

were it really believed in and expected, sink the spirit of any man who knew himself a stranger to religion! What is the reason that men trifle so much with religion? It is because they have not believed heartily what the Scriptures reveal to us about an eternal state. Heaven and hell seem to be words of small import with many, but they are the most momentous words which ever sounded in the ears of man. What is it, that makes many Christians so exceedingly warm, I would also ask, when you touch the least pin of that hedge of distinction they have set up between themselves and others, while you can easily observe the weightier matters of the law are neglected, but that the Gospel of the Grace of God is not heartily believed, and neither the hope of salvation nor the fear of God's anger, has properly affected their consciences? If men's consciences were thoroughly alive to these things, they would find much of their zeal about externals had been mere trifling, while they agreed with their opponents in the worst error of any — estrangement from the power and life of Christianity in their experience and practice. I have a great veneration for our worthy forefathers, who contended not only for the forms and doctrines, but for the power and practice of Christianity, which seem to be too much lost sight of by most of their degenerate sons. How often do we hear orthodox sermons, very well adjusted according to the received system of doctrines, which are very little calculated to awaken the sleeping conscience, or otherwise to edify the Church of Christ! With many there is to be found a form of the Gospel, as St. Paul

speaks of a form of godliness, whereby they discuss some head of divinity. This is proved and illustrated, and the opposite errors are detected and condemned, and then a few inferences drawn from the subject, distant from the people's consciences a thousand miles; just as if preaching the Gospel were teaching men a science, which had little or no concern with their consciences at all. How different this from the manner of the Apostles! who *always* addressed *their audience*, applied the doctrines to their consciences, and let them know of what import such things were to them. See *Acts* ii. 14, 22, 29, 36, 38, 39, and *Acts* xiii. 16, 38 to 41, &c.

—
Jan. 13, 1795.

I AM sensible of your kindness, in offering me your assistance to enable me to move in a higher sphere; but, for my own part, I see no other way pointed out by Providence in which I should serve our blessed Lord and Master, than by *occupying* in that lower sphere, wherein his infinite wisdom has seen fit to place me. I feel myself exceedingly defective in a small circle, and perhaps I should be much more so, if my sphere were enlarged; and whatever you may think of me, I know and feel myself to labour under so many moral and mental weaknesses and infirmities, as makes me well satisfied with my present private and comparatively hidden situation. As to differences of rank, place, or station, farther than as a Christian's usefulness is thereby diminished or enlarged, I see nothing in them that needs either to excite our ambition or dissatisfaction. For as a man's life con-

sisteth not in the abundance of the things which he possesseth, so neither doth a Christian's happiness consist in his moving in a higher sphere, but it consists in his serving God singly, humbly, and contentedly, in the station he is placed in, though it should be no higher than that of a servant or a bond slave. These things are but mere temporary differences, which God has designed to serve a purpose, but from which Christians shall be altogether freed and disencumbered, when mortality shall be swallowed up of life. I feel, it is true, something of the embarrassment of a low and comparatively dependent station; but then I seem to experience interpositions of Divine Providence, in answer to my prayers, and the accomplishment of God's promises, in a way which I might not, were I in a more independent line of life. Besides, what a satisfaction is it, in any station to think that we are placed there by our Heavenly Father, and enjoined to occupy therein till Christ come. He certainly is the best judge of every one's talents and in what way he can best serve his own ends by them. If God has given us hearts to wish well to his cause, so that we should rejoice to be instrumental in promoting it through the whole creation, may we not leave it to his wisdom to determine how far, or in what station, he will employ us, while he has ten thousand thousand fitter instruments at command? If he hath given us an inclination to his service, it is an unspeakable mercy, though he should not afford us such opportunities of extensive usefulness, as those he has seen meet to employ in another line. Alas! that we should

be so unprofitable in the line wherein he has placed us, and that we should do so much less than we might, without other opportunity than he has been pleased to give. We cannot say that we have done what we might have done, nor that we have done any thing as we ought, when all is done. But blessed forever be our Heavenly Father, who hath made us to know that Christ died for the ungodly, and that there is eternal life given through him. We hope, through the belief of this, and of all the promises of God, at length to overcome every hindrance to our salvation, and to join in the triumph and eternal praises of the Heavenly train of saints and martyrs, who came up out of great tribulation, and now behold the face of their heavenly Father, and of the Lamb in the midst of the throne; and the forethought of this eternal glory makes us even now anticipate the work of heaven, and begin the songs of Zion in a strange land.

—
 May 19, 1795.

Your favor was indeed refreshing. To hear of the propagation of the gospel in — is literally “good news from a far country.” It yields another sort of relish to the mind of the Christian than to hear of sieges and battles crowned with success, and of the great extension of commerce, riches and territory. These things, though, when lawfully acquired and well employed, they are not without their use, are but lying vanities compared with the true riches. The great men of this world carry on what they reckon their grand and masterly projects, in order

to secure unto themselves their earthly glory, splendor and dignity; and the pulse of their soul beats high or low, irregular or uniform, accordingly as the aspect of these things varies.— Could we look into the hearts of worldly men, and observe the various vicissitudes of their minds, their hopes and fears, their joys and sorrows, we should perceive that these beat time to the vicissitudes which take place in their worldly attachments. Give them a state of things on earth suited to their inclinations, and you put life and spirit into them. Cross and disappoint them here, and the success of religion, or the extension of our Redeemer’s kingdom, will yield them no consolation. Men seem to be so much of a piece with this earth, that as a certain writer observes, “they partake in all its pangs and paroxysms and tremulous motions. By the beating of their pulse you may know the state of things in this lower world, as if they had but one soul with it.” And as the same author observes, in another place, were men’s belief of what they were sent into the world for, to be judged of by their practice, and this belief written in their foreheads, then might one read, “Such an one born to put others in mind of his predecessor’s name, and lest such a father should want an heir—Such an one to consume such an estate, and to devour the provenue of so many farms and manors—Such an one to fill so many bags and coffers, to sustain the riot of him that succeeds—Some created to see, and make sport, to run after hawks and dogs, or to spend the time

which their weariness redeems from converse with brutes, in making themselves such, by drinking away the little residue of wit and reason they have left; mixing with this gentle exercise their impure and scurrilous drolleries, that they may befriend one another with the kind occasion of proving themselves to be yet of the human race, by the only demonstration remaining, that they can laugh—Others born to trouble the world, to disquiet the neighborhood, and to be the common plague of all about them, at least if they have any within their reach who value not their souls at so cheap a rate as they do—Others made to blaspheme their Maker, to rend the sacred name of God, and make proof of their high valour, and the gallantry of their brave spirits, by bidding defiance to heaven, and proclaiming their heroic contempt of the Deity and of all religion; as if they had persuaded themselves into an opinion, that because they had so prosperous success in conquer-

ing their humanity, and baffling their own fear, and reason, and conscience, death also will yield them as easy a victory, or be afraid to encounter men of so redoubted courage; that the God of Heaven, rather than offend them, will not stick to repeal his laws for their sakes, or never exact the observance of them from persons of their quality; that they shall not be called to judgment, or there only be complimented with respect, as people who bore much sway in their country, and could number so many hundreds or thousands a year; and that, at least, the infernal flames will never presume to touch so worthy personages, and that devils will be awed by their greatness, and fear to seize them, lest they should take it as an affront."

This is exactly what we might suppose to be the inward sentiments of many, were we to judge by their temper and conduct. How different from those of the real Christian!

Donations to the Connecticut Missionary Society.

1804,
Nov. 20. From Rev. O. Wetmore, contributed in new settlements,

§11 34

THE
Connecticut Evangelical Magazine.

(PUBLISHED ACCORDING TO ACT OF CONGRESS.)

VOL. V.]

JANUARY, 1805.

[No. 7.

A REVIEW of times past, and contemplations on future prospects, humbly attempted for general instruction, and to excite pious meditations, &c. or, the Editors' NEW-YEAR'S GIFT, to their generous readers.

(Cont. from Vol. IV. p. 250.)

IN a review of times we shall find every year producing new and surprising events.—We shall witness admirable, and to us unaccountable differences made between kingdom and kingdom, between the inhabitants of one country and another, between churches, families and individuals. We shall witness differences with respect to birth, education, natural and moral endowments, with respect to acquirements of every kind, with respect to health of countenance, length of days, civil and religious liberties, and with respect to all personal, domestic and public opportunities, advantages and enjoyments. We shall find them in every place; we shall see them every year and almost every day, among our neighbors, in our own families, and between

VOL. V. No. 7.

ourselves and others. A serious attention to these words of the apostle, Who maketh thee to differ from another? And what hast thou that thou didst not receive? * might be highly beneficial in religiously recounting these differences, and the various events of the year.—Might it not teach us much of ourselves, much of God and of our duty to him?

The words import that there are great differences among the creatures of God: that he maketh those differences; and that they have nothing but what they have received from him. They also import that this ought to be matter of serious contemplation. God hath made an innumerable variety of creatures. Among them there is a gradation from the most glorious angel, who sings nearest to the throne of his Creator, to the worm upon the earth, and the atom which floats in the air. Among angels there are differences. Some are denominated thrones, others dominions, principalities and powers. Next to

* 1 Cor. iv. 7.

angels are men, who, though far below them, yet possess noble powers, and are fearfully and wonderfully made.

Below man, for his use and convenience, are the beasts of the earth, the fowls of heaven, the fish of the sea, and every living thing. In the vegetable and inanimate creation, are trees plants, herbs, fruits and grass in immense and pleasing variety : Sun, moon, stars, earth, seas, lakes, rivers, streams and fountains of water ; mines, minerals, golden sands, and every thing nutritious, healing, convenient, and useful to man. These wonderfully increase and aggrandize this variety ; and display, the greatness, sovereignty, wisdom, power and goodness of the Creator.

With respect to man, he is constituted Lord of this lower creation, and all things are subordinated to his use and convenience.

Among men thus distinguished from all the works of God, in the present world, there is still a further and wonderful variety and difference. Some are born perfect in body and mind, others are greatly deficient in both. Some have a vigorous, healthful constitution, great activity of body and mind, and enjoy health and ease from childhood to old age. Others are enfeebled, pained and miserable from their infancy, and never eat or drink with pleasure. Others are born in a sickly and distressed condition, draw every breath with pain, expire in a few hours and are never known among men. Others are born to be orphans, the father dies before their birth, and the mother almost as soon. The forsaken

babes may say our eyes never saw a parent, the knees of our mother never supported us, her paps never gave us suck. Others enjoy kind parents to nurse and educate them, to form them to piety and usefulness, and to leave them an inheritance. Some are born to wealth, honor and public usefulness, others to poverty, obscurity, laborious and hard living. Multitudes are enslaved, bought and sold like beasts of burden, always oppressed, and live and die in cruel bondage. Others enjoy the amplest freedom. Some have their existence in barren and unhealthy countries, in burning sands or frozen regions ; others in a land, like Canaan, flowing with milk and honey. To some their lot is appointed in times and countries of the grossest ignorance, where they never heard or thought of a Creator or Redeemer, and perish for lack of vision. To others the lines have fallen in pleasant places, and in the most favorable periods of time ; in Immanuel's land, and in the Christian era. They have been taught by prophets and wise men, by Jesus Christ, his apostles and ministers. The gospel shines upon them with meridian lustre.

Beside among those in Christian lands there are great differences. Many are called, but few chosen. To some the gospel is a savor of life unto life, and to others a savor of death unto death. Some are vessels of mercy prepared unto glory, but others vessels of wrath fitted to destruction.

Even among the saints there are differences. Some are men and others are babes in Christ. Some are stars in the firmament

of the church, but others only lights in the world. Differences equally great will extend themselves into the most distant ages of eternity. For as one star differeth from another star in glory, so also is the resurrection from the dead. All will be rewarded according to their works. The splendor of their crowns, their dignity and blessedness will be for ever different.

But who maketh thee to differ from another? And what hast thou, that thou didst not receive? This demand strongly implies that God in his works of creation and providence makes these differences, and that all which creatures have, they received from him. It is as though the apostle had said, "Who maketh you, O ye Corinthians, to differ from other Gentiles, who know not God nor our Lord Jesus Christ? Who sent you apostles and teachers by whom ye have believed? Who disposed you to embrace the gospel rather than other Gentiles, and than thousands of your own citizens? Who hath enriched you with gifts and graces beyond many other Christians? Did these differences originate from yourselves? Certainly they did not. For what have you that ye did not receive? Nothing. Not the least natural, moral or spiritual endowment: Not the least enjoyment: Not a moment of time, not the breath of your nostrils." Every good gift, and every perfect gift is from above, and cometh down from the Father of lights.* His government is universal. When the lot is cast into the lap the whole disposing of it is of the Lord. The

sparrows fall not on the ground without his notice. The verdure of the grass, the beauties of the rose, the inimitable tinge and spots of the tulip are his gift,† and the very hairs of our head are all numbered.‡ Of him, and through him, and to him are all things.§

Highly important is it, that men believe and seriously contemplate that it is God who maketh all these differences in his works of creation and providence. To this persuasion and serious contemplation the apostle calls the Corinthians, and all Christians. It is of great moment to consider that God maketh these differences, and religiously to consider them, because it is abundantly taught us in the scriptures, enters very essentially into religion and has an important influence in all the pious feelings of the heart, and on the whole conduct of the Christian's life. It is in this persuasion only, that we can think properly of God, or of ourselves, or worship him as God. This firm confidence, with serious contemplations on these differences, at once, lead to the most affecting, admiring, and reverential views of the wise and holy sovereignty of God, of his glorious majesty, and of his infinite exaltation above all his creatures. What clear and impressive ideas would these give us of our absolute, entire dependence on him for all things, and of that immense everlasting debt of gratitude, thanksgiving and obedience which we owe to him? How will a realizing sense that God is *All and in all*, and

* James i. 17.

† Luke xii. 27, 28. ‡ Matt. x. 29, 30.
§ Rom. xi. 36.

that he only maketh us to differ from the beast, the worm and the atom ; from the most miserable of the human race upon earth, from those who slumber in the graves, and even from the damned in the abyss of woe, swell and enliven our gratitude, and impress deeply in our minds a sense of the duty of giving thanks always, for all things, in the name of our Lord Jesus Christ? How happily adapted are such views to awaken in us the Editors, and in you our Christian readers, those pious feelings which are suited to a New-Year's day, which will honor our common Benefactor and afford the divinest comfort to ourselves? Which will make it indeed a good day? Views and contemplations like these will have a direct tendency to awaken in us a more lively sense of our dependence, of our obligations, of gratitude and joy, and to call forth our high praises to God through the whole course of our review of the times and changes which pass over us.

If we turn our eyes upon the vast empire of Turkey we shall view millions of people enslaved, whelmed in the most wretched ignorance of God and the divine Saviour, ruined by their effeminacy and vices : an empire rent with internal animosities and civil wars, and under its own weight going to destruction.— Can we contemplate who maketh men to differ and not exclaim, Praise ye the Lord?

If we take a survey of Europe we shall find it in a state of disquiet, perplexity and fear : A large proportion of its inhabitants grievously oppressed and enslaved. Some of its principal nations are engaged in war

and sharpening their swords for destruction. Can we view our happy country far disjoined from the other continent, from its politics, broils and wars ; our peace, our distinguished civil and religious privileges and enjoyments ; and consider who maketh us to differ, and not sing, Amen, Hallelujah ? Beside, in Europe, several events claim our notice. The most wonderful is the termination of the French Revolution, in the most extensive and confirmed tyranny. We witness those mighty patriots, who had shed the blood of millions, destroyed their own monarch and the royal family, who had plundered and banished their princes and nobility, and sworn eternal hatred to kings, uniting, to a man, in the support of an usurper and despot ; and employing millions of the people's money in creating themselves princes and noblemen, and for the aggrandizement of themselves and his imperial majesty. All this they have done, professedly for the purpose of fulfilling the wishes of the people, and to establish liberty and equality! What is still more wonderful, we behold more than twenty millions of people making the most extravagant rejoicings at an event so contrary to every thing, which for a course of years, they had professed and sworn. In this extraordinary event, and in the whole course of the French revolution, divine providence has given to the world, one of the most striking instances of human deceit and wickedness, and of the little dependence which can be placed in the patriotism of Atheists, infidels and unprincipled men. It has exhibited in a strong point of light, that nei-

ther honor, constitutions, covenants nor oaths can have any binding influence on such men ; and that in such people no confidence can be placed. At the same time we have an admirable instance of the instability and inconsistency of an uninformed unprincipled commonalty. Can we contemplate the different issue of the American and French revolution, and who made the difference, and not feel our indebtedness and mighty obligations to the supreme Ruler, and not ascribe all glory and thanksgiving to him ?

Another event of great consequence, of which we have been certified, by the Magazines and papers received the last year from Europe, is a more general visibility of religion in that country, than in times past, and a much greater attention to inculcate and diffuse moral principles among the inhabitants of most of its kingdoms. The dread effects of infidelity and want of principle which those countries have experienced, that incalculable waste of blood and treasure, that perfidy, inhumanity and violence, appears to have spread a general alarm, and given deep conviction, that religion and moral principles are of indispensable necessity to the safety of kings and subjects, to the peace and safety of every kingdom, commonwealth and community.— Hence not only for conscience sake, but from principles of policy and self preservation, they treat religion and good morals with greater attention, and reverence. Thus the supreme ruler, in his all-governing and wonder-working providence brings good out of evil, and causes even the earth to help the woman !!!

What joy and confidence, in the divine government, should this give to the people of God ! The uncommon exertions of good people in various parts of Europe for the propagation of the gospel, and for the diffusion of Christian knowledge, at home and abroad, and especially in Great-Britain, and the continuance and increase of the missionary spirit amidst the distress and vast expenses of war, and the success of their exertions are highly worthy of notice. The people of the British empire, of various denominations, have missionaries almost in every part of the globe, attempting to Christianize the heathen, and to spread the gospel among all nations ; and their success in some places, especially among the Hottentots is extraordinary. In some other places it is considerable, and in almost all quarters the prospects are brightening, and becoming more and more hopeful. While the various societies for the propagation of the gospel are employing such exertions to bring the perishing pagans to the knowledge of the truth, they are not inattentive to the poor and ignorant among themselves. Great pains are taken to instruct them, and great numbers of Bibles, Testaments and other books are distributed among them. And thus the knowledge of God and our common Saviour are increasing in the British dominions, and other parts of Europe, as well as in numerous far distant countries. New blessings are conveyed to men, and new honors done to the Saviour. How should this excite our joy, enliven our hopes, invigorate our exertions, and awaken our united thanksgivings ?

In the West-Indies a New Empire has appeared. The condition of the people of St. Domingo, who have so long been oppressed, plundered, and murdered, seems, at present, to be happily ameliorated. The war between Great Britain and France rendered it impracticable for the latter to recruit and support her armies in the West-Indies. This has enabled the people of Hayti to drive them from the Island, to assert their liberty, and to found the Haytian Empire.— Thus when the case of the oppressed appears desperate, God in his providence, by events to them wholly unforeseen, and in which they have no influence, casts the mighty down, disappointeth the devices of the crafty and grants them unexpected deliverance.

The affairs of America, and the United States are nearly the same as they were the last year. General peace, health and prosperity have pervaded the United States. Our inestimable privileges civil and religious have been continued. The peace and order of the churches in general are pleasing.

In Connecticut the year past has been distinguished by uncommon health in general. Yet there have been many sudden deaths, and many deaths of aged and infirm people, with very little or no sickness. The bills of mortality, it is believed stand nearly at a medium with other years. In this respect it hath been an uncommon year. Death hath arrested men at an hour of which they have not been aware, and stolen away life almost insensibly; teaching the vast necessity of watching always, and being ready for the coming of

our Lord. The flourishing state of our college, schools and of literature in general; the preservation of the lives, health and usefulness of all our principal gentlemen in the civil department,—the general tranquillity, the fruitfulness of the season, the prosperity attending our industry, commerce and useful employments, are happy occurrences of the past year, and highly challenge our religious acknowledgements.

Notwithstanding the general health of the year past, the mortality among the clergy has been greater than usual. We have been called to mourn, That six of our Reverend brethren have rested from their labors the year past.* While with sorrow we contemplate their exit, and condole with their afflicted families and flocks, we desire with holy wonder and lively gratitude to view the divine patience and goodness towards us. Numbers of us are far advanced in life, yet have we all been spared another year, while some of our younger brethren have been discharged from their labors. We desire seriously to bring the apostles inquiry home to ourselves, Who maketh thee to differ from another? Why are we not in the

* The Rev. Robert Robbins of Colchester, February 13th, in the 63d year of his age. The Rev. John Staples of Canterbury, February 15th, in the 62d year of his age. The Rev. Stephen Hawley of Woodbridge, July 17th, in the 66th year of his age: The Rev. Solomon Morgan of Canaan. The Rev. Lynde Huntington of Branford, September 19th, in the 38th year of his age, and in the 9th of his ministry. The Rev. Andrew Judson of Ashford, in the 56th year of his age, and in the 26th of his ministry.

grave with our brethren? Why was our dust formed into men, rather than into beasts, worms and atoms? Why were we made perfect in our kind, in our bodies and intellectual powers? Why were we not babes who never saw the sun? Who never embraced a parent? Why was our birth and education in Emmanuel's land? Why have we been accounted worthy and put into the ministry? Why have we been able to think a good thought, or to speak a good word? Can we answer these inquiries but in the words of our Saviour? Even so Father, for so it seemed good in thy sight. If we have any grace or usefulness, what have we that we have not received? Who but God hath wrought all our work in us? In these views we desire, in the language of the church, to give all glory to him. Not unto us, O Lord, not unto us, but unto thy name give glory.

While we return thanks to you, generous readers, who have so long supported this Magazine; and especially to those of you who have supplied us with so many instructive and pious compositions, and wish that every blessing may rest on you and your families, we greatly desire deeply to engage your contemplations on the general subject before us.

In suitable contemplations on the apostle's questions, you will every where meet with the most convincing evidence of the divine sovereignty in all the works of creation and providence, silencing all cavils and reasonings against that glorious attribute, and filling you with the most reverent and adoring apprehensions of the Deity, as entirely above, and independent of all creatures;

as acting from motives in himself, and communicating all life, holiness and happiness to angels and men, in the most sovereign, free and glorious manner. You will see all the gifts, holiness and happiness in the universe, in time and eternity depending on his good pleasure, and be led to love, and adore him as the uncreated, independent fountain of all life, being and blessedness.

Practical contemplations of these points have the happiest tendency to destroy every root of pride, and to prevent all glorying in self or in creatures: For if God maketh us to differ from others, and we have nothing but what we have received, what ground is there for pride? For glorying in ourselves, or in man? The apostle therefore maketh this demand, Now if thou didst receive it, why dost thou glory as if thou hadst not received it? If we consider that we have not only received all, but that we have misimproved and abused all which we have received, what occasion shall we have for shame, and to be clothed with humility?

Further, these contemplations will lead to clear and affecting views of our entire dependence on God, and beget trust in him only, for all things for time and eternity; for life and all its comforts for another year, or for all the time we are yet to live upon the earth. He only can add a year, a day, or a moment to our life. Our contemplations on the subject, who maketh us to differ from another, and what we have that we have not received, will have a direct tendency, to bring us to cast all our care upon God, and trust in him for the preservation and mercies of another year, for ourselves, for our fame.

ilies and friends, and the church of God:—To prepare us for all the events and duties before us in the year we are now commencing, and for a happy eternity when time and years shall be no more.

Again, in these contemplations we shall be led to direct and impressive views of our obligations and immense indebtedness to God: That we are not our own but his: That our time, our talents, our opportunities and enjoyments are his. They are all our master's goods to be employed for his glory and the good of his kingdom. We must account for them all, and if much has been given the more will be required.

In a word, in these contemplations we may behold, in a strong, affecting point of light, the glory and goodness of God, and seeing and feeling that of Him, and through him, and to him are all things, we shall, with the holy apostle, ascribe glory to him for ever. Deeply impressed with these practical views and feelings we pray that we may begin this New Year; and that we may sincerely and fervently express them in our closets and families. At the same time we ask the same divine happiness for our readers? What a happy New-Year's day should we then enjoy? What a sweet foretaste of heaven? What a preparation for it?

To enliven these feelings let us view the countless multitudes of creatures and things below ourselves, and consider who hath made us to differ. Let us look on the millions who sit in the region and shadow of death, thousands who are sold into cruel bondage, and those who are op-

pressed by haughty tyrants, and enquire who maketh us to differ? Look again on the halt, the maimed, the blind, the deaf, the dumb, the distracted, the sick, the dying and the dead, and consider who maketh us to differ from these? Let us take a survey of our numerous enjoyments and consider what we have which we did not receive. Thus let us proceed from one view to another, until our hearts are all on fire, and our tongues break forth in the language of the psalmist, Oh, that men would praise the Lord for his goodness and for his wonderful works unto the children of men. Bless the Lord, O our souls, and all that is within us, bless his holy name. Bless the Lord, O our souls, and forget not all his benefits.

“On earth join all ye creatures to extol

“Him first, Him last, Him midst, and without end.”

AMEN.

Thoughts on that knowledge of the truth of Christianity, which is peculiar to Christians.

IS Christianity of God, or is it an invention of man? A more important inquiry cannot easily be proposed: For if Christianity be of God, it is obvious, that the most interesting consequences conceivable depend upon our receiving or rejecting it.—To satisfy us in relation to this interesting subject, our Saviour has been pleased to furnish us with a never failing test: “If any man,” says he, “will do his [the Father's] will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.” In these words it is evidently asserted, that whoever

doth the will of God, may know, whether the doctrine, which our Saviour taught, or, (which is the same thing) that scheme of doctrines contained in the bible, and usually called the Christian system, is of God, or of man.—To illustrate and confirm the truth of this assertion is my present design.

To accomplish this design, it is necessary in the first place to show what it is to do the will of God; and then point out the connection between thus doing his will, and knowing that Christianity is of God.

Mankind, being by nature possessed of a carnal mind, which is enmity against God, cannot be supposed to do his will until they become new creatures, or are born of his Spirit. The commands of God being all holy, and summarily comprised in exercises of holy love, cannot be supposed to be obeyed by those whose hearts are sinful only, and in whom there is no good thing. Hence, every command addressed to mankind in a natural state must include in it this; “repent and be converted;” for without obedience to this, there can be no such thing as acceptable obedience to any other.—The man, therefore, who is born of the Spirit of God, is the man who is prepared to know that the doctrines taught in the sacred oracles are not of man, but of God.

It is not proposed in this essay to enter very particularly into the Christian character, by describing the new birth, or stating minutely wherein the real Christian is made to differ from others: For, it is presumed, it will generally be granted, that regeneration is not only an important, but also a great change, and

that it consists essentially in introducing the love of God into the heart, and in preparing it to obey his holy and righteous law. And if this be admitted, it is all, that is thought necessary, in prosecuting the design of the present essay.

The particular object now in view is to point out the connection between being born again, and knowing that Christianity is of God.—This we shall do by pointing out in several particulars the peculiar manner, in which the real Christian is led to contemplate this interesting subject.

1. The man who is born of God, and thus does his will, is in a great measure freed from the influence of certain prejudices against a variety of things contained in the scriptures, by which the judgments of others are often greatly biassed. There are many things in the scriptures, which appear like foolishness to those, who have never passed from death unto life. These things give an air of incredibility to the whole, and thus render it absolutely impossible for that faith, which is “the substance of things hoped for and the evidence of things not seen,” to exist.—To illustrate the idea we will advert to a few particulars.—The important and leading doctrine of redemption thro’ the blood of the Son of God, is a doctrine, against which the prejudices of a carnal mind naturally arise. Unaccustomed, as mankind usually are, to consider themselves as very deeply involved in sin and guilt, and at the same time totally insensible of the insufficiency of their own works, they can hardly believe it real, that the Son of God came

down to earth to die for the sins of the world, and to atone for them by expiring on the cross.—But it is not thus with those, whose eyes have been opened to see their awfully wretched and helpless state. To them, the only solid ground of hope is the idea of a sacrifice of infinite value offered by the Son of God himself.—The doctrine of regeneration also, to those, who have never experienced it, appears, as it did to Nicodemus, to be a strange, incredible doctrine : But to those, who have passed from death unto life, it is as evident and undeniable as the things they see with their bodily eyes. The miracles also, which are recorded to have been wrought, assume, in the view of those who have not been born again, an air of incredibility. So far are they from the usual course of things within the limits of their experience, that they can hardly believe, they were ever so common as is represented : But the man, to whom the sacred oracles have been made the power of God, and the wisdom of God, sees no difficulty on this subject. He can as easily believe in the healing of the sick, and raising of the dead to life, as that such a dead sinner, as he is conscious that *he* once was, should be renewed to spiritual life.—To mention no more, the idea, which revelation gives of the influence of prayer and religion on the things of this life, as well as of the life to come, is such as appears incredible to such as are not Christians indeed. Unaccustomed to look beyond secondary to the great first cause, and at the same time, destitute of any heart to pray, the influence of such things appears to

them strange and incredible ;—but, they do not thus appear to those, whose hearts delight in prayer, and whose minds are continually looking up to God as the great disposer of all earthly events.—Such persons can easily believe, that “the effectual, fervent prayer of a righteous man availeth much,” and that while “righteousness exalteth a nation,” wickedness, on the contrary will be its destruction. Such are the prejudices of those, whose understandings are blinded by the deceitfulness of sin. Though they do not expressly controvert the truths of divine revelation, yet a veil of incredibility seems, in their view, to be spread over them : And though they profess in words to believe, yet unbelief appears evidently to have taken deep root in their hearts. Whether divine revelation be a truth or not, is in their minds uncertain ; for it appears more like an illusive deception, than like an important reality.—The humble follower of our divine Redeemer, however, finds this veil of incredibility in a great measure removed. He contemplates divine truths with a mind so free from the influence of prejudice, that their reality and importance are clearly seen. Instead of resisting the light, he is prepared to receive it in a most affectionate manner, and even to rejoice in the “full assurance of faith.”

2. He, who does the will of God, knows the truth of Christianity from the view, which it gives of the human heart.—While he casts his eyes over the sacred pages, he cannot but notice, that they describe the human heart, as being “deceitful above all things, and desperately

wicked."—He reads also, that "the heart is full of evil, and fully set in man to do evil." He finds it represented, as being by nature enmity against God, and as dead in trespasses and sins. In addition to these general descriptions, he finds also many that descend to particulars. The natural fruits of an evil heart are very particularly pointed out, and are represented as comprising every abominable action, that has ever disgraced the history of man. He is there taught also, that nothing short of almighty power can renew and sanctify it, and prepare it to bring forth fruit to the glory of its Maker. Such are the views, which the scriptures give him of the natural heart; and when he compares this representation with what he has learned of himself, he finds it to correspond perfectly with his own past feelings. He is conscious, that he was once dead in trespasses and sins, an enemy to his God, and a despiser of his grace: And if it be not thus with him now, he ascribes his change to the efficacious operations of the Spirit of God alone.—He is conscious also, that he did not learn his true character of himself, but that he was taught it from on high, and, of course, he believes, that the writers of the sacred books must have learned it in the same way. He receives their writings, therefore, as bearing on their very face the stamp of divine truth; and he can say with assurance: "I am confident, that sinful man, unassisted by the Spirit of God, never could have spoken like these."—

3. He, that is born of God, knows the divine origin of Christianity from the remarkable

change which it has been instrumental of effecting in himself.—In the language of the apostle he can say with truth; "old things are passed away, behold all things are become new." His conversion appears to him to have been effected through the instrumentality of some of the things contained in the sacred books: It took place in some sense through the "preaching of the cross."—Although, therefore, the gospel may be to others a dead, unmeaning letter, or even a system of foolishness, it is to him, however, the power of God and the wisdom of God.—To him, it has been made instrumental of opening his eyes, and discovering to him his true character, so that he can now say with the blind man, who had been healed by our Saviour; "one thing I know, that whereas I was once blind I now see." He appears to himself to have become possessed of a new sense—a new taste, totally different from any thing he had ever experienced before. He now loves those objects which he once hated, and hates those, which he once loved. His own happiness was once the center of all his exertions, but now he aims, whether he eats or drinks or whatever he does, to do all to the glory of God. He not only sees the wickedness of indulging his natural inclinations in any forbidden way, but feels also a strong desire to mortify and subdue them, and even takes satisfaction in doing it. His chief happiness was once found in the enjoyment of sublunary objects, but now it is found in contemplating the character and ways of a holy God. Such is the change which he is conscious has

passed upon him ; and it appears to him not only to be supernatural, but also to prove with the greatest clearness the presence of creative power.—He can easily admit that human exertions might alter his external course of life, by making him believe it to be his interest to pursue objects which he had hitherto neglected, but he can never admit that mere human exertions could alter the relish of his heart.—And when he considers the nature of this change, that it weans him from himself, and devotes him most entirely to the service of his Maker ; that it detaches his affections from sublunary enjoyments, and fixes them on spiritual and eternal objects, preparing him to enjoy the holy society of the heavenly world ; he cannot but believe that it was effected by divine power : And, as it accompanied some of the solemn truths of the word, he receives it as a testimony from God himself, that the writings of the Prophets, Evangelists and Apostles are in truth his word. And should any one controvert the consistency of his faith, he can say with the blind man, who had been healed by our Saviour : “ Herein is a miraculous thing, that ye know not whence *it* is, and yet *it* hath opened mine eyes.”

4. He, that does the will of God, knows the divine origin of Christianity from the peculiar excellency which he discovers in its doctrines and precepts.—While he muses on the contents of those sacred books, the flame of divine love is enkindled in his bosom, and burns with more than ordinary vehemence. The peculiar tendency of its doctrines to exalt on the one hand the

great Creator, and on the other to abase the creature appears not only to be just, but at the same time commands, in a very forcible manner, the approbation of his heart.—That law which is there promulgated, and which requires him to make God the first and supreme object of his affections, to love his fellow creatures as himself, and to restrain his own inclinations within certain prescribed limits, not only appears to be holy, just and good, but possesses also in his view such attractive charms, that the height of his desire is to obey it perfectly.—The method of salvation also, through the atonement of Christ and sanctification of the Spirit, appears to be perfectly adapted to the wretched state of our fallen race, and indeed to be the only source from which a guilty, helpless sinner can derive a single ray of hope.—In short the whole of the sacred volume fills his heart with pleasing sensations,—he reads it with much delight and makes it a subject of daily and constant meditation. And the more he meditates the more he is convinced, that it must have come from God. He cannot possibly believe that doctrines, so mortifying to the pride of the natural heart, and precepts, so diametrically opposite to the wishes of a selfish and sensual mind, could ever have originated in a depraved heart : Nor does he believe, that a renewed heart would ever have ascribed them to revelation from on high, had not that in fact been the case. While, therefore, he contemplates the peculiar excellency of the sacred writings, and finds his heart transported almost into raptures in view of the exalted subjects they

contain, he is ready to exclaim, this must of a truth be the word of God :—Human nature, depraved as it is and unassisted by the Spirit of God, never could have spoken like the holy Prophets, Evangelists and Apostles.

Thus he, who does the will of God, knows from what has taken place in himself, that the sacred writings can be ascribed to nothing short of inspiration from above. A few remarks, which naturally offer themselves, will close this dissertation.—

1. On what a solid and unshaken foundation does the faith of the real Christian rest ! He believes Christianity to be of God, not because he has been thus taught from his infancy, but because he has felt its influence on his heart ;—Not on the ground of evidence which he has found in human writings in its favor, but on the ground arising from his own conscious feeling, which is as forcible as that of ocular demonstration. The infidel, 'tis true, may confound him with his sophistry, or wound him with the shafts of his ridicule, but his belief will still remain unshaken, for it rests on a foundation which such attempts can never affect.—It is founded on his own experience and he may as well be reasoned or ridiculed out of his belief of those things, to which his own eyes have been witness, as out of his belief of Christianity. Reader ! Dost thou hope that thou art a Christian ? Let me ask, is this the foundation of *thy* faith ?

2. Depravity of heart is the sole cause of infidelity. If all who do the will of God *know* the divine origin of Christianity, then it follows, that those only, who do not his will, are the on-

ly persons who do not know it ; and of course, are the only persons who *can* adopt the sentiments of the Infidel.—It is because the heart is under the influence of sinful or selfish affections, that any are prejudiced against the truths of revelation, or do not admit that they themselves possess that character which it ascribes to human nature : And it is owing to the same cause that the sacred volume does not attract the heart to such a degree, as to discover to it those beauties and excellencies which bespeak it divine.—The man therefore who denies that the scriptures were written by inspiration of God, discovers not only that his heart has never been renewed, but also that the taste of his mind is awfully vitiated ; for in that volume, which attracts the warmest affections of every holy heart, he sees no beauty nor comeliness.—And when we consider that the doctrine of human depravity is one corner stone, on which the whole system of doctrines, contained in divine revelation, is erected, does not the very existence of Infidels prove its truth ? Ye sons of Infidelity ! While hurling your envenomed shafts against the religion of the cross, do they not recoil from its invulnerable pillars, and turn their points against yourselves ?

3. Is the impression, which the gospel makes on the mind, the most convincing evidence of its divine original to the person ? Hence, a knowledge of this impression ought to be convincing to those, who have not experienced its power.—Though the blind, who were restored to sight by our Saviour, had the greatest reason to believe that a divine

power had been exerted, because they had felt its operation ; yet those, who only saw that such an effect was wrought, ought to have been equally convinced : So, although the real Christian to whom the preaching of the cross has been made "the power of God, and the wisdom of God," has abundant reason to believe that it is divine ; yet all others, who see the effect, ought to be equally convinced. It is readily admitted however, that, as the impression, which the gospel makes, is made upon the mind, which is not open to human inspection ; so it is impossible in most cases to determine, whether the appearances, which present themselves, have arisen from a real change of heart, or from some other cause. If however we could find one instance in which the nature of the impression should be so obvious as not to admit a doubt, it would for ever decide the controversy—it would establish the divine origin of Christianity beyond contradiction. But though such an instance can never be expected, yet are there not some that so nearly approach it, as to leave us without excuse, if we do not receive it ? When we see the votary of pleasure instantly reclaimed and passing the remainder of his days in a voluntary course of self-denial—the moralist renouncing at once both his high opinion of himself and his confidence in his own works, while he trusts in the merits of a crucified Jesus—the worldling becoming habitually indifferent to the riches of this world, while he exerts himself to be rich in faith toward God—and, the infidel bowing before that religion which he once ridiculed, and

sitting as an humble disciple at the feet of that Saviour whom he once despised, are not the effects so extraordinary and so abiding, that, to account for them, we must of necessity admit a change of heart ? And did we not wilfully shut our eyes against the light, would they not convince us beyond the possibility of a doubt, that Christianity is of God ? Ye sons and daughters of impiety, have you not been witnesses to the power of divine truth on the hearts of others ? And if you continue impenitent and unbelieving, will not every instance of conversion, with which you have ever been acquainted, condemn you at the last great day ? Will they not testify that you knew your Master's will, but did it not ?

EUBULUS.

On the anointing of the Holy Spirit.

UNDER the Old Testament dispensation, we have an account of the anointing of men with oil, in the name of the Lord. This was done by divine command, and was a manifestation of their designation to certain offices, or a consecration, and induction into them. God directed, that prophets priests and kings should be thus anointed. Aaron and his sons were anointed, as a consecration to the priesthood. Samuel was sent to anoint Saul, and afterwards David, to designate them for the kingdom ; and Elijah was commanded to anoint Elisha, to be prophet in his room. When this anointing was immediately commanded to be applied to any one

in particular, it denoted that he was endued by the Spirit, with suitable gifts for the employment to which he was called. This was the case with Aaron ; Saul had another Spirit given him, and Elisha had a double portion of the Spirit of Elijah resting upon him.

We read of no consecrations in the New-Testament, by anointings, with oil. These seem to have been typical of the anointings of the Holy Ghost, which were given under the new dispensation.—Jesus our Lord, who was constituted a prophet, a priest, and a king, was anointed with the Holy Spirit, which

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the Holy Ghost, and were at the
same time miraculously furnish-
ed for the ministry, which was
committed to them.

Believers are all consecrated to God, to be kings and priests unto him for ever. They are his chosen vessels, appointed unto honor, and they are accordingly anointed, not with oil, but with the Holy Spirit, unto this use. They have the Spirit of God, and are, as Peter says, made partakers of the divint nature. Paul calls this an anoint-

ing, when he says, ' Now he which stablisheth us with you in Christ, and hath anointed us, is God.' And John the forerunner of our Lord said, ' He shall baptize you with the Holy Ghost,' which appears to refer to the same thing. The word *unction* signifies *anointing*, and John, writing to believers, says, ' But ye have an unction from the Holy One, and know all things ;' * and again, ' But the anointing, which ye have received of him, abideth in you : and ye need not, that any man teach you : but, as the same anointing teacheth you all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.' †

These words are very remarkable, they declare, that by an unction from the Holy One, believers know all things, and that they need not, that any man teach them, but as the same anointing teacheth them all things, and is truth, and is no lie ; and they assert, that it hath taught them already.—It will be the design of this paper, to unfold the meaning of these words, which will show the excellency of the anointings of the Holy Ghost.

It should be observed, that in connection with these words, the inspired writer was speaking of anti-christ. The church had long been informed, by the writings of the apostle Paul, that that man of sin would come, and John here tells us, that there were already many anti-christs. Though the principal one, described by Paul, had not made his appearance, yet there were many who had the same spirit. The Jews had long looked for a Messiah, to deliver them from

* 1 John ii. 20. † 1 John ii. 27.

the Roman yoke, which encouraged several impostors, to pretend to his office, and they deceived the people, as our Lord had foretold, saying, 'Many shall come in my name, saying, I am Christ, and shall deceive many, and the time draweth near.' And there were other judaizing teachers, who endeavored to subvert the doctrine of justification by Christ alone, teaching that men must keep the law of Moses, or they could not be saved. These were a species of anti-christs, for they either denied that he had come in the flesh, or opposed him in his true character and office, as the spiritual deliverer of his people. The apostle was in this epistle, cautioning the saints against these delusions, and persuading them to continue in the principles of the doctrine of Christ. And as a consideration to establish them against all such seducers, he refers them to the anointing from the Holy One, which they had already received, and by which they knew the truth of Christianity, not merely by external evidence, but by the anointing which they had received from God. This implies and proves, that there is something, which the real Christian has received, which will effectually preserve him from being seduced from the doctrines and holiness of the gospel; and this is the unction from the Holy One.

It will be proper to notice more particularly, what this anointing is,—What is implied in its teaching believers all things,—And how this teaching will preserve them, from being seduced from the faith.

I. This anointing is the Spirit of God. Believers are made

partakers of the Holy Ghost; the Spirit of Christ dwelleth in them. The Holy Ghost falleth on them all, not in his miraculous influences, to endue them with power to heal the sick, and speak with tongues, but in his gracious operations. He communicates to them such graces, as furnish them for their Christian calling; as those who were anointed with oil, in ancient times, were qualified for the offices, to which they were called. This anointing is the renewal of their hearts, by which old things are done away, and all things become new. This gives them a new heart—new desires—new enjoyments—new pleasures, and new objects of pursuit. It communicates to them a new moral taste, by which they are pleased with those things, which they once disregarded and hated and are disgusted with those, in which they once delighted above all others. The unction of the Holy One, has a transforming influence, on their hearts and lives. It produces very different views of God, of the Redeemer, of the divine law, of the gospel, of sin and holiness, and of their own characters; and it is known by these effects. The nature of these effects, and of this change, will be further considered,

II. In noticing what is implied, in this anointing, teaching believers all things, so that they need not, that any man should teach them, but as the same anointing teacheth them.

By its teaching them all things, must be meant, teaching them all things respecting those matters, of which the apostle was then writing, and not teaching them all things, respecting eve-

ry subject. The apostle was not speaking of astronomy, geography, or chemistry, and therefore we are not to suppose, that he meant, that this unction of the Holy One taught believers those sciences.—The apostle was also instructing them himself, and the word of God is given for instruction in righteousness, and surely we are not to conclude, that the instructions of this apostle, and of the holy scriptures, are in vain to believers, and that if they had no access to them, they could know the things contained in them, by their anointing. On the contrary, believers are fed, and edified by the scriptures. The scriptures are profitable to them, that they may be perfect, thoroughly furnished unto every good work.

The teaching of this anointing is then a peculiar teaching, and it teacheth them all things of that kind, for which it is given. It is the same kind of teaching, which Paul speaks of, when he says, that ‘He that is spiritual judgeth all things.’—‘Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit.’—Here the apostle speaks of a revelation to believers, which other men have not, even though they are in possession of the holy bible, and he adds the reason, why this revelation is peculiar to believers. ‘For the Spirit searcheth all things, yea the deep things of God.’ It is then because they have the Spirit, which searcheth the deep things of God, that they know what is wholly unconceived by others. ‘The natural man receiveth not

the things of the Spirit of God, neither can he know them, for they are spiritually discerned.’ But believers know the things, which are freely given them of God. The things therefore which are taught by this anointing, are things, which none can know, but those who have the Spirit of God. Others may have their understandings enlarged by the scriptures, but they can know none of these things. And hence it is, that when men are endued with the Spirit, they are said to be brought out of darkness into marvellous light.

The peculiar things, which are taught by the anointings of the Spirit, are the glory of those things, of which only their being can be known without it. The being of God can be known by the natural man, but not the glory and amiableness of his perfections—The being of Christ, but no form or comeliness is seen in him, by unbelievers, why he should be desired. Those who are taught by this holy unction, see the glory of spiritual things, and in the reverse, the deformity of sin. They see their own vileness, and their desert of divine abhorrence, and they perceive the glory and fulness of Christ, as a Redeemer. To them that believe he is precious,—the chief among ten thousands, and altogether lovely. This anointing leads them to trust in the Lord, take up their cross, and follow him. The law of God appeared exceedingly glorious to David, but it was disregarded and hated by Saul. Holiness is spiritual beauty, and is seen, and admired by the saints, but the wicked do not delight in it. The spiritual man judgeth all things; he sees the differ-

ence between sin and holiness—moral excellency, and moral deformity. He can judge between them, by the moral sense communicated to him by the Spirit. This enables him to discern moral glory, and moral turpitude, by an intuitive view, as our natural eyes discern beauty and deformity. Believers may be very limited in their knowledge of those things, which are taught in the scriptures, more so, than some, who have no spiritual discernment; but those things of the scriptures, which they do understand, they know, as others do not know them. They are taught the glory of divine things.—they enjoy the comforts of them, which is called ‘Joy in the Holy Ghost,’ because it is a joy imparted to them by the unction of the Holy Ghost.—This revelation of divine amiableness, is not that which is usually called inspiration, for it does not consist in communicating the knowledge of things directly, but of their beauty.

Men, who have this anointing, need not that any man should teach them these things. They do not need any man to teach them what moral beauty and deformity are, for they know them by their own spiritual discernment.—Let the true character of God be set before them, which has no glory in the eyes of those, who are not thus anointed, and it will appear transcendently glorious and delightful, and they would need no one to teach them, that it is glorious, any more than one, who sees the colors of the rainbow, would need to be told that it is beautiful. And let the act of rebellion against God, be set before a spiritual man, and he would need no one to teach him

that it is hateful. Beauty and deformity are known by the senses in natural things, according to one’s taste, and the pleasure or disgust they produce; and are perceptions, which can be taught in no way, but by communicating a taste, which loves or abhors the things, which are to be considered beautiful or deformed. People must decide according to their taste, and the sight of their own eyes. And it is so also in spiritual things.—When a moral subject is presented to the understanding of a good man, he will pronounce it amiable or offensive, according to his taste, and this taste is communicated by the Spirit, and leads him into all truth in these things.

III. We are to notice, how this teaching will preserve believers, from being seduced from the faith.

There are assurances in the scriptures, that believers will not be deceived, and seduced from the gospel faith. This is intimated by our Lord, when he says, ‘There shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect.’ This is an assurance, that it is impossible that the elect should be deceived, and seduced by them. On this very subject, the words, which it is the purpose of this paper to unfold, are plain. ‘Ye have an unction from the Holy One, and know all things, and need not that any man should teach you:’ and this is said by the apostle, in full assurance, that they could not be seduced. And he refers them to this anointing, that they might

judge all things, and abide in the truth.

By this anointing, which is the Spirit, and the love of God shed abroad in the heart, the Christian sees the excellency of Christ, as he is revealed in the gospel.—Suppose another—an anti-christ cometh, and proclaims himself a temporal Messiah, as the Jews generally expected, and works lying wonders to support his claim; would the spiritual man see a moral excellency in such an one? No, he would see that he needed a spiritual Redeemer, to save him from more than a Roman Yoke, and that this false pretender could be of no value to him, in the concerns of holiness and of eternal life. The anointing, which abideth in him, would help him to distinguish the true character of the Messiah, by his incomparable glory, as readily as the eye would distinguish a glowing diamond, from a dirty pebble, or beauty from ugliness. Suppose a Judaizing teacher should come, and tell one, anointed with the Spirit, that he must depend on the Levitical sacrifices for his justification with God, could he deceive him? Would he not see an infinite glory in the redemption of Christ, and none at all in the sacrifice of an heifer with this intent? Would he give up all the glory and blessedness of beholding and confiding in Christ, and exchange this for a mere type of him? If any one should now come to an experienced Christian, who has great comfort in casting himself wholly upon Christ, with a clear view of his glory, as an all-sufficient Saviour, and endeavor to seduce him, and persuade him, that he must look for salvation to the merit of his

own works, in part, or in whole, could he persuade him, that his own poor performances, deeply stained with sin, are worthy of divine approbation, so as to form in any measure, the meritorious ground of his pardon and acceptance with God? And could he be seduced to relinquish his hold on Christ, by such a snare? Indeed believers may be perplexed by the cunning craftiness of those, who lie in wait to deceive. They may be betrayed into mistakes, in matters of inferior importance: But so long as they are kept by the mighty power of God, in the anointings of his Spirit, to distinguish beauty from hatefulness, they never can be seduced from a sense of the glory of God, the amiableness of holiness, the excellency of Christ, the evil of sin, nor can they be seduced to deny Christ as their Lord and only hope. In these things, their divine unction, which abideth in them, is full security, that they shall not be perverted from the faith.

But other men, who have not this anointing, are blind to moral excellence and deformity. They may have a natural conscience, but this does not affect the heart. Such may be led into errors. The blind may lead the blind, but they cannot lead those, who have eyes, into the ditch. Accordingly, unsanctified men have been seduced into idolatry, to offer children to Moloch, to give money to Roman Catholics to purchase pardons, and to go into many errors. But the saints cleave unto the Lord. If the Lord open our eyes, we shall see wonderful things in his testimonies.

From the truths exhibited we remark, that the teachings of

the Spirit do not supercede the teachings of the word of God, and the labors of his ministers; for the latter immediately respect the understanding, but the teachings of the Spirit are applied directly to the heart. So far are these from rendering the instructions of the word unnecessary, that they accompany the word. It is by the truths of the word, that the Spirit works on the heart: it makes the word quick and powerful; and hence believers are said to be begotten by the word. They have the word of God dwelling richly in them. They, and only they, see the excellency of the word.

Nor do the teachings of the word supercede the teachings of the Spirit, and render them unnecessary. For how much soever the understanding may be informed, if the heart be not anointed by the Holy Ghost, the man is still in his sins. Both are necessary to the beginning and progress of divine life.—Where there is nothing known, there can be nothing admired, and where there is nothing admired, however much may be known, there is nothing but wickedness in the heart.

Further: We may expect from the teachings of the Spirit, which fill the heart with a sense of the excellency of divine things, that those, who are thus taught of God, will not be the sport of every wind of doctrine. Much is said in the scriptures about being sound in the faith—holding fast our profession—holding fast that which is good—continuing in the faith, grounded and settled, and not being moved away from the hope of the gospel, and we are directed to hold fast that which we have: and it may be

expected, that when one has been taught the excellency of any scriptural doctrine or duty, by the Spirit of God, he will not let it go, and be seduced from it; but will always be led by the same Spirit to rejoice in its glory. And hence it is, that the saints are not given to change. There is not an instance of the kind recorded in the scriptures. Having laid the sure foundation, they go on unto perfection.

But it may be reasonably expected of those, who have never discerned the excellency and divine glory, which attend the doctrines and duties taught us in the scriptures, that they will be carried about, with every wind of doctrine, and the craftiness of those, who lie in wait to deceive; ever learning, and never able to come to the knowledge of the truth, shifting from one thing to another, as their own caprice, or the caprice of their leaders shall carry them. Instances of this kind have been very numerous in the world. They were so in the days of the apostles. They went out from them, because they were not of them.—Those who are given to change, give evidence that they are not taught of God, and know not the excellency of the truth.

Finally: We remark the importance of the command, 'Quench not the Spirit.' Men may oppose his influences, by refusing to attend to truth and duty. We should cherish them diligently, by earnest prayer for them, by a prayerful reading of the holy scriptures, by which the Spirit operates on the heart, by a conscientious obedience, and conformity to the will of God in all things, and by devotional meditations on the truths which

are revealed. Blessed is the man that heareth wisdom, watching daily at her gates, and waiting at the posts of her doors.

Reasons for immediate repentance.

MANY confess repentance to be a duty; but put it off to some future time. They know and they acknowledge, that it is of great, and everlasting consequence, to repent, and become reconciled to God; but for the present they say to the Saviour, as Felix said to Paul; "Go thy way for this time, when I have a convenient season, I will call for thee." They intend without fail, to secure salvation. By and by, at a future day, on a dying bed, or in old age, the great work they think, will be less difficult, and unwelcome. But consider;

1. The necessity of the case. Do you think, that without repentance there is any possible way to escape? Hear the Saviour; "I tell you nay, but except ye repent, ye shall all likewise perish."

2. The shortness of time. When we take out of human life, the years of infancy, the time of business, the hours of sleep, the days of sickness, and the period of old age, how small is the season which remains? There surely is no room for idleness and delay.

3. The uncertainty of life. Death often comes at an untimely and surprising hour. It arrives when we are not aware; and in a moment cuts us down; and the places which knew us, know us no more forever.—
"What is your life? It is even

a vapor, that appeareth for a little time, and then vanisheth away." James iv. 14.

Is it wise? is it safe, to depend upon such a bubble of the stream?—

4. By determining to delay we determine to sin. Is not the very forming of such a purpose, high-handed rebellion? Are you to set God at nought yet more? to slight the Saviour yet more? to grieve the Spirit yet more? Will not the time past suffice to have wrought the will of the flesh? Must you add sin to sin; and iniquity to iniquity? He who can deliberately form such a purpose, is probably far from the kingdom of heaven.

5. The greatness of the work. The soul is of unspeakable value. It must be completely happy, or dreadfully miserable, throughout a boundless eternity.

Hence it is a thing exceedingly interesting, to secure the salvation of the soul. "For what shall it profit a man, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

6. The difficulty of the work becomes greater by delay. 1. Because one delay produces another. Having put off once, you again put off with less reluctance. You "resolve, and re-resolve, and die the same." 2. Because your sins become greater by delay. Every day they are increasing. They are as a thick cloud ascending up to heaven.

7. Is it your duty to repent at all? Why is it not your duty now, even now, while it is called to-day? The present is the only time of which you are sure. If you are now unwilling to repent, and believe, and be saved, what evidence have you, that you ever

shall be willing, or that you ever shall be saved?

8. All the invitations and promises of God, are confined to the present time. We never read, "If thou believest" to-morrow, "thou shalt be saved." We never read, "He that cometh unto me," to-morrow, "I will in no wise cast out." But the scripture saith; "Repent, and believe the gospel," now; for now is the accepted time; and now is the day of salvation.

9. "God now commandeth all men, every where, to repent." He says to every sinner; "Repent and be converted." "Repent, for the kingdom of heaven is at hand." These commands are plain and positive; there is no limitation; they are absolute in their requirements, and in their extent, universal. As God has commanded therefore, he will not be disobeyed with impunity.

10. You must feel sorrow for sin; either here, after a godly sort; or without avail hereafter. This must needs be; it is insured by an unalterable determination of Jehovah; for he "will by no means clear the guilty." You must therefore, either repent and forsake sin; or suffer the penalty of that law, which declares; "The soul that sinneth, it shall die."

11. Many have delayed repentance to their everlasting ruin. By putting off they were finally lost; they were undone; and they are now beyond the reach of hope. Thousands, now in torment, were once sinning, as you now are; they were once disobeying God, as you now are; they were once delaying repentance, as you now are; they were

once resolving to come to heaven at last, as you now are; and what security have you, that their present situation, will not shortly be yours also?

12. God awfully threatens delaying sinners. "Because I have called," &c. Turn to the first chapter of Proverbs; read from the 24th to the 31st verse. Here you see that God is angry with the wicked every day; and that their delay is exceedingly provoking to him.

Be not deceived; a dying hour is no time for repentance. When the sinner lies turning his fainting head from side to side; his body convulsed in the agonies of death; is he in a situation to repent? Are not some even in these solemn moments; on a dying bed; when there is but a step between them and death; still thoughtless of futurity? stupid as a post? their hearts, hard as the nether millstone?

Old age is equally unfavorable. How many whose locks are whitened by length of years, are yet in sin! hardened to an inveterate, and almost hopeless degree! They are like the aged oak, which has been stripped of all its branches by the hand of time; now being visited by the genial rays of the sun, instead of putting forth leaves, it only becomes more dry, seared, and destitute of life and verdure. Such is the aged sinner; he is neither allured by hope, nor moved by terror. Now, therefore, is the best time; it is the time which God points out; and "if ye will hear his voice;" if ye have any design to repent, and live; delay not; "harden not your hearts."

R.

On Singing.

IN all ages of the world, singing has been one considerable part of divine worship. When creation first received existence from its Maker's hand, the morning stars are said to have sung together, and the sons of God, to have shouted for joy.—This primeval example was early imitated by the rational inhabitants of the earth. Wherever the worship of a Deity has been established, Music, either vocal or instrumental, has invariably constituted one part. And this has, more especially, been the case in the worship of those, who have constituted the church of the true and living God : and it will continue to be the case in that happy world, where his children will have their eternal residence. Since Music ever has, and ever will be a part of divine worship, and since it is our duty to worship our Maker with every power both of body and of soul, it becomes us to attend seriously to the subject, that we may be prepared to perform our duty in an understanding and acceptable manner. In discussing this subject, we may take for our guide the resolution of the great apostle of the Gentiles : “ I will sing,” says this experienced servant of his Lord, “ with the Spirit, and I will sing with the understanding also.”

Our first object will naturally be, to describe what it is to sing with the spirit.

By the spirit here, we may naturally understand, in the first place, the soul or the heart ; and by singing with the spirit, that inward sensibility, which ought to accompany the melody of the voice, to give it its proper force or expression. When we

enter upon the performance of this pleasing part of worship, our feelings should be deeply impressed with a solemn sense of the duty, in which we are engaged : Every sound, which escapes the lips, should be felt in the heart : Every sentiment contained in the sacred song, should so impress the feelings, as to give its corresponding modulation to the voice :—In this way it should be tuned, at one time, to the sprightly airs of joy and praise ; at another, to the plaintive strains of penitence and grief.

But this is not the principal thing intended in singing with the spirit. The term spirit, in the writings of this apostle, is frequently opposed to flesh, and means holy affections. Something of this kind, we may presume, is intended here. We must not only feel the solemnity of the duty, in which we are employed, and enter into the spirit of the sentiments expressed, but also exercise holy affections towards them. This is that “ melody of the heart,” with which the apostle directs us to sing—that harmonizing of the affections with the expression of the lips, which will render our sacrifices a sweet savor to our God. While we are singing the praises of Jehovah, our hearts should be warmed with love to his infinitely glorious perfections : While divine truths are chanted by our lips, our hearts should approve, and harmonize with them. And, while we are speaking in sacred songs the natural effusions of a holy heart, our hearts also should be in the exercise of those particular feelings, which are the subject of the song. If our hearts do not

thus harmonize with the expressions of our lips, our praises will be but the sacrifices of hypocrisy, which are an abomination to God. If we would sing the praises of our God aright, our affections must be spiritualized; they must be set on things above and not on things on the earth. And in our rapturous flight, we must leave this vain earth and all that it contains so far beneath us, as almost to lose sight of it entirely. Thus shall we imitate the glorified inhabitants of the heavenly world, and perform a service, on which even our God will look with complacency.

Further, singing with the spirit, may be intended also to include dependence on the Spirit of God for assistance to perform this part of divine worship acceptably. As we are at all times dependent on God, and can do nothing without him, and especially as we are dependent on his Spirit for all those graces, that are necessary to render our services acceptable in his sight, it is important, that we should never lose sight of so fundamental a truth. It is becoming, therefore, that in our attempts to celebrate the praises of our God, we should acknowledge this dependence, by looking to him for every necessary assistance. We should feel, that it is God, who inhabites our voices, and gives us skill to use them melodiously. We should feel, that it is the Spirit of God, who gives us our measure of grace, and prepares our hearts to harmonize with the spirit of the song. And with humble submission to his will should we look to him for those things, for which, we are conscious, that we are dependent.

Let us now enquire, what it is to sing with the understanding. This expression doubtless intends, that we make use of our rational powers in performing this part of divine worship. That we perform it, not in a careless, inattentive manner, but on the contrary with all the judgment, and with all the skill which we are capable of using. For in cases, in which we are capable of worshipping our Maker understandingly, he doubtless will not accept a service, which is destitute of design. But to be more particular :

In singing with the understanding, we must consider, and understand something of its being a solemn and important duty. A duty to be performed directly to our God. That it is not simply performing our part well in the public assembly, but that it should be performed as in the presence of a heart-searching God. And, of course, with solemnity, reverence and awe.

To sing with the understanding implies also an understanding of the words or sentiments, which are sung. If we understand not the sentiments which we express with our lips, we do but offer to our God the sacrifice of the fool; and further, if the tone or expression of the voice is to be adapted to the nature of the sentiment expressed, how can it be done, if it be not understood? The apostle reproved the Corinthians for a similar fault. They both prayed and sang in an unknown tongue; and though they might be edified themselves, yet they did not edify each other. And we may as well sing in an unknown tongue, as to sing what we do not understand ourselves, and in

such a manner as not to be understood by others. The apostle, however, prefers using his understanding in these exercises to such a degree, as to assert, that he had rather speak five words with his understanding, whereby others might be edified, than ten thousand in an unknown tongue, from which he alone could receive any benefit. If, therefore, we would join in the public celebrations of the divine praises, we ought to have an understanding of the important and leading truths, expressed in sacred songs. Our minds should be steadily fixed on the subject of the song, and we should aim to have each particular idea or sentiment strongly impressed on the imagination, as well as on the heart.

It is necessary also, in singing with the understanding, to understand, as far as our circumstances will admit, the rules of music, or at least the tune, to which the sacred song is sung. He, who requires us to serve him with all the heart, soul, mind and strength, cannot be expected to accept of a dull, lifeless, inaccurate performance, where with little exertion we might render him something better. Nor can we suppose, that such an unskilful performance of this duty will answer, in any considerable degree, the important purposes, for which it is designed. Instead of composing the mind, and preparing it for the exercises of devotion, it will, in many instances at least, have directly an opposite effect. To perform this part of divine worship, therefore, with the understanding; to perform it to divine acceptance; or to the edification of others, it is requisite, that we be in some measure

versed in the musical art—that we should have studied its rules as opportunities may have offered, and accustomed ourselves to manage our voices, and to adapt them to the various sentiments, expressed in sacred songs.

Having thus attempted to show, what it is to sing with the spirit and with the understanding also, it may be useful perhaps to bring into view a few considerations to show the obligations, which we are under to perform this part of divine worship. And,

1. Our obligations may be argued from the purposes, which sacred music is calculated to answer. One purpose, which it obviously answers, is that of calming the passions, composing the mind, and disposing it to softness and peace. Nothing perhaps tends, so directly, to compose the ruffled passions or to affect with sensibility hard and rugged hearts, as soft and solemn music. There is no man, who has ears to hear, but what will listen to this. And its force has been attested even by the most barbarous and savage nations on the earth. It has drawn tears from eyes, which would scarcely have been thought capable of weeping. It has even in some instances almost suspended the exercise of every faculty, while the enraptured hearer stood, petrified as it were, by the enchanting sound. If such be the influence of music, how well is it calculated to calm our passions; to fill the heart with softness and sensibility; and dispose it for the exercises of devotion? Another obvious purpose answered by music, is that of giving additional energy to the sentiments contained in the

words, which are sung. As it tunes the heart to sensibility, and prepares it to harmonize with every soft and tender feeling, so it fits it to receive the greatest possible impression from the truths, which are sung. In this way the love of God, and the compassion of our Redeemer, impress the heart with more than usual force; while sentiments of love and gratitude, of humility and penitence flow forth in a manner peculiarly natural. If then, such be the obvious effects which music is calculated to produce, do they not strongly enforce the obligations we are under to perform it? If it in any degree prepares us for the duties of devotion, can we expect, that God, who commands us to worship him in the best possible manner, will justify us in neglecting it? Let us then be excited not only to sing praises to our God, but also to sing them in such a manner, as to attain the end, for which they are intended. Let us sing with softness, that it may soften the heart—in a feeling manner, that it may excite feelings—with solemnity, that it may make us solemn—and with grace, making melody in our hearts to the Lord, that we may obtain his gracious acceptance and approbation.

2. Our obligation to sing praises to our God may be further argued, from our being endowed with melodious voices, and with a capacity to modulate them according to the rules of art. Our sovereign Creator has given us nothing in vain. If therefore he has given us voices and skill to use them, it is doubtless for some valuable purpose. And for what purpose, we may ask, unless it be to serve and glorify himself?

Can we suppose, that an infinitely holy God, who detests every appearance of evil, has endowed us with such a peculiar power, merely for the purpose of fitting us to gratify a vain or wanton taste? Or must we believe, that it was given us for the purpose of glorifying himself? While, therefore, the children of this world are tuning their voices to the sensibilities of depraved human nature, let us, on the contrary, tune ours in the service of him, who gave them to us, and who has commanded, that whatever we do, all should be done to his glory.

3. Our obligations to perform this part of divine worship appear with the greatest clearness in the numerous examples and commands, which are found in the sacred oracles. On this point it is needless, perhaps, to direct the attention of the reader to particular passages, for there is no duty more frequently or clearly inculcated, than that of singing praises to our Maker. Of course, there is no duty, from which we may not as well excuse ourselves. It may further be observed, that one considerable part of the employment of the heavenly hosts is represented to consist in celebrating the praises of the great and glorious God. And can we hope to join their happy society, if we neglect to assimilate ourselves to their employments? The God whom they praise, is our God; and the favors, for which they praise him, are ours also; partly by present possession, and partly by promise. And if they do not command both from our hearts and lips a similar service, it is obvious that we do not feel the obligations, by which our

God has bound us to himself, in any degree as they are felt by those, whose hearts are in the exercise of holy love.

In closing this dissertation, it is natural to address particularly two classes of readers :

1. Those, who accustom themselves to perform this part of divine worship. You are placed in a conspicuous station in the house of God. You take the lead in one important branch of divine worship ; and on your performance many important blessings are perhaps depending. Some of you, perhaps, have been so long accustomed to this part, that it has at length become a mere formal service, entered upon with little feeling, and performed with little animation. While others of you, from the novelty of the scene, find your ambition excited, and are stimulated ostentatiously to display all the powers of harmony, which you can command. But do you sufficiently consider in whose presence you are performing, and to whom your praises ought in your own minds to be directed ? Do not the carelessness and sluggishness of some, and the pride and ostentation of others, too evidently pollute your services, and give us reason to fear that they are little better than abominations in the view of a heart-searching God, who commands you to worship him with humility and godly fear ? Allow me then seriously to urge the importance of keeping God in view, and of entering feelingly into the sentiments expressed in the words, which you are directed to sing. It is of some importance, that you should make melody with your voices to the ears of your fellow wor-

shippers ; but is it not of equal importance that you make melody in your hearts to the Lord ? Can you prefer the plaudits of a fellow worm, to the approbation of your final judge ? And dare you mock your Maker with the heartless sacrifice of a mere melodious voice.

There is another class, who, though they possess voices which might easily be tuned to celebrate their Maker's praise, neglect, notwithstanding, to join the sacred concert. For what purpose, think ye, were your voices given you ? Were they bestowed upon you to remain unemployed, like a talent wrapped in a napkin ? Or were they given you for the inferior, not to say baser, purpose of chanting the songs of intemperance and wantonness ? If vocal music be one part of divine worship, how can you be justified in your present neglect ? If it be calculated to enliven devotion, how can you be excused in not throwing in your mite ? Think not to plead, that your voices will not admit of that cultivation, which is necessary to enable you to join the sacred choir. Some of you can now in your social circles touch the delicate sensibilities of the human heart, even with the wild, uncultivated notes of nature. And there are very few voices, which might not be made with a little cultivation to add something to this branch of divine worship. Let it be deeply impressed on your minds, that your voices are one talent, of which your Maker at the great day will require an account. And if you continue to neglect preparing yourselves to join with others in celebrating your Maker's praises, what account can you

give? what excuse will justify so evident a breach of your Master's will?

EUBULUS.

On the love of the world.

THAT love of the world which Paul calls idolatry, is a sin which easily besets every son and daughter of the depraved race of Adam.

Covetousness is mentioned by Christ, among those evil things, which proceed out of the heart of man.* And unless this vile affection be subdued by divine grace, it will prove fatal to the everlasting well-being of mankind. And though true Christians are not wholly freed from a sinful love of earthly objects, while they continue in this life; yet a death wound is given to this, and to every other fleshly lust, at regeneration. For "they that are Christ's have crucified the flesh, with its affections and lusts"†

In what follows, I shall attempt to point out the destructive effects, which the love of the world has, in regard to the temporal and spiritual happiness of men, where they continue under its influence; and then set forth the only remedy for this fatal evil.

I. The love of the world has done great injury to the temporal interest and welfare of mankind.

It has frequently occasioned bitter envyings and contentions in families. Troublesome quarrels have often arisen among children of the same household, respecting their patrimony; and in

many instances, they have commenced as soon as the funeral obsequies of their parents have been performed. Nor has it been unfrequent that the baleful effects of such evils have continued through life.

The love of the world has often destroyed the friendship and harmony of neighborhoods. It has produced that *envy* and *strife* with them, which have been succeeded by *confusion* and *every evil work*. Numberless litigations have been occasioned, by the love of the world. This hath moved brother to go to law with brother, and neighbor with neighbor, which has often proved a final breach of friendship; and frequently one or both parties have been involved in poverty and disgrace.

Thousands through their ardent thirst after riches, have by their excessive cares, labors and fatigues to obtain their object, ruined a good constitution, and brought themselves to an untimely end.

Men have often run those hazards to increase their wealth which have not only cost them their lives; but they have been launched into eternity in a moment, in the twinkling of an eye.

The love of the world has led men to violate their most solemn promises, and to commit those daring frauds which have involved their honest creditors in ruin. Many have uttered palpable falsehoods, others have been guilty of the most shocking perjuries, to save, or to procure worldly gain.

This sin has prompted men to the commission of countless crimes, some of which have been of the deepest die. It has led them to the most cruel op-

* Mark vii. 22. † Gal. v. 24.

pression, aggravated thefts, barbarous robberies and horrid murders. The love of money has been the cause of almost all the blood that has been shed, from the foundation of the world, to the present period.

This has commonly enkindled those animosities, which have disposed nation to lift up sword against nation, and to learn and cultivate the fatal art of war. Millions have fallen a sacrifice to kings, and to men in power. Towns, cities and whole countries have been drenched in blood and laid in ruins, to satiate the unbounded avarice of tyrants.

The love of filthy lucre originated the unnatural and abominable traffic, in the human species. In consequence of this, thousands of innocent Africans, have been torn from their dear relatives and their country, and have either lost their lives or have been destined to drag them out in a most miserable vassalage.

Indeed, the love of the world has reduced many a person, who was entitled to liberty by the laws of his country, to the base condition of a slave. How many through their unbounded desires after wealth, *rise early, sit up late, and eat the bread of sorrows,* that they may accumulate a large earthly treasure. Nay, so full of perplexing concerns are their minds, lest some of their substance should be lost, that their sleep often departs from them, or they are "scared with dreams, and terrified with visions of the night."

No bond-servant ever served his master with greater rigor than many serve mammon.

2. Having briefly hinted at the

fatal effects of this evil, as it respects the temporal welfare of men, I shall, in the second place, consider its destructive influence upon their spiritual interest.

Through the depraved temper which is native in man, we may conclude that the souls of great numbers are ensnared and ruined, by the love of the world. This is abundantly taught by our Saviour. In the parable of the sower he hath shown, that the cares and lusts of sinful men often cause the word preached to prove as unproductive of any good effects, as the seed that is sown among thorns. How little spiritual benefit will persons gain, though they may set under the most enlightening and faithful preacher, throughout their whole lives, while their hearts are constantly going after their covetousness?

An avaricious spirit prevents people from that due consideration and serious reflection on their spiritual condition, which alone will lead them to a thorough reformation. It hinders them from reading or hearing the word of God attentively, and from that meditation and self-application, which will discover to them the badness of their spiritual state, and their need of a Saviour.

The prayers of multitudes are hindered, through their eager attention to their secular concerns. This prevents not a small proportion of people from praying at all, and renders others very inconstant and superficial in this duty.

Such persons may be charged as were the ancient Israelites, *with robbing God; or with offering the blind and lame for sacrifice.*

Great numbers by their inordinate love of earthly objects, are kept from a compliance with the self-denying terms of the gospel. When they hear the proposals of Christ, respecting the way in which they may obtain salvation, like the young man in the gospel, *they go away sorrowful*. This has led people to the invention of numerous schemes and sentiments in religion, which comport with a worldly spirit, that they might pacify conscience, and bolster up themselves with false hopes of heaven. This leads to infidelity as it blinds the mind, hardens the heart and sears the conscience. In proportion to the strength of men's attachment to the objects of time and sense, will be their aversion to divine things, and their enmity to the doctrines of the cross in particular. Such as *mind earthly things*, as their chief portion, are "*enemies to the cross of Christ*."

This evil has also occasioned the apostacy of many, after they had apparently set out for the kingdom of heaven. Paul observes in one of his letters to Timothy—"For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." He gives us an instance of this kind—"Demas hath forsaken me, having loved this present world."

It was the love of money, that caused the apostacy and terrible ruin of Judas Iscariot. For the sake of obtaining a moderate sum, he betrayed the innocent blood of Christ, and through the horrors of conscience which followed the bloody deed, was hur-

ried on to suicide, and plunged into endless perdition!

We may learn the destructive influence which the love of the world has upon the souls of sinful men, from the repeated and solemn cautions which Christ hath given. "Take heed and beware of covetousness! Take heed to yourselves, lest at any time, your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares."

There are like exhortations to Christians, in the epistles of the apostles. "Let your conversation be without covetousness."—"Covetousness,—let it not once be named among you, as becometh saints."† "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him."‡

We have also the aggravated and destructive nature of this sin set forth, by the sore judgments which have been sent upon individuals, and upon nations, for the punishment of their covetousness. An unlawful thirst for wealth brought Achan and his family to a disgraceful and fearful end.

It was this sin, which brought the plague of leprosy upon Gehazi and entailed it upon his posterity for ever. It was this provoked God to destroy the lives of Ananias and his wife Sapphira, in a sudden and awful manner.—God told the people of Israel by the prophet Isaiah, "For the iniquity of his covetousness I was wroth, and smote him: I hid me and was wroth, and he

• Heb. xiii. 5. † Eph. v. 8.

‡ 1 John ii. 15.

went on frowardly, in his heart." Isa. lvii. 17.

Covetousness is a sin which is repeatedly mentioned in the word of God, amongst those abominable things, which will exclude people from the kingdom of heaven. And saith Paul, "They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."* The persons referred to in this passage are those who make riches the chief object of their pursuit. They are the rich men, who, Christ tells us, can hardly enter into the kingdom of heaven.

I shall next point out the only remedy for this fatal evil.

There is nothing will prove an effectual cure of an inordinate love of the world, short of a genuine belief of the doctrines of Christianity. To believe and practise the religion of Christ, will regulate the desires of men respecting earthly objects. Because a Christian faith leads to the following things.

1. An affecting sense of the weight and inconceivable importance of invisible and eternal realities. "Now faith is the substance of things hoped for, and the evidence of things not seen." Nothing has such a tendency to place earthly things in their native light, as a realizing belief that there is a place of consummate blessedness prepared for the godly, and a hell of most exquisite and endless misery, prepared for the wicked after death. A right conception of these things, will make the objects of time and sense ap-

pear as king Solomon represents them to be, "Vanity of vanities."

When the mind of one, who has led a careless and impenitent life, is struck with a deep conviction of the reality of future things, his first cry is, "The world is a vain and empty place: it can afford no satisfaction to an immortal soul. I must have a better treasure, or perish for ever."

In proportion to the greatness of a person's faith respecting invisible things, will his affections be taken from things below, and placed on things that are above, where Christ sitteth on the right hand of God.

2. A gospel faith will impress the minds of people, with an affecting sense of their accountability to God, for the improvement of all their worldly possessions. Believers in Christ view every temporal blessing they enjoy among those talents which Christ hath committed to them, to improve in his service. And that they are bound, "whether they eat or drink, or whatever they do, to do all to the glory of God." Hence they will be solicitous to "use this world as not abusing of it."

3. A genuine belief of the great truths of God's word will dispose the subjects of it, "to mortify their members which are upon the earth, *inordinate affection, and covetousness which is idolatry.*"

Paul saith—"I am crucified unto the world, and the world unto me." This must be the case with every sincere Christian.—For "they that are Christ's have crucified the flesh, with its affections and lusts." When the doctrines of Christ are cordially embraced by a person, he re-

* 1 Tim. vi. 9.

ceives the Spirit of God to dwell in him, and to incline him to the denial of all ungodliness, and worldly lusts. He then renounces the idols of his heart, and chooses the living God for his portion.

Lastly, faith in divine and eternal realities, is accompanied with an affecting view of the shortness and uncertainty of life. Nothing short of a gospel faith will fix upon minds that deep conviction of mortality, which will cure them of an inordinate attachment to sublunary things.

Let all therefore who wish for the enjoyment of true peace and comfort here, and for everlasting happiness hereafter, give up the love of mammon, and make choice of the true riches. Let them comply with the command of our Saviour, "Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations."

AMATUS.

An explanation of Scriptural Types.

(Continued from p. 144.)

NO. II.

TYPES are representations of absent objects by sensible signs and tokens. All the types of the holy scriptures relate to Jesus Christ, in his whole character and work, as their grand object. There is good reason to believe that types were introduced immediately after the apostacy of man and the design of saving mercy was revealed, and the use of them was continued until the promised Saviour appeared to fulfil, and put them away by the sacrifice of himself.

As the types of the holy scriptures are very numerous, and to

consider them individually and minutely would be a work very voluminous, will it not best correspond with the design of this publication to select only the most eminent, and to consider these only in their most prominent features? This is the method which will be adopted in the present work. The types of the holy scriptures may be considered; either as general, in which the whole work of redemption is prefigured and represented, or particular, in which some special and distinct part of it is exhibited. Of the general kind are the most of those which were given before the days of Moses; of the particular, those which were instituted under his administration. According to this hypothesis they may now be considered.

PART I.

General types from Adam to Moses.

ADAM a type of CHRIST.

If Adam be proposed as a type of Christ, from the great dissimilarity, and even the contrariety of their characters, our minds would revolt from the idea, if the scriptures had not expressly assured us, Rom. v. that he was *the figure (type) of him (Christ) that was to come*. Should we however in this instance adopt a peculiar (which indeed may be the scriptural,) mode of interpretation, will not our minds be relieved of the embarrassment? Let us consider Adam as a type of Christ in the way of *contrast*. Agreeable to this we have,

The first man, Adam, of the earth, *earthly*; the second man, Christ, *the Lord from heaven*.

We have the first, the head and representative of a numerous

earthly posterity ; the second, the head and representative of a numerous *spiritual, holy seed*.

God making a covenant of *works* with the first ; and a covenant of *redemption*, or *grace*, with the second Adam.

The first *violating*, and the second *fulfilling*, the covenant God made with him.

The first, by his disobedience, involving his offspring in *sin* and *guilt* ; the second, by his righteousness, recovering his people who are naturally depraved and polluted to a state of *rectitude* and *fidelity*.

We see the posterity of the first Adam, by their connection with their head, becoming *heirs of ruin* ; and the seed of the second, by their union with him, commencing *heirs of salvation*.

And as by the first Adam came *death* ; so by the second comes the *resurrection from the dead*.

And as we see the race of man by the first, sinking into sin, guilt, death and hell ; we see the seed of the second Adam, through him, rising to righteousness, life and eternal glory. See Rom. v. and 1 Cor. xv.

How gloriously in all things has Christ the pre-eminence !

How admirably doth this contrasted representation exhibit the person, character and work of Christ Jesus !—Nor can we avoid remarking, how obvious it is that God hath formed this world to be a theatre for introducing and displaying the infinite dignity and superiority of his well-beloved Son, and for erecting and manifesting the excellence and blessedness of his glorious and eternal kingdom !

An explanation of Scriptural Types.

NO. III.

THERE is sufficient evidence from scripture, that sacrifices, typical of the atonement by Christ, were instituted immediately after the first transgression ; and it has been the opinion of expositors that the garments, made for the sinning pair, were composed of skins taken from beasts which had been offered to God in sacrifice according to his immediate direction. And it is reasonable to suppose, that while the blood of those beasts represented the atonement which Christ should make for sin by his own most precious blood, covering them with skins represented covering his people with the white raiment of his righteousness, that the shame of their nakedness should not appear.—As sacrifices continued until the dispensation of Moses commenced, and were incorporated as an important article in the Jewish economy, the consideration of them may be suspended until that system shall be the subject of particular explanation.

ABEL a type of CHRIST.

If Abel be considered as a type of Christ, will not the representation principally consist in the following particulars ?

1. His name denoting his state.

According to the course of nature and experience, before the birth of this holy martyr, his parents must have sensibly realized the awful alteration which had taken place in their condition, the effects of divine justice and veracity in the curse of the ground which brought forth to them thorns and thistles, in the toil of life, eating their bread with the sweat of their brows, and the infirmities, pains and

sorrows of life ; and to communicate a sense of their wretchedness, when this son was born they called his name *Abel, vanity, mourner*, expressive of his frailty and the misery of their condition. Did he not in this prefigure the humble state of our incarnate Redeemer, who descended from his celestial mansions to dwell in an house of clay, appeared as a root out of dry ground, was a man of sorrow and acquainted with grief, which terminated his life in agony, groans and death ?

2. In his employment.

Abel was a keeper of sheep, and led a pastoral life. The flock occupied his attention and he employed himself in protecting it from ravenous beasts and devouring wolves, in leading it to green pastures, to living fountains of water and conducting it to the fold. In this did he not typify the *good Shepherd*, who laid down his life for the sheep ; who left his father's bosom and came into the wilderness of this world to seek his sheep which were scattered and lost in the mountains, and bring them home to himself, as the great shepherd and bishop of souls ; who gathers the lambs in his arms and carries them in his bosom, and keeps his flock by day and by night, protecting and securing it from ravenous wolves and roaring lions who go about seeking whom they may devour ; who maketh it to lie down in green pastures, leadeth it beside the still waters, and maketh it to rest at noon, amidst the scorching beams of the sun, under his own refreshing shade, and will consummate his pastoral care by giving it eternal life ?

3. In the acceptableness of his offering.

And Cain brought of the fruit of the ground an offering unto the Lord. And Abel he also brought of the firstling of his flock and of the fat thereof. And the Lord had respect to Abel and to his offering ; but unto Cain and to his offering he had not respect. 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. Did not this firstling of Abel's flock represent that lamb of God who took away the sin of the world, and who through the eternal Spirit offered himself without spot unto God, in which offering he took infinite satisfaction and complacence ; which was infinitely more acceptable to him than all the gifts and sacrifices of his Jewish brethren, than thousands of rams and ten thousand rivers of oil ? Sacrifice and offering thou didst not desire ; then said I, lo I come to do thy will, O God ; and he took away the first that he might establish the second. Of the acceptableness of his offering God gave to all men assurance by raising him from the dead and seating him at his own right hand, by sending the holy Spirit in his gifts and graces and sealing his purchased flock to the day of redemption.

4. In being a subject of the envy and persecution of his brother Cain.

The piety of Abel and the acceptableness of his offering excited the envy, the malice and resentment of his brother Cain. And Cain was very wroth and his countenance fell, and he gratified his rage by imbuing his

hands in his blood. And for Christ's zeal, for his Father's honor, and the mighty works which he wrought in his Father's name, did not his brethren of the human race, his kinsmen according to the flesh, hate and revile him, mock and persecute him, even to the death of the cross?

The apostle, Heb. xii. 24, contrasts the blood of Christ with the blood of Abel to display its meritorious virtue and excellent effects. Ye are come to the blood of sprinkling which speaketh better things than the blood of Abel. Abel's blood declared his murder and cried for vengeance to be executed on guilty Cain; but the blood of Jesus, while it speaks him crucified and slain by wicked hands, proclaims divine displeasure appeased, justice pacified, vengeance suspended, God propitious, pardon for the guilty, peace to the conscience, hope to the desponding, and eternal life to penitent transgressors.

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From the London Evangelical Magazine.

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Evangelical truth the grand object of angelical research.

A meditation on 1 Peter i. 12.

"Which things the angels desire to look into."

IT is a truth, allowed by all Christians, that the dispensation under which we live, affords us far greater advantages for spirituality and heavenly enjoyment, than any other which preceded it. To us, life and immortality are brought to light. The spirit that properly belongs to it, is not a spirit of bondage,

but of adoption; crying *abba*, father. The happiness attainable under it, approaches near to that of the heavenly world; so near does its land border, as it were, upon it, that believers in the present state, are said to be "come to mount Sion, to the city of the living God, to the heavenly Jerusalem, to the innumerable company of angels, to the spirits of the just made perfect," &c. Yet it is not less true, that the greater part of professing Christians live as tho' they stood upon no such ground, and possessed no such opportunities. We possess an Old Testament spirit amidst New Testament advantages. A promise is left us of entering into rest; but we seem at least, to come short of it. How is this? Is it not owing, in a great degree, to the *neglect of the gospel?* Having assented to a system of doctrines, we fancy we know almost the whole that is to be known upon this subject, and have nothing more to do, but to hold them fast against the errors of the times, and take heed that we do not dishonor them by an inconsistency of conduct. Hence, what is called Religious Conversation, seldom turns upon the gospel, unless any part of it be called in question; but either upon our own want of spirituality, or the pleasures that we have formerly experienced; or, perhaps, upon the talents of this or that popular preacher.

When a company of Christians meet together, and feel a wish for improving conversation, let one of them take a Bible and read; and, as he reads, let him frequently pause, and let any one that can, make a remark, or ask a serious question, so as, upon

the whole, to promote the understanding of what is read.— This would draw off the attention from less profitable things ; and the blessing of the Lord attending it, would, ere we are aware, produce those holy pleasures which, while pouring over our own barrenness, we shall sigh after in vain.

To comfort the primitive Christians, who, as well as we, were “in heaviness through manifold temptations,” Peter took no other course than to declare unto them the glorious truths of the gospel, and the vast advantages which they had over all others of former ages, in possessing the knowledge of them. Three things in particular he holds up to their consideration : —1. That the prophets were to us ministering servants : “Not unto themselves, but to us did they minister things which are now reported.” They sowed, that we might reap.—2. That the things which they foretold, and which we possess, were the objects of their most intense research : “Of which salvation, the prophets have enquired and searched diligently ; searching what, and what manner of time the Spirit of Christ, which was in them, did signify, when it testified before-hand of the sufferings of Christ, and the glory that should follow.”—3. That such is the excellence and glory of the gospel, as not only to be the study of prophets, but of angels : “Which things the angels desire to look into.”

It is generally supposed, I believe, that the phrase *look into*, alludes to the cherubims which were placed bending over the Mercy-seat, and looking as it were, with intensesness at it.—

Thus Mary stooped and looked into the sepulchre, in hope of discovering her Lord ; and thus believers are described as *looking into* the perfect law of liberty, or the gospel of Christ.

In former ages, the angels employed their capacious powers on other themes. At first, the display of the divine perfections in creation, furnished them with matter for praise and gladness. “The morning-stars sang together, and the sons of God shouted for joy.” Afterwards, the providence of God, in the government of the world, enlarged their mental boundary. “One cried to another, saying, Holy, holy, holy, is the Lord of Hosts : the whole earth is full of his glory !” But since the coming of the Son of God in our nature, and the laying down of his life, they appear to have been so engaged on this subject, as to be comparatively indifferent to every other. In other works of God, they had seen sometimes one perfection glorified, and sometimes another ; but here all unite their beams, and form one general blaze. These are the things, therefore, which now “they desire to look into.”

The powers of angels are far superior to those of men. Their means of instruction also, and long experience of divine things, must render them far more capable of understanding the gospel than we. Yet, with all their advantages and discoveries, such is the fulness of the subject, that they are at an infinite distance from comprehending it : all that is said of them is, that they “desire to look into it.”

Angels were doubtless acquainted with the general design of salvation, from its first discov-

ery to man ; but the particular way in which it should be accomplished, appears to have been, in a great measure, hidden from them. It was a way so much above what any creature would have expected, that tho' there were hints of it under the Old Testament, and some very plain intimations, yet it was far from being clearly comprehended. The prophets, as we have seen, did not fully understand their own prophecies ; but diligently searched into the meaning of them :—neither did the apostles, with all their advantages prior to the event :—neither did evil angels, with all their subtilty ; for if Satan had known that, from the death of Christ, his cause would receive so deadly a wound, it is scarcely conceivable that he would have stirred up Judas and the Jewish rulers to accomplish it. He appears to have entertained a kind of forlorn hope, that by getting him put to death in the most ignominious form, and by the only religious nation upon earth, he should be able to stamp everlasting infamy upon his name, and that all after-generations would be ashamed to own him. The disappointment and unexpected shock that he and his adherents met with on this occasion, seems plainly intimated by our Saviour's having “spoiled principalities and powers, and made a shew of them openly, triumphing over them on his cross :” and though the holy angels might be supposed to understand much more than fallen ones,—yet were they not equal to this subject till events made it manifest. Hence it is said, “from the beginning of the world, to have been hid in God,

who created all things by Jesus Christ, to the intent, that now unto the principalities and powers it might be known by the church ; that is, by the redemption of the church, the manifold wisdom of God.” When the event transpired, therefore, it was like a flood of light bursting forth upon them. The resurrection of Christ filled all heaven with transport. Hence, perhaps, we may account for the question of the angel to Mary, “Woman, why weepest thou ?” *q. d.* “Did you but know all, you would not weep ? It is not yours to weep now, but your adversaries !”

The cross of Christ, instead of issuing in disgrace, is followed with glory. His friends learned to glory in it ; yea, and to glory in nothing else : and well they might. It was glorious to see the powers of darkness stripped naked, as it were, to their shame ;—to see Satan foiled by the woman's seed, and his schemes exposed to the derision of the universe ;—to see him taken in his own net, and falling into the pit that himself had digged. It was glorious to contemplate the numerous and important bearings of this one great event ! By this the divine displeasure against sin is manifested in stronger language than if the world had been made a sacrifice :—by this a way is opened for the consistent exercise of mercy to the chief of sinners :—by a believing view of this, peace arises in the mind, and, at the same time, purity in the heart :—for this he is crowned with glory and honor in the heavens, principalities and powers being made subject to him. This is the only hope of a lost world, the only medium of acceptance with

God, and the only admissible plea in our approaches before him. Thus it is that will put every grace in exercise in this world, and impart all the happiness in that to come, of which created minds are susceptible.

These are a few of the bearings of the doctrine of the cross. Is it any wonder that angels should desire to look into it? Rather, is it not matter of wonder and shame that we who are more immediately interested in it than they, should be so far behind? How is it that we should be the last to bring back the King, who are his bone and his flesh? Our Redeemer took not upon him the nature of angels; yet they love him, and the gospel of salvation by him; and wherefore? They love God, and therefore rejoice in every thing that glorifies him in the highest:—they love men, and therefore rejoice in that which brings peace on earth, and good-will to them:—they rejoice in every instance of the prosperity of Christ's kingdom, and in being themselves made subject to him. Had we but their love with our interest, we should not only emulate, but exceed their highest praise. While they, in innumerable myriads, were saying, with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing," we should not only say, "Amen," but add, "Thou art worthy; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation."

GAIUS.

Conversion of David.

The following is a fact.

DAVID and Samuel were nearly connected in life, and were both of them men of more than ordinary talents and erudition. Samuel was professedly a humble believer in the doctrines of the cross, and to an eye of charity, claimed, not without reason, the character of a Christian; but David, though in the prime of life, was already a confirmed Infidel. As they were frequently in each other's company, and as their turn of thinking was far from disposing them to spend their time in conversing on ordinary or trivial matters, it not unfrequently happened, that the truth of divine revelation became a subject of feeling and animated debate. In these disputations Samuel ever appeared to reason with a coolness, fairness and candor, which eminently graced his Christian profession; while David, on the contrary aimed at nothing more, than to entangle his adversary by the sophistry of his arguments, or to irritate his mild temper by the peculiarly unfair and obstinate manner, in which he maintained his positions.—This latter object was in his view a favorite point; and he left no method untried, which he could possibly devise, that appeared calculated to irritate; thinking that if he could once provoke the Christian, and throw him into a passion, he should have attained a splendid victory. However unreasonable or wicked this desire might be, yet he, whose way is covered with clouds and darkness, was pleased to order events in such a way as to gratify it completely. Dis-

puting one evening on the favorite subject, and in the usual way. he had the satisfaction of accomplishing his object. Provoked by the unfairness, unreasonableness and obstinacy of his adversary, the imperfect Christian could bear no longer, but giving a loose to his passions, he spoke unadvisedly with his lips, and in a manner by no means calculated to do honor to the meek spirit of Christianity. David triumphed, as though he had now attained something, that would forever silence the champion of divine revelation; while Samuel, ashamed of himself, retired to confess his fault and to mourn in private before his God.

Early next morning David was surprised by the appearance of Samuel, who lived at a considerable distance, and who, without waiting to be asked the occasion of this unseasonable visit, accosted him in language to the following purport: "I have come, dear brother, to confess to you my fault, and to ask your forgiveness. In the heat of our conversation last evening I was thrown off my guard, my passions were excited, and I spake in a manner altogether unbecoming the profession, which I have made. I have done wrong, I have injured the cause of Christ, I have treated you in a manner which I cannot justify; I am sorry for my offence, and hope that you will forgive me." Nothing could have been more astonishing to David than this. He could not possibly avoid ruminating much on the humble appearance and language of the professed believer. "Is this the Christian!" exclaimed he to himself. "Does Christianity infuse into the heart such a disposition as

this! Does it dispose those who possess it, thus to come voluntarily and humble themselves unasked at the feet of those whom they have offended!—Certainly there is something in religion—something totally different from any feeling that ever entered into my heart." Such were the reflections of the Infidel. Nor could he erase from his mind the impressions which this scene had made, till he himself became hopefully possessed of the same meek and humble disposition.

In view of this incident let professing Christians be exhorted to maintain the peculiarities of their Christian character. In no respect perhaps are Christians more different from the generality of mankind, apparently, than in being disposed to take their proper places in view of their faults. The natural pride of the human heart forbids mankind to confess, that they have done wrong, even when they are conscious that they are guilty; and demands of this kind are often resented with peculiar spirit. The language of most hearts by nature is like this: "If I have done wrong, I will never confess it." While therefore the professed follower of our divine Redeemer comes forward unasked to confess his faults, and voluntarily takes his place in the dust *before men* as an offender, he gives the most striking evidence possible, that the power of divine grace has infused into his heart a disposition, to which the world in general are total strangers. And who can say what consequences may follow from such an exhibition!

The above relation furnishes us with a beautiful, and perhaps just illustration of Solomon's

words, Prov. xxv. 21, 22, If thine enemy be hungry, give him bread to eat ; and if he be thirsty, give him water to drink : For thou shalt heap coals of fire upon his head. To act with a direct view either to irritate still further the unjustifiable passions of an enemy, or to aggravate his future condemnation, can hardly be made to appear consistent with Christian benevolence ; but if we may be allowed to suppose, that by *coals of fire* we are to understand *conviction*, the motive appears at once to accord perfectly with the spirit of the gospel. And we may ask, what course of conduct is more likely to produce conviction in an enemy, than that to which Solomon advises ? *If therefore, O Christian, thine enemy hunger, feed him ; if he thirst, give him drink ; if he smite thee on one cheek, turn to him the other ; if he sue thee at law and take away thy coat unjustly, forbid him not thy cloak ; return him good for evil, and acts of kindness for the persecutions that thou mayest experience ; For in so doing thou mayest fasten conviction on his conscience, and be instrumental of snatching him from everlasting burnings.*

EUBULUS.

POETRY.

COMMUNICATED AS ORIGINAL.

A cheerful Saint thankfully relying upon the Mercy and Providence of God.

Psal. xxiii.

1. **M**Y Shepherd is the Lord of Hosts ;
He is my sure defence ;
What my immortal soul desires,
His gracious hands dispense.
2. With sweet delight I eat the food,
Which in his pasture grows ;
I taste the gentle cheering stream,
Which from his presence flows.
3. Lost in the wiles of hateful sin,
Long time my feet did stray ;
But his free grace my soul restores,
His glory to display.
4. My direful guilt is done away ;
No other ill I feel ;
My soul exults ;—his smiling glance
Does my full pardon seal.
5. Tho' thro' the lonely vale of death
He calls my soul to pass ;
I cheerful go ; my faith is firm,
Supported by his grace.
6. In presence of my envious foes,
I have a constant feast ;
Th' anointing Spirit cheers my heart ;
His sweetest love I taste.
7. To me, while on this earth I live,
God's love and grace endure ;
And in his courts I'll learn his word,
And will his name adore.
8. And when my earthly frame shall die,
My soul to him ascends ;
To praise his name in that best place,
Where glory never ends.

C. A.

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On a future state of Retribution.

IT cannot have escaped the notice of any one, who has read the sacred oracles understandingly, that they distinguish mankind into two classes, usually called the righteous and the wicked. This distinction runs through all ages, and is found among all conditions of men. We especially trace it into a future world, and find it there marked with far greater clearness than it ever has or will be in the present. For the one, are prepared the most glorious rewards, for the other, the most awful punishments. Such are the obvious representations of a book, which we receive as divine, and by which we profess to have our opinions directed, as by a light shining in a dark place. We are too readily inclined, however, to call in question the propriety of such a remarkable distinction, both in the present and future life, and thus implicitly accuse our final judge of dealing with us unjustly. And this inclination receives additional strength from this considera-

tion, that all are to be rewarded according to their works, and even to receive in proportion to their different degrees of merit; so that, while on the one hand, it shall be more tolerable for some sinners than for others, on the other hand, the righteous shall shine, some with a brighter and others with a feebler lustre, in the world of glory.

This being the case, it is said, that the difference between the characters of the righteous and wicked is not so great as to lay a foundation for their being placed in situations so totally opposite, as the sacred writings uniformly represent. Among the damned, it is said, will probably be found some whose situation in life had not admitted of their being comparatively great sinners. On the other hand, among the righteous, will doubtless be found some, who must be ranked amongst the greatest of sinners, and who, being converted at the hour of death or near it, cannot be supposed to have been the subjects of so much holiness, as to counterbalance in any degree the wickedness, of which

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they had been previously guilty. Now it is asked, how is it consistent, on the ground of their being rewarded according to their works, that their future situations should be totally opposite? On the ground of this objection, a late celebrated writer has curiously contrived, to make even heaven and hell unite in a mere ideal line of separation. His words are these: "It has been said, that it can never be a just economy of Providence to admit one part of mankind into heaven, and condemn the other to hell, since there must be very little to choose, between the worst man who is received into heaven, and the best who is excluded. And how know we, it might be answered, but that there may be as little to choose in their conditions?"* This supposed approximation, however, between heaven and hell, making some situations in the one, scarcely preferable to others in the other, tho' it may agree with the dictates of natural reason, yet by no means accords with the representations of inspiration. But it is still asked, is it not reasonable? And, shall not the Judge of all the earth do right? That the Judge of all the earth will do right, is undoubtedly true; and we presume also, that he will do right, in placing, hereafter, the righteous and wicked in situations totally opposite one to the other as he has declared. And though in this state of ignorance and imperfection, we should find ourselves incapable of seeing perfectly the equity of his dealings in this respect, yet this consideration, that it becomes not crea-

tures to reply against their Creator, should instantly silence every objection. Some things, however, it is presumed, may be advanced, which will remove this difficulty in a considerable degree, and enable us to "justify the ways of God to man."

That we may go on sure ground, it is necessary, perhaps, to state more particularly, in the first place, the representations of scripture in relation to the different situations of the righteous and the wicked.

1. Their residence will be assigned them in two distinct places, one called heaven, the other hell; and no intercourse admitted between them, for an impassable gulph separates the one from the other.

2. These two places are represented as being fitted, the one to render its inhabitants perfectly happy, the other, perfectly miserable. While the one is lightened by the glory of the Lord and of the Lamb, the other is represented as being over-spread with blackness of darkness. While the one is described as a most beautiful and glorious city, the other is a bottomless pit, calculated to inspire the imagination with horror. The one is represented as containing every thing calculated to gratify its holy inhabitants,—a tree of life, a river of pleasures, and even the enjoyment of the incomprehensible Jehovah;—the other directly the reverse, is a lake which burneth with fire and brimstone, in which the fire is not quenched, and where the worm that torments, will never die. In the one we listen to nothing but songs of joy and gratitude, tears being wiped from all eyes, and sorrow and sighing

* Paley's Principles of moral and political Philosophy, Book I. Chap. 7.

having fled away ; in the other we hear nothing but weeping, wailing and gnashing of teeth, cursing and blaspheming their God and their Redeemer. And so exceedingly opposite are these places even in prospect, that the one causes its destined inhabitants to lift up their heads and shout for joy, while the other fills its wretched convicts with such awful despair, as induces them to call on rocks and mountains to fall on them, and hide them from the face of their angry Judge. Such are the accounts given us in the sacred oracles ; and whether we consider them as literal, or only as emblematic representations, this conclusion still follows, that the righteous will be completely happy, and the wicked completely miserable. We have reason, it is true, to believe, that there will be degrees of both happiness and misery, but at the same time, we are constrained to admit, that the cup of each will be unmixed.

We shall now attempt to show the consistency and propriety of their being finally placed in situations so perfectly opposite. It may be useful however to premise, that of ourselves we are very incapable of deciding on such a subject. We are altogether incapable of saying what is deserved by rebels against the divine government, and what degree of punishment might with propriety be inflicted upon them. To decide on this subject, we should know, the full extent of Jehovah's kingdom,—the object and excellency of the divine government,—what those, who rebel against it, would effect, were they not prevented,—and what purposes to this kingdom may

be answered by their punishment. And if we cannot say, what is suitable to be laid on rebels, much less can we say, what distinction ought to be made, between those who persist in their rebellion, and those who repent and return to their allegiance with all their hearts. On this subject, therefore, it becomes us to submit our judgments to the declarations of our final Judge, though we should not see perfectly the consistency of each particular sentence. It is submitted, however, whether the following considerations do not throw some light on this interesting subject.

1. When the time arrives for the righteous and wicked to receive their rewards according to the deeds done in the body, their characters will be totally opposite. The wicked will then be found to be in the exercise of all that enmity to God, and his holy government, which characterises them so strikingly in their present state. Though their sins are numerous, and many of them of the most odious complexion, they will yet have no disposition to repent and forsake them. Whatever they have been, they still continue to be ; remaining firm in their adherence to sin with all their hearts. Their present characters, therefore, as well as their past conduct, will appear to be totally sinful. The present character of the righteous, however, will be directly the reverse. Whatever may have been their past feelings and conduct, they will then love the Lord with all their hearts, and delight to obey his holy will. Though they may have been guilty of many very aggravated sins, though they

may have been murderers, adulterers, persecutors or blasphemers, they are not only reformed, but completely altered; they have repented of their sins and forsaken them entirely; they loath their past sinful courses, and are prepared to join the songs, and to participate in the employments of saints and angels in glory. Their characters, therefore, or rather the disposition of their minds will be directly the reverse of those of the wicked. It is therefore right and fit, that their situations should be very different; and upon supposition that they are to be so nearly alike, as some have represented, might we not with propriety adopt the expostulation of Abraham: "Be it far from thee, to slay the righteous with the wicked, or that the righteous should be as the wicked. Shall not the judge of all the earth do right?"

2. The principles, on which the righteous and wicked will receive their respective rewards, are totally different. The wicked will receive their rewards on principles of strict justice. The uttermost farthing, which is due to divine justice, will be required of them; and having never done any thing except evil, justice requires, that the portion of their cup should be evil also. The righteous, on the contrary, will receive their rewards, not on principles of justice, but on those of grace. And in proportion as grace is manifested in their salvation, in the same proportion, must their situation be more happy, than what strict justice would require. Admitting therefore, that there will be little difference between some who will be admitted into heaven, and

some who will be excluded, it must still be a truth, that, as the one will receive their portion on principles of justice, the other, on principles of grace, so their situations must of necessity be widely different.

3. The wisdom and goodness of God require, that mankind should be placed, hereafter, in situations, in which they can be useful in promoting the great end of creation. For this end, they are placed in a state of probation, that it may be discovered for what they are fitted; that is, what they would do, if laid under no restraint; whether they would glorify God or themselves. And this trial with respect to the wicked will terminate in complete demonstration, that if left to themselves, they would never be *actively* useful in promoting the great end of creation. Of course, they will be altogether unfit to reside in that place, where God is to be served and glorified. Nor will it be consistent with the glory of God to make them happy in any other. The only way, therefore, in which the wicked can be useful in a future world, will be, in being destroyed, and in that way displaying the power, justice and holy displeasure of God against sin. The righteous, on the contrary, will be found to love their Maker, and to delight in obeying his holy commands. They will appear, of course, to be well fitted to inhabit the realms of blessedness above; and God can consistently exercise toward them his benevolence, in making them completely happy. The great end of creation, therefore, seems to require, that the portion of the righteous should be happiness, while that of the wicked is

to be the object of the displeasure of a holy God.

4. The different temper or taste of mind, which will be possessed by the righteous and the wicked in a future world, will prepare them to have opposite feelings in view of the same objects. "He that is unjust, let him be unjust still; and he that is righteous, let him be righteous still," will be one part of the sentence pronounced by an omniscient Judge. The wicked, therefore, in possession of an evil temper or taste of mind, will be in no degree prepared to relish those spiritual objects which must be present to their view. They will doubtless behold clearer exhibitions of the divine perfections, than can be seen in the present life; but these exhibitions will afford them no satisfaction, because they do not love them. They will even prove sources of the most distressing pain, because their heart will be filled with enmity against them. They will see also the various methods of divine government, and particularly the great object of it, to display the benevolence of God, by making the righteous completely happy, and covering the wicked with shame and disappointment. These views, however, must be to them a source of peculiarly painful sensations, because they are directly opposite to the wishes of their hearts. They will behold also saints and angels happy in each other and in their God, but for such society they will have no relish. They will hear their songs, but will not perceive in them any thing pleasing, because they celebrate the praises of the true God, whom they do not love. In short, every painful feeling of

the human mind must be by turns excited in them, by a view of those objects, which must be present before their minds. The righteous, on the contrary, will be prepared to be completely happy in view of the same objects. The more clearly they see the divine perfections, and the object of the divine government; the more extensive is their acquaintance with that variety of objects, which the spiritual world will disclose, and their various relations one to another, the more happy will they be. It will be impossible, therefore but that the future situation of the righteous and wicked should be widely different. If they have any just views of the objects around them, they cannot but have totally opposite feelings; one must inevitably be miserable, while the other is happy.

When all these considerations are duly attended to; the different characters of the righteous and the wicked—the different principles on which they will receive their portions—the different ways, in which they are prepared to be useful—and the different taste of their minds, preparing them for directly opposite feelings in view of the same objects, do not the declarations of inspiration respecting their future situations, appear to be perfectly just and rational?

Let no one, then, foolishly think it a matter of indifference, to which of those places he shall go, when he leaves this world. Let no one think that by maintaining a fair exterior in the view of men, he shall escape the more aggravated punishments of the wicked, or obtain a situation little inferior to that of some of the righteous, though his heart may

never have been renewed by divine grace. Let it be deeply engraven on every heart as an interesting truth, that the cup, which will hereafter be put into the hands of the wicked, will be a bitter cup, in which not a single drop of consolation will be mingled.

EUBULUS.

*The Fore-ordination of all things,
the greatest encouragement to
the use of the means of grace.*

MESS'RS EDITORS,

I once heard of a minister of the word of God, who, on his death bed, deeply lamented, that he had not more laboriously inculcated on his congregation, the gospel doctrine of fore-ordination. This is the most prominent trait of the divine administrations, and that, against which, the pride of the enemies of God is most violently opposed. You have not indeed been silent on this subject, in your evangelical publication, and it is presumed you will continue to ascribe kingdom and dominion to our God. If the following pages meet your approbation, they are submitted to your disposal.

THAT God hath fore-ordained whatsoever comes to pass is evident from prophecy and its accomplishment. Prophecy embraces the general state of this world, especially of the church and its most active enemies, from the days of Abraham, to the end of the world. This general state of the Jews, and of surrounding nations, of successive empires, of the Christian church, and of its enemies,

is made up of all the innumerable events, things, and circumstances, which compose this general state of things, and so are all included in the prophecy. If then these are accomplished, they certainly prove the decrees of God, concerning all which go in to make out that general state of things, which God has foretold. And have not these prophecies been, and do they not continue in a train of accomplishment to the present time? If all matters were not fixed, they could not be foretold; and if not fixed by God, by whom were they fixed? by a visionary power called chance? But if the latter be absurd, let us acknowledge the decrees of God.

That God has fore-ordained whatsoever comes to pass, derives also much evidence from the consideration, that God doeth his will in heaven and on earth, that the Lord reigneth, and causeth all things to work together for the good of them that love him. If God does his will—if he has projected a plan how all things may subserve his church—if his counsel shall stand, and he will do all his pleasure, as we are assured in his word, then he has fixed his will and counsel, which can be nothing short of fore-ordination.

Unless God has adopted some purposes, then all things are governed by chance, or rather, are under no direction; and unless he has fixed his purposes concerning all things, and even the most minute, then these may defeat his purposes concerning others, and his designs, threatenings, promises and prophecies fail of accomplishment. But God hath not exposed himself to such disappointment: all

things are therefore pre-determined.

The bare consideration that God is perfect in wisdom, is evidence that he has decreed all things. Even the husbandman, though he cannot secure himself from being exposed to disappointments, is not so void of all wisdom, as to have no fore cast how to manage his concerns. It is the definition of a lunatic, that he acts from present impulse, without any preconcerted plan. But God has unquestionably fixed his purposes with infinite propriety.

It is also desirable that all things should be made to work together for the good of them that love God, and therefore, that all things should be directed on a wise calculation, to answer this end, according to the counsel of God. This is the sole ground of any confidence which we can reasonably have, that the final issue of all things will be to the glory of God, and the good of his people.

2. The decrees of God are an establishment of an endless train of events, in successive dependence on each other, so as to be the means of securing the accomplishment of the whole in succession. It is easy to see, that if every event is pre-determined in particular, then the whole train of them is fixed, in all the relations in which they stand to each other; and the relation in which one stands to another, is itself as much the subject of a divine determination as any thing. We know that one event is in some respects the cause of another, as wind is the cause of waves, temptations the cause of sin, and motives of moral action. Since events stand

in such relation to each other, then one event may perfectly depend on another, which preceded it, and yet be absolutely fixed in the counsels of God. Thus the deliverance of all the ship's company, which sailed with Paul for Rome, though foretold, depended on the continuance of the mariners on board, this too depended on the cutting away the boat, so that they should not be able to desert the ship, this depended on the communication of Paul to the soldiers, and this again on the revelation from God, that the seamen must be retained. The whole train of these things was decreed, before it was predicted, that all on board should be saved from the danger of the seas, and accordingly the seamen put the ship in, so near the shore, that when it was broken, all escaped to land. This also was the means by which Paul was preserved to see Rome, and preach the gospel there, as was foretold, while he was yet in Judea; and probably his preaching at Rome was the means of the salvation of many, and so of a train of events, reaching through time and eternity; and these again are connected with innumerable other events, and they with others. In this way the disposal of all things is connected into system, and every event is dependent on its connections, according to the decree and providential agency of God. One thing may be so dependent on another, that it could not take place, if that should fail, and yet this be no objection to the doctrine of absolute decrees, for the cause is as much fore-ordained as the effect. Thus the whole train of events in the

world, though they are all in succession dependent on preceding causes and means, are, notwithstanding, all fixed by the decrees of God, who has ordered the connection of all in his plan. Means and ends, causes and effects, antecedents and consequents, are all ascertained in his eternal counsels and the means secure the events dependent on them, according to his eternal purposes.

It depended on innumerable voluntary acts of men, that Christ was born, in Bethlehem, of the seed of David, that he was put to death, and that all things which were decreed, and foretold concerning him, came to pass. If Judas had not betrayed him—if Pilate had not condemned, and if the people had not been disposed to do every thing, that had been predicted, then those prophecies could never have been accomplished. The volitions of free agents are events, as much as other things, and the decrees and providence of God, are as much concerned with them; and moral causes and means have their use as much, in bringing about moral events, as natural causes and means, in producing natural events; and these are all equally the care of providence; there is therefore no impropriety in saying, a thing is decreed, and that it is dependent on the will of man, whether it shall come to pass; for our wills and actions are decreed, and are decreed as the means of such an event. Indeed almost all the events, which take place among men, are dependent on our free volitions, and sometimes on the volitions of millions. Generations back have an influence on things pre-

sent, and yet these are but the accomplishment of that train of things, which was concerted by God, before time began, and were designed to be the means of accomplishing them in eternal succession. God has fixed from eternity the connection between causes and effects.

The view we have taken of the manner in which God has established the accomplishment of his purposes, affords ministers, parents and all christians encouragement to be laborious and faithful in their services for the cause of Christ; and it was designed from everlasting, that this should be a motive to their faithfulness. When proper means are used by them for the salvation of men, they are workers together with God in this matter, and there is the greatest encouragement, from this arrangement of the means under providence, to expect the event. If God had not intended to accomplish the salvation of souls, and the edification of his people, it is not to be supposed, that he would have decreed the means. Where the apostles preached, souls were renewed, but when Christ was not preached, souls were not saved, for faith comes by hearing,—and how can they believe on him, of whom they have not heard? So when the means of grace are used in any country, more or less are usually brought into the kingdom of God. When God was about to save souls at Macedonia, he sent Paul, and he sent the apostles to other places, when he intended to give success.

When we see an husbandman repair, with his workmen, teams and proper implements, to a certain field, we conclude, he has

determined that it shall be cultivated ; but if the proper season passes, and no preparations are made, we justly infer, he does not intend to till that field. So if we see parents faithful and unwearied, in impressing divine truths and duties on their families, we may be almost assured, that God intends salvation for more or less of them. But if children are left to themselves, and especially if they are educated under evil examples, and occasionally hear divine things spoken of with opposition, or contempt, we have great reason to fear, that God is giving them over to destruction.

If God gives much grace and faithfulness to his ministers, it is probably, because he intends a blessing in their congregations. Where there are artful deceivers, who plead the cause of licentiousness, infidelity, error and irreligion, and are fit means to ruin men, and poison the minds of youth, and where such books are read, and evil company kept, there is reason to believe, that these destructive means will produce their ruinous effects.

The connection which God has established between means and events, is a proper and solemn motive for all to be faithful in the use of means, both to provide food and raiment for the body, and to promote their own salvation, and that of others. If God had not decreed a connection between means and ends, it is not seen, that there would have been any encouragement, to use any means for soul or body.

Finally, it appears that under the supreme direction of God, there is a wonderful system, or combination of agencies, means

and events, which give an astonishing view of the amazing reach of divine Providence ; and let men but believe in the foreordination of all things, in a train of connections, and they cannot feel, as though this cut off all encouragement to the use of means, but they will be convinced, that their salvation, and the salvation of their families, depends on using them, and on their attending on them, with earnest seriousness. Whatsoever a man soweth, that shall he also reap.

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Thoughts on Heb. ix. 14.

“ How much more shall the blood of Christ—purge your conscience from dead works, to serve the living God.”

THAT the atonement, which consists especially in the sufferings and death of Christ, will completely purge the conscience from dead works, and prepare the person, to whom it is applied, to serve the living God, is obviously the leading idea in this passage. By *dead works* we are undoubtedly to understand *sinful works* ; but as conscience is not an *active* faculty of the mind, as it is the seat of neither sin nor holiness, a question naturally arises, in what sense it can be defiled with dead works, and why it is necessary that it should be purged from them in order to serve the living God. To prepare the way for a discussion of this subject, some observations on the nature and office of conscience seem to be necessary.

By conscience we understand that branch of the human mind,

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which distinguishes between right and wrong; and which applies the distinction between them to our own conduct; either justifying or condemning, according as the nature of our conduct appears to be right or wrong. Whether conscience is to be considered as a distinct faculty of the mind, or only a branch of the understanding, we shall not now undertake to ascertain, because the subject of our present enquiry is entirely independent of a solution of this point. But be it which it may, it is not unfrequently in so imperfect and vitiated a state, that little dependence can be placed upon it. Sometimes it condemns that which it ought to justify; and again, justifies that which it ought to condemn: And sometimes also its voice is totally stifled, being "seared with a hot iron." Hence the great God, knowing that the "light within us is darkness," has been pleased to give us his word for a "lamp to our feet and a light to our paths." Enlightened by this "heavenly ray," the conscience often judges with propriety, and passes a just and righteous sentence on him, in whose bosom it resides. And in this situation it is often greatly burdened with sin. For as we are all guilty criminals, and possess by nature the disposition of rebels against our rightful Sovereign, an enlightened conscience cannot but pass a sentence of condemnation, both for the past, and also for the present disposition of the mind: And for these things it already anticipates the righteous judgment of God. It is dreadfully alarmed, when it reflects on the guilt, which has been already contracted; and is

amazingly pained, when it finds that the present bias of the heart is directly in opposition to its own dictates. This representation leads us very naturally, to see what it is for the conscience to be purged from dead works. It is, to be freed from those painful apprehensions, which arise from a view of guilt already contracted; and also from those distressing feelings, which arise from having its dictates opposed by the present inclination of the heart. And this is necessary to be done, to enable the guilty criminal to serve the living God. To illustrate this idea, it is necessary to be somewhat more particular.

1. The conscience must be freed from those painful apprehensions, which arise in view of past contracted guilt. When the conscience of a sinner is truly enlightened by the coming of the commandment, he looks back upon his past sins, and views them in a most awful light.— Their number and their aggravations arise before him in the most painful and distressing manner. His sins against a holy and sovereign God, who has always supported and provided for him; his sins against a compassionate Saviour, who has died to atone for his transgressions; and his sins against the Holy Spirit, which has often striven to convince him of his wretched state, and to induce him to become reconciled to God; as well as his sins against his fellow men, all stare him in the face, and fill him with most alarming apprehensions. He is conscious that he has sinned not only in his conduct and words, but also in the thoughts and desires of his heart. And so great does

his guilt appear to be, that he sees nothing before him but "indignation and wrath, tribulation and anguish." He trembles, while he reads the holy law of God, armed with the sentence of death against the transgressor. He trembles, while he contemplates a holy and almighty God, clothed with vengeance against the workers of iniquity; and he trembles, also, when he considers, that the compassionate Saviour whom he has rejected, and whose blood he has trampled under his feet, is to be his final Judge. Where can he fly? To whom can he go for protection? In every direction guilt stares him in the face, and fills him with most alarming apprehensions of deserved punishment. What can he do? If he attempts to pray, he asks with painful solicitude, will a holy God hear the prayers of such a guilty wretch? Will he accept of any service at my hands? He dares not answer these enquiries in the affirmative; and his heart, borne down with the pressure of guilt, breaks out in language like this: "Oh! for some token of forgiving love! Some cheering word like this; thy sins are forgiven thee!"— And till this is the case, he finds no humble boldness in addressing the throne of divine grace—no courage in attempting the discharge of any duty. Like a child, that has lost its parents' favor, he mourns in secret, and scarcely dares look up to his offended God. But when once he is assured, that God hath forgiven him, and hath passed by his transgressions, his feelings are instantly changed. With humble boldness he can now approach his throne, and serve

him, without being distracted with fearful apprehensions, that his services will not be acceptable. His conscience is now purged from the burden of contracted guilt, and in this view he has now "no more conscience of sin." He does not feel, as tho' he had never transgressed; on the contrary, the very idea, that his heavenly Father has forgiven him, fills him with most abasing thoughts of his own rileness, and disposes him to lie in the dust before him. Having all his transgressions, however forgiven him, he is no longer conscious of that fearful distance between him and an offended Sovereign, which formerly distressed his mind, and which was an insuperable bar in the way of his serving him with cheerfulness and tranquillity. Now the only way, in which a sinner can obtain evidence that his sins are forgiven, is by obtaining evidence that he is united to Christ, who has atoned for them by his own death. While his fears are all alarmed by painful apprehensions of divine wrath, he finds nothing, except the blood of the eternal Son of God, from which a single ray of hope can be derived. How can God consistently forgive such an awful transgressor, as I have been? is a question, for which he can find no answer till by faith he beholds the Lamb of God. External ceremonies appear empty; his own righteousness totally insufficient, and at the same time the divine perfections appear to demand his condemnation. "How can the justice of God be supported if I go free? How can his truth be maintained, if I am not condemned? How can his holiness shine without obscurity,

if such a vile sinner, as I have been, am not for ever excluded from his presence?" These are questions for which he can find no answer. Not a ray of hope presents itself, while he seems to be encircled with all the terrors of the Almighty. But when once the eye of faith presents to him a Saviour, bearing the sins of the world, while hanging on the accursed tree, he at once sees that God can be just, and at the same time, justify him that believeth on Jesus. In the atonement of Christ he sees, that mercy and peace have met together, and that righteousness and truth have kissed each other; and the moment he obtains evidence that he is united to Christ, that moment those mountains of guilt, which had before separated him from his God, are removed. He feels the efficacy of that blood, which cleanseth from all sin; and being purged by this most precious sacrifice, he has no more conscience of sin, as interposing an insuperable bar between him and his God. He can now in the name of his Redeemer, approach with humble boldness, and plead with his Maker, as a child would plead with a tender forgiving parent. His obedience is no longer restrained by a fear of offending; for though he is conscious, that he comes short in every duty, yet he believes, that in the heavens he has a most powerful advocate with the Father. Thus the blood of Christ purges the conscience from that weight of guilt, which dead works contract.

2. The conscience must be freed in some degree from the pain of having its dictates opposed by the present inclination

of the heart. An enlightened conscience looks not only at the past, but also at the present. It not only estimates and feels the weight of guilt already contracted, but examines also the present temper and disposition of the heart, and anticipates that which is to come. It is prepared, either to approve or disapprove of every action and feeling as it arises to view. If, therefore, the heart be at present sinful, the conscience disapproves and condemns. If dead works at present occupy the mind, the dictates of conscience are opposed thereby. In this state of mind it declares, that every performance is *essentially* wrong.— It testifies, that God can never be pleased with performances, which totally disagree with the true spirit of his requirements. It declares, that the subject of this sinful temper is altogether unfit to have communion with the Father of lights; and, that every action, thus performed, is but adding to the weight of divine wrath. And how distressing at times is this opposition between the heart and conscience! If any duty be attempted in this state of mind, conscience remonstrates, and says; "cursed is the man that doeth the work of the Lord deceitfully, or that bringeth his sacrifice with a wicked mind." The heart however replies; "I cannot serve the Lord in any other manner, for I have no inclination for any other kind of service." Conscience, however, is not silenced by this plea, but thunders in his ears the awful language of the law; "cursed art thou for not continuing in all things written in the book of the law to do them." So that turn which way

he will, he is still terrified with those dreadful sanctions, with which God has clothed his holy law. Where in this state of mind can the sinner fly? What can he do to silence this accuser, which God has placed in his breast? How can he in this state of mind serve the living God? How does he present to him a sacrifice, which, his own heart tells him, must be an abomination? He reads these words of the apostle; "Brethren, if our own hearts condemn us, God is greater than our hearts, and knoweth all things," and in view of them trembles. But when once his sinful temper is taken away, and his own spirit testifies, that the love of God, as an active principle, is implanted in his heart, the conscience instantly harmonizes, and goes hand in hand with the desires of the mind. It at once lays aside all that forbidding austerity, which it had before assumed, and those painful feelings, which arose from the temper of the heart being opposed to its dictates. With sweet composure of mind he can now walk in the ways of the divine commandments, and serve his God without distraction. Thus the blood of Christ removes every obstacle in the way of a sinner's serving God,—thus it purges the conscience from dead works.

Reader! Hast thou thus experienced the efficacy of the precious blood of the Son of God? Has your conscience ever been greatly burdened with a sense of guilt? Have your sins appeared to render you so abominable, that you had no confidence in doing any thing acceptably before your Maker? Have you been conscious, that you could

of yourself offer no sacrifice sufficient to atone for your aggravated sins? And despairing of help in yourself, have you taken the sacrifice, which was offered by Christ, and presenting it, as it were, on the altar of your own heart, addressed the Father of all mercies in language like this: "Here is the blood of thy Son which thou didst provide. This I offer to atone for my sins, and on this alone do I depend for forgiveness, for justification and for complete redemption?" And in connection with this offering of faith, have you found your heart so purified from evil affections, as to have the "testimony of your conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, you have your conversation in the world?" If you thus bear witness to the purifying influence of the blood of your Redeemer, you may well rejoice in the "assurance of hope." If not, has not Christ, as to you, died in vain.

EUBULUS.

Letter from the Directors of the London Missionary Society to the Trustees of the Missionary Society of Connecticut.

DEAR BRETHREN IN THE LORD!

YOUR friendly communications of May 4th afforded us much satisfaction. To maintain a correspondence with our brethren, though separated by the wide Atlantic, yet united with us in Spirit and engaged in the same delightful work of spreading the gospel, is extremely grateful to our minds,

and we hope it will be long continued.

You will naturally wish to be informed of our proceedings, we therefore inclose our last annual Report which gives a general account of the state of our various Missions. Very lately advices have been received from Otaheite by which we learn that the Missionaries are preserved in peace and safety—that they have preached the gospel to far the greater part of the inhabitants, but as yet with very little apparent effect. Pomerre the king's father, and chief ruler of the island, who was looked upon by our Missionaries as their principal friend, is dead; but they hope they shall enjoy the protection of the government. The inhabitants are dreadfully reduced by war and disease. In France our operations are totally suspended by reason of the war. Mr. Mitchell has removed from New-Carlisle in New-Brunswick, but a Mr. Pidgeon has lately been sent to occupy his station and itinerate in that country. We greatly lament the want of laborers in New-Brunswick and many parts of Canada. Would it not be practicable for your society to send Missionaries thither? There seems to be a great disposition in some places to hear the word, it is much to be regretted that the laborers there are so very few.

Our Society has long wished to dispatch the messengers of gospel peace to the numerous inhabitants of the East-Indies. A few months ago Mr. Ringeltaube, Mr. Craw and Mr. Des Granges left England for Tranquebar, from whence after learning the language, they will go to the most suitable spot to which

Providence may direct, to preach among the Gentiles the unsearchable riches of Christ. The same vessel conveys the Rev. Mr. Vos and others to the island of Ceylon, where we trust an effectual door will be opened for the admission of the gospel.

Since the departure of these brethren the Society has determined to send three or four Missionaries to the populous city of Surat, which appears to be a very important station: Suitable persons are selected for this great undertaking and will probably sail from England in the course of a few weeks. The Report will furnish you with a general account of the success with which the great Head of the church has crowned the Missions among the degraded children of Ham in South-Africa.—The labors of our Brother Kicherer appear to have been singularly owned of God for the conversion of many. Three of the people came over with him to Europe, whose appearance and lively conversation in Holland and at London inspired our Christian friends with the liveliest emotions of gratitude and zeal. They have not yet been able to return to the Cape from Holland, but we trust are now on the point of departure.

The Society being engaged in the pursuit of so many important objects greatly needs the divine assistance, for which we sincerely request your earnest supplications. Hitherto the Lord has helped us. We have reason to hope that the liberality of the public will keep pace with our extended operations, and we have the satisfaction of receiving from time to time fresh laborers who willingly consecrate

themselves to this service. Several of these are now under the tuition of our Rev. brother Mr. Bogue, at Gosport, and promise to be eminently suitable for their expected work.

We shall rejoice, dear Brethren, to be favored, when convenient, with a further account of the state of your Society and its operations. The accounts contained in the Connecticut Magazines of the power which attends the preaching of the gospel in North America fill our hearts with joy. The Spirit of God appears to be poured out in a very uncommon measure, and we trust the work will be found solid and durable, notwithstanding the very peculiar circumstances with which it is accompanied, and with which some persons are offended.

Herewith we send a copy of four discourses preached at our last anniversary, with the Report of the directors, &c. We also send a set of Magazines for the last year—and two numbers of the Society's transactions.—These will fully inform you of the nature and extent of our attempts, and the present state of all our affairs which will excite, no doubt, in your pious minds, thankfulness to the God of all grace, and fervent prayers for our support and success. The Connecticut Magazines are come to hand, for which please to accept our sincere thanks. We beg your acceptance of the Missionary Sermons and Magazines which accompany this.

May the good will of Him that dwelt in the bush be with your Society—and may your labors of love be attended with much prosperity.

In behalf of the Directors of
the London Missionary Society;
JOSEPH HARDCASTLE,
Treasurer.
GEORGE BURDER,
Secretary.

LONDON, 9th }
Aug. 1804. }

P. S. Since this letter was written we have received the satisfaction of hearing from Dr. Vander Kemp, whose labors at Bethelsdorp are attended with considerable success.

*Report of the Directors of the
London Missionary Society.*

THE footsteps of Divine Providence, in the government of the world at large, are traced with devout attention by every real Christian; but those events which are visibly connected with the extension of the Saviour's kingdom among men, and the salvation of those who had not heard his name, are observed with the most diligent and affectionate regard. To those who are the subjects of the great Redeemer, the interests of pure and vital godliness are inexpressibly dear; and the smallest advances towards the establishment of his gracious reign, where Satan ruled in pagan darkness, must be pleasing in the highest degree. In this view, the Directors of the Missionary Society indulge a hope, that the Report which they have now the honor to make, will present to its members the path which they have trodden during the past year, sufficiently marked with mercies to excite their thankfulness to our gracious Lord, and

to invigorate their holy zeal in pursuing the grand object of the Institution.

OTAHEITE.

It would have afforded great satisfaction to the Directors, to have been able to announce to the Society any important information from that distant quarter of the globe, the islands of the South Sea, to which their first efforts were directed : but, during the last year, only incomplete parts of the Journal of the Missionaries in Otaheite have come to hand, others having been lost, or detained in their passage. They have, however, lately been favored with the welcome tidings of the complete restoration of tranquillity. The Missionaries embraced an opportunity to transmit to Governor King, of New South Wales, a letter, dated February 3, 1803, informing him that, contrary to expectation, the disputes between Otoo and Pomere with the Atahoorooans had been amicably adjusted, and the Government in the hands of the former fully confirmed. Had the event of the war been reversed, it is probable that our Missionaries would have been in the most imminent danger, or at any rate have been obliged to abandon the island ; but in consequence of this favorable termination of the contest, they continued in perfect safety, and were enabled to pursue their various avocations without molestation. This letter his Excellency has had the goodness to forward to the Directors, for the satisfaction of their minds respecting the welfare of the Missionaries : for this and other marks of attention, which Governor King has paid to the Mis-

sionary cause, the Directors think themselves bound to make the most grateful acknowledgment.

From this kind interposition of Divine Providence in the restoration of peace in Otaheite, we are encouraged to hope, that the patient and persevering labors of our faithful brethren, who still persist in well-doing, will, by the power of the Holy Spirit, be ultimately crowned with that success, which shall inspire our souls with ardent gratitude, and richly repay all the labors, cares, and prayers, which the Society has bestowed on this object ; and they wait the arrival of the Journals, which may be expected to contain such information of the actual state and circumstances of this Mission, as may greatly assist their judgment as to the means of promoting its future interests.

The two Otaheitan youths, Mydo and Oley, who were placed for education at the Moravian school in Yorkshire, and of whose improvement an encouraging report was given last year, have both been removed by death. The Society is thus disappointed in the hopes which were entertained of their becoming future blessings to their countrymen, but may receive no small consolation from the account which the Brethren have published concerning them, and in which they express much satisfaction as to their religious state. They both received Christian Baptism, and departed in the faith and hope of the gospel. The Directors cannot but acknowledge with gratitude, the kind attention shewn to these strangers by the Brethren at Mirfield, while they ascribe to the God of all grace the glory of

calling and converting them by their instrumentality.

AFRICA.

The whole Society has abundant cause for joy and thankfulness, that ever their attention was directed to the wretched inhabitants of South Africa, so many of whom have been turned from "darkness to light, and from the power of Satan unto God," and in whose conversion the observation of St. Paul, concerning the first converts to Christianity, has again been verified—"God hath chosen the foolish things of the world, and the weak things of the world, and the base things of the world, and things which are despised—that no flesh should glory in his presence." We bow with reverence and gladness to the sovereign grace of God, who hath "mercy on whom he will have mercy," and embrace in the arms of our Christian affection those once-degraded children of Adam, who are now become the children of God, and fellow-citizens with the saints.

In the last Annual Report, the Directors were only able to state concerning our beloved brother, the Missionary Kicherer, that his labors among the Corannas, and at Zak River, had been attended with considerable success. Since that time, in the month of October, information was received from the Society at Rotterdam, that he had arrived in Holland, accompanied by three members of his Hottentot congregation. Upon due enquiry, instituted at the request of the Directors, by the Society in Holland, and the statement which Mr. Kicherer offered of his reasons and motives, the Directors could not but cordially approve of his conduct, and therefore affectionately

invited him to an interview with them in London, together with the African strangers.

An opportunity to behold and converse with some of the first-fruits of the Missionary Society's labors in Africa, and to hear them declare with their own lips "the wonderful works of God," afforded a new and unequalled kind of satisfaction and delight. Nor was this pleasure confined to the Directors: they were induced, by the example of our Dutch brethren, to comply with the wishes of many pious friends in London, to introduce them to the Missionary Prayer-Meetings, and other religious assemblies; where, through the medium of Mr. Kicherer, Mr. Vos, and others who understood the Dutch language, (which the Hottentots spoke fluently, and one of them elegantly,) they discovered, in answer to a great variety of questions proposed to them by different ministers, their knowledge of the Divine Redeemer, their faith, their hope, and the ardent love they bore to Him, who had saved them from their abject state of sin and barbarism. Thousands were witnesses of that admirable degree of spiritual discernment, as well as of fervent piety which they possessed, and which afforded to every candid mind the most satisfactory evidence of a real work of grace on their hearts. It was affecting, in no common degree, to hear these dear people, themselves recently delivered from the power of darkness, earnestly pleading in behalf of the heathen world at large, and of their own countrymen in particular. A few sentences to this effect will not be deemed impertinent; and though they have appeared

in periodical works, may be thought proper to remain in the Report of the Directors, as the powerful voice of recovered humanity, intreating, in striking terms, the further assistance of the Church of God, like the man of Macedonia saying to a primitive Missionary, "Come over, and help us!" One of the Hottentot women thus expressed herself—"What a pity, what a sin it is, that you (Europeans) who have for so many years enjoyed in great abundance the heavenly bread, should keep it all to yourselves, and not spare one little crumb to the millions of poor heathen;" adding, "that you may depend upon it, that you should not have the less for yourselves by giving some to them; but that the Lord Jesus would bless you and give you the more." She also observed, that "could we but conceive fully of the miserable situation of the Hottentots, we would certainly feel more compassion for them." She expressed her humble thanks to the English people for sending Missionaries among them, but intreated them earnestly to proceed further in this good work, the Lord having opened an effectual door, and there being yet so many thousands who know not the Lord." When taking leave of the congregation, she said, "The last thing I would say is, O pray pray for poor heathen."

The Directors have had the satisfaction of learning from Mr. Kicherer, the methods which were adopted for the instruction of the Hottentots and Boschemen, and cannot but express their thankfulness to our God and Saviour, for furnishing our much valued brother with gifts

so remarkably suited to the arduous situation in which he was placed; and especially for the singular blessing with which those methods were succeeded, to the conversion of many souls. Perceiving with inexpressible pleasure, the wide and effectual door for usefulness, which the Lord himself had so evidently opened in that country, the Directors judged it to be their indispensable duty to add to the number of laborers in Africa. Our brother Kicherer whose judgment they highly respect, recommended a Mr. Vos, of Holland, as a suitable person to become his assistant, in the capacity of a catechist and schoolmaster. This worthy man, of whose good character, abilities, and zeal, they have received ample testimony, together with his wife and child, will accompany him to the Missionary station at Zak River. Three other Missionaries, the brethren who were originally under the tuition of the Rev. Mr. Janicke, at Berlin, and who have resided for about a year in Holland, for the purpose of acquiring the Dutch language, are also intended to sail with him to the Cape; and there to be disposed of in such situations as may be deemed the most eligible, by our experienced brethren, Dr. Vanderkemp and Mr. Kicherer.

We have to regret the loss of Mr. Matthys, a valuable missionary from the above-mentioned seminary, who was associated with our brethren in Holland, learning the language; and who was expected to accompany them to Africa. It pleased the all-wise disposer of human life and affairs, to remove him from this world, by death

on the 4th of March last. The Society is thus deprived of a pious and promising laborer, but it becomes us to say—"The will of the Lord be done."

It was the earnest wish of the Directors that Mr. Kicherer, with his friends, might return to Africa, as soon as possible; to resume his useful labors, and to refresh the hearts of his poor people, who parted with him with extreme regret, and who fully expected to see him in the month of March; but insuperable difficulties, arising from the renewal of hostilities, have hitherto prevented this desirable event; it is hoped, however, that a suitable conveyance, in a neutral vessel, may ere long be provided.

On the subject of this Mission, the Directors have only to add, that respectable travellers, sent to explore that country, with others who had opportunity to observe the judicious plans adopted by our brother Kicherer, have borne the most honorable and public testimony to his integrity and piety; and have spoken in the highest terms of approbation of his wisdom and ability, in civilizing the barbarous natives of Africa. Indeed the appearance of the converted Hottentots themselves, in the metropolis, excited no small surprise in the minds of some highly respectable and well-informed persons, to whom they were introduced; who expressed their admiration at the rapid advances they had made in so short a time, and who readily admitted the efficacy of the Christian system, in the improvement of the most degraded of human kind.

The impediments which war has opposed to the communica-

tions from Africa, have hitherto prevented the Directors from receiving any intelligence concerning those valuable Missionaries, Vanderlingen, Bekhar, and Tromp, who, they trust, are still diligently employed in the work of the Lord.

The same cause has operated to interrupt their intercourse with our reverend brother, Dr. Vanderkemp, no direct advices having been received from him, though there is every reason to believe that several Letters and Journals have been dispatched by him for our Society. Through the medium, however, of the Dutch Society, who have been more successful in obtaining his letters, intelligence of a very interesting nature has been lately received, a brief summary of which shall now be stated.

The Doctor, with about 160 Hottentots, part of whom had before attended his instructions at Graaff Reiniet, arrived at Botta's Place, near Algoa Bay, in the month of March, 1802, where there was reason to hope that a permanent settlement would be formed, which might be productive of great advantages, in the civilization and religious instruction of the natives. Soon after the settlement was formed, some violent diseases, supposed to be occasioned by the stagnated waters of the neighborhood, began to make their appearance among the people. Our honored brother himself was afflicted with a diarrhœa and an intermitting fever, followed by a violent rheumatic disorder, by which his public labors were totally suspended, and his patience tried by a confinement to his bed for eleven months.

It was a consolation, however,

to this zealous servant of Christ, that his faithful assistant, brother Read, was disposed and enabled very diligently to apply himself to the instruction and management of the people. But these labors of love were continued with no small difficulties and obstructions of a local nature; on which account, his Excellency, Governor Dundas, whose generous advice and assistance, in the first formation of this settlement, can never be recollected without respectful gratitude, was pleased to favor the Doctor with a visit; and representing to him the unhappy posture of affairs, and the extreme danger to which the Missionaries would be exposed, when the English garrison should be withdrawn from the neighboring fort at Algoa Bay, strongly recommended it to him to desist, for the present, from the prosecution of his benevolent plan in that quarter, and retire to a place of greater safety. The zeal of our brethren, however, would not allow them to listen to this friendly advice. The Doctor respectfully replied, that he was determined to remain faithful to the call of his God, and should his life be made a sacrifice, in consequence of abiding with the people, he was perfectly ready to lose it for the sake of the least child among them. Brother Read, actuated by the same fortitude of spirit, though left by his colleague entirely to the dictates of his own judgment, made the same resolution, adding, that should Dr. Vanderkemp have thought proper to withdraw from the scene of danger, it was his own determination to abide with the people.

The worthy Governor, find-

ing his prudential admonitions fruitless, desisted, and could further manifest his benevolence only by presenting them with a very liberal supply of oxen and sheep, with other useful articles, for their support, and for their assistance in agriculture; and by empowering them immediately to take possession of the fort, as a place of safety. This latter measure they thought proper to decline for the present; reserving, however, the right of availing themselves of the generous offer, should future circumstances render it necessary.

This necessity, alas! was too soon apparent; for only eight days had elapsed, after the departure of the soldiers from the garrison, when they were suddenly assaulted, in the middle of a dark night, by a furious banditti, whose object seemed to be, not only the destruction of their property, but of their lives also. The assailants fired their muskets at them not less than fifty times; yet happily none of their lives were destroyed. In this awful moment of danger, the Hottentots who were with the Doctor, insisted upon repelling force by force; and accordingly fired twice, and twice only, and at random, among the invading party. The assault, from what cause they could not then guess, immediately ceased, and the party withdrew. When the morning arrived, it was found that one of the shots had penetrated the thigh of the Hottentot Chief, and by dividing a principal artery, occasioned such a loss of blood, as put a period to his life in a few minutes. The enemy, however, enraged and reinforced, renewed the attack in the following night; but, finding the

settlement in a better state of defence, judged it prudent to withdraw : after which our brethren thought themselves called by Providence to retire to the asylum which the neighboring fort afforded, and in which they were happily preserved in safety from the violence of their enemies.

When his Excellency Governor Jansens had taken possession of the Cape for the Dutch Republic, he also paid a visit to our brother Vanderkemp, and expressed his opinion that it was proper for the Missionary Institution to be removed to a more eligible situation ; and having himself looked out for a suitable spot, recommended their immediate removal to it. Our brethren judged it their duty to comply with the Governor's advice, and accept of the place which he had so kindly offered to them. They accordingly removed to the appointed spot, situated westward of Algoa Bay, at the mouth of the Swartz Koph River, and gave it the name of "*Bethel-Village.*" May that Divine Goodness, which so remarkably protected them in the hour of danger, and raised up for them such distinguished friends, continue to bless them, and render this new *Beth-El*, the house of God to themselves, and the gate of heaven to multitudes !

To the glory of Almighty Grace it must be recorded, that in the midst of all these unfavorable and threatening circumstances, the work of God among the poor Hottentots was still proceeding ; a goodly number of them were from time to time converted from the error of their ways, and gave satisfactory evidence of their being born again by the incorruptible seed of the

word of God. Of this our brethren are so well convinced, that many of them have been baptized, and admitted to the communion. They keep every week a feast of charity, resembling the *Agapæ* of the first Christians, which they always conclude by the celebration of the Lord's Supper. Dr. Vanderkemp, we understand, is in a good measure restored to health, and we hope soon to hear that the work of the Lord at the Swartz Koph River, prospers in his hands.

It ought not to be omitted, that the above-mentioned Brother Read, whilst at Cape Town, on his first arrival, and afterwards at Graaff Reinet, where he joined Dr. Vanderkemp, diligently applied himself to the instruction of the English soldiers there, and was eminently blessed of God in his faithful labors. We have had the pleasure of perusing many letters written to him by individuals of the military, who thankfully acknowledge the benefits they had received under his ministry.

It is stated, in the former Report, that the Missionary Verster, sent out by our Society, succeeded to the charge of the congregation of Christians and Heathen, in the district of Rodesand, vacant by the removal of the former pastor, the Rev. Mr. Vos—and we understand that his labors among them are acceptable and useful. The last mentioned brother, since his arrival in England, has received information that a very considerable revival in religion had taken place in that place, by means of the occasional ministry of Mr. Irwin, who had previously been engaged as a Missionary in connection with this Society ; this was done at the

recommendation of Dr. Vanderkemp, and with a view to assist him and Mr. Read in their work at Algoa Bay, but whilst waiting for an opportunity of being conveyed to that port, he accepted an invitation to pass the interval at Rodesand, where it pleased God to render his occasional ministry the means of an extensive blessing.

FRANCE.

The Directors next advert to a Missionary object of great magnitude, which we were once ready to hope would, ere this, have brightened more and more upon our view; but which the renewal of hostilities has covered for the present with a gloomy cloud. The Society will recollect, that the New-Testament of our Lord and Saviour Jesus Christ has been printed in France; and measures were adopted for dispersing that holy book, and the Essay on its Authenticity, throughout every part of that country, and its dependencies. The Old Testament also was printing, and in a state of forwardness, previous to the breaking out of the war. The Directors indulge a hope that the former is, in some degree, silently diffusing its salutary influence in that barren land: and although the political state of the two countries has made it expedient for us to suspend our intercourse with France, yet it may be hoped, that the printing of the whole Scriptures will be effected by a Society on the Continent, actuated by views similar with our own, and who are not, like us, prohibited from this good work by a state of warfare with that country. This circumstance also puts it out of our power to represent so particularly as might

otherwise be done, the real state of the Protestant cause therein: we have, however, reason to believe that, in the course of the past year, a considerable number of Protestant congregations have been supplied with pastors, in different parts of the republic, and that an increasing bias in favor of that cause appears among the people.

NORTH AMERICA.

The Directors will now proceed briefly to mention the circumstances of the Society's Missions in North America.

Mr. Bentom still resides at Quebec, where he has sustained considerable opposition from persons who bear the Christian name; and who have prevailed on some of his less serious hearers to withdraw themselves from his ministry. He has not been able to extend his labors to the Indians, as was originally designed, few of them residing within his reach; but his services in Quebec have, we trust, been useful to many. The obloquy, however, which his adversaries have contrived to throw upon him, appears to have bro't his usefulness there to a stand, so that he is desirous of resigning his station to some other minister; a measure which the Directors conceive may be expedient, should the Society think proper to send another missionary there, and a suitable person could be found, who is able to preach in the French language—a qualification highly desirable for Missionaries in Canada.

Mr. Mitchell, who has resided for about three years in New Brunswick, and chiefly at New Carlisle, situated on the Bay of Chaleur, has been an instrument of spiritual good to several indi-

viduals in that place, and also at Restigouche, and some other small towns. He has, however, left that part of the country, in consequence of his marriage, and removed to another place, where we hope he will still exert himself in the cause of Christ. Letters received from the few religious people among whom he exercised his ministry at New Carlisle, bear ample testimony to his zeal and fidelity in the work of the Lord. These poor people who appear to relish the good word of God, and who were engaged in building a better place of worship, are extremely desirous that the Society would furnish them with another minister. The Directors, wishing to comply with their earnest request, have determined on sending to them Mr. Pidgeon, lately one of the Students in the Missionary Seminary at Gosport, under the care of the Rev. Mr. Bogue. This appointment Mr. Pidgeon has accepted with perfect readiness, and having been ordained at Gosport, has, we believe, already sailed for America.

As the ministration of the gospel among persons already professing the christian religion, is not the direct, or most prominent object of the Missionary Society, the Directors have recommended to Mr. Pidgeon not to devote more than half his time to the instruction of the protestants at New Carlisle, but to extend his labors among the Catholics, who abound in that country; and among other persons not instructed in the true faith of the gospel; and, if possible, among the Indians in the neighborhood.

They have been induced to give these directions to Mr.

Pidgeon, in consequence of letters received from Mr. Mitchell; from which it appears, that in a journey of considerable extent which he took last summer, he visited a great number of settlements inhabited by Highlanders, many of whom were Catholics, and by a variety of other people, most of whom gladly received the word from his lips. Whole towns and districts were totally destitute of all religious ordinances, and seemed in danger to lose the very forms of christianity; many of them expressed strong desires for the means of religious instruction, and would rejoice even in the occasional visits of an itinerant minister. Among persons of this description Mr. Pidgeon is to labor as much as possible; and to collect as particular an account as he is able of the state of religion throughout the province of New Brunswick. Information of this kind cannot fail of being highly interesting to Christians in this country, and may ultimately lead to some active measures for the more general diffusion of evangelical light in that dark part of the earth. As a portion of the British empire, inhabited by persons who have emigrated from hence, or are descendants of Britons, they have a strong claim on our compassion; and it may be hoped, that a just and accurate representation of their pitiable state may induce our wealthy merchants, and others, to exert their benevolent and Christian endeavors in that quarter, upon a larger scale than may strictly comport with the precise object of the Missionary Society.

These observations are in some measure applicable to Newfound-

land. Mr. Hillyard, whose faithful services in that island have been reported with approbation on former occasions, having fulfilled the term of his engagement with the Society, returned to England early in the last year: but feeling an earnest desire of further usefulness in Newfoundland, he voluntarily offered to resume the scene of his former labors. The Directors readily accepted his proposal; and he accordingly sailed from Liverpool, for that Island, in the latter end of the summer; and they have had the pleasure of hearing of his safe arrival, with his wife and child at Carbonear. Mr. Hillyard's labors will not be confined to the cultivation of the church at Twillingate, which he had the honor of planting, but be extended to various parts of the coast, on which there are many settlements, where multitudes of souls, no less ignorant than the Heathen themselves, are totally destitute of religious instruction, and are in danger of perishing through lack of knowledge.

ASIA.

The Directors would now solicit the attention of the Society towards the vast and populous, but, alas! neglected regions of the Eastern world. These have long engaged the pity and the prayers of the Society at large, nor have the Directors ever lost sight of the stupendous object; they have repeatedly announced their earnest desires to send, to the deluded millions of Asia, the glad tidings of the glorious gospel, whenever the good Providence of God should open their way, and furnish them with Missionaries whose talents and dispositions should appear suited

to such important stations as abound in that highly civilized part of the globe. The period for entering upon the interesting service has at length arrived, and there are now on their way to those countries six Brethren, two of whom are accompanied by their wives. The Rev. Mr. Vos superintends the Mission designed for Ceylon. His long standing in the Christian ministry—his faithful and successful labor, therein, both in Holland and at the Cape of Good Hope, added to the experience which he has acquired by his previous intercourse with the ignorant and uncivilized part of mankind, point him out as a person remarkably qualified to fill this station. He is accompanied by the Brethren Ehrhardt and Palm, natives of Germany, who received their education for Missionary services at the seminary at Berlin, which was instituted chiefly, if not solely, for this object, and is under the care, as before-mentioned, of that valuable instructor, the Rev. Mr. Jænicke. They have also passed a considerable time in Holland with a view of acquiring a more perfect acquaintance with the Dutch language, which is used in Ceylon; while, at the same time, they have enjoyed the advantage of further instruction in divinity, from the kind and zealous attention of the Rev. Mr. Verster, and other pious ministers, connected with the Missionary Society at Rotterdam. The favorable testimony borne to their character and spirit, both at Berlin and Rotterdam, corresponds with the impression which their conduct, during their residence in England, could not fail to make on us. We

therefore send them out with much satisfaction and cheerful hope, that they will seek and obtain grace to be faithful to God, to the Society, and to the Heathen, in the course of their ministry. Mrs. Vos, and Mrs. Palm, have also an important service to occupy their zeal, in the instruction of the female natives, and in assisting in the education of children.

Those who are designed to labor on the continent of India, are the Rev. Messrs. Ringeltaube, Desgranges, and Cran. The first is a native of Prussia, who has already passed a short time in India, and has since held his principal intercourse with the Society of the United Brethren. The other Missionaries have been about two years in the Seminary at Gosport; and the whole have been ordained to the office of the Christian Ministry, and recommended to the grace of God in the discharge of the arduous and important service to which they are called, and on which, we believe, they enter with a humble sense of their own insufficiency, a firm reliance on divine influences, and a sincere desire to consecrate themselves to the glory of Christ in the salvation of the Heathen. The Society, and the Christian community at large, will, no doubt, bear these devoted servants of God in their affectionate remembrance; and at the throne of grace, implore in their behalf the divine protection, counsel, and support, that they may make known among the Gentiles the unsearchable riches of Christ, and at length finish their course with joy.

It has been observed, that some of our brethren are intended for

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the Island of Ceylon, this being the station on which the attention of the Society, and of the Directors, is more especially fixed, and where, we trust, they will actually labor: yet in the first instance they are to accompany their brethren to Tranquebar, where they will obtain such accurate and comprehensive information as will greatly assist them in forming their future plans; and where they will find some Christian friends, who will promote their introduction, were not this rendered almost unnecessary, by the kindness of one of his Majesty's Principal Secretaries of State, who has furnished them with a letter to his Excellency Frederick North, the Governor of the Colony. The Directors have also fixed in their own minds a particular station for the labors of the Brethren who are to remain on the Continent, and in which a very extensive field appears ripe for the harvest; this they have more particularly pointed out in their instructions, leaving, however, the ultimate decision to themselves, under the intimations of Divine Providence, and the advice of those pious and well informed friends with whom they will communicate on their arrival.

The Directors have the satisfaction to make a favorable report of the state of the Seminary at Gosport. The young men who are under a course of instruction suited to Missionary labors, pursue their studies with diligence, and evince that devotedness of heart to the great object in view, which encourages their worthy Tutor and the Society to hope that they will one day become burning and shining

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lights in the benighted regions of the pagan world. Two other persons have nearly finished their medical studies, and we hope, may be eminently qualified for situations in which the healing art may prove a happy introduction to the dispensation of the gospel, particularly in the more highly civilized countries of the East.

With cheerful confidence the Directors look forward to the continued and liberal support of the religious public. The Society will perceive, by the foregoing statement of the enlargement of the Missionary sphere, that the expenditure of the Institution must of course be exceedingly increased: about two thousand pounds will be requisite for the conveyance of the Missionaries now on their way, or ready to depart; and nearly the same sum may be annually necessary, for several years to come, for the purposes of their several Missions. The visit of the Africans to this country, and their return, together with eight additional laborers, have occasioned an unexpected and considerable demand; but we trust that this expense will not become a matter of regret, when the satisfaction which their visit has afforded to the Society, and the probable advantage which the Mission may derive from their report in Africa, are taken into consideration. When the large sums which the efforts of the last year have occasioned, are paid, it will be found that the expenditure has greatly exceeded the income. Those of our friends, therefore, who have supposed the retention of a large capital by the Society to be improper, will find that it will then be con-

siderably reduced; and unless the exertions of the public, particularly in the country, shall keep pace with the extended operations of the Society, the reduction must be far greater than the Directors conceive is compatible with the permanent interests of the Institution. But they indulge a confident expectation, that while they pursue with steady zeal the grand object proposed—"the spread of the gospel in Heathen and other unenlightened countries,"—and while the Great Head of the Church shall be pleased to succeed, with the sacred Influences of his Holy Spirit, their feeble endeavors, their fellow Christians, of every denomination, will cheerfully consecrate to this service a sufficient portion of their worldly substance, to enable the Society not only to support the Missions already established, but continually to make new inroads into the kingdom of darkness, and to erect the standard of the cross in every country to which they may have access.

Political reasonings are confessedly remote from the sphere of duty belonging to Missionary institutions, yet those who conduct their concerns, with motives and aims which are purely spiritual, will, nevertheless, contemplate the great changes which take place in Empires and Nations, as arrangements of an infinitely wise and holy Providence, designed to produce important moral effects, and which bear a relation to the final triumphs of the kingdom of Christ. Among these events, the immense acquisition in territory and population made to the British Government in the Eastern part of the world, cannot but in-

spire the breast of every true Christian with an earnest hope that thereby a way may be prepared for the spiritual dominion of the Redeemer ; especially when it is considered, that while these and other external dispensations produce an interesting opening for the exertions of Christians, the liberal principles of the enlightened Government under which we live, countenance and encourage them. What Divine Grace has lately effected in the West, in the remarkable revival of religion, and conversion of multitudes of nominal Christians in several parts of America, affords additional ground of hope, that the Saviour is about to take unto him his great power, and reign in a more splendid and extensive degree. There seems, however, abundant evidence of the Lord's gracious approbation of the various and zealous efforts of his ministers and people, in different parts of the world, and, consequently, strong encouragement to proceed with increasing diligence and vigor in the Missionary work. Much, very much indeed, remains to be done. We have but just begun our work. We have made a beginning, and God has prospered it. Let us go forward. The voice of the Word is—Go forward ! The voice of an approving Providence is—Go forward ! Let the encouraging voice of the public, in their prayers and in their generous contributions, also be—Go forward !

[THE latest accounts from South Africa inform us, the Missions established in that country by the London, Rotterdam and

South African Missionary Societies, have become the means of bringing many savage heathen to a knowledge of the gospel. A door is opened for instructing the wild Hottentots, Boschemen, and other barbarous tribes, who never before heard of the true God, the Saviour of men. Dr. Vanderkemp, Mr. Kicherer and sundry other faithful servants of Christ, appear to be filled with an apostolic zeal, and are painfully laboring in the work. To see the most degraded part of mankind, thus visited by light from on high, is a new evidence of the power and riches of divine grace. The liberality of the Christian Dutch inhabitants to the Missionaries, in supplying them with provisions and other necessaries, shows that the Lord hath opened their hearts to advance his own work.—Mr. Kicherer's Narrative of his Mission to Zak River, appears the best calculated of any thing the Editors have seen, to give their readers a just idea of the savage state of these heathen, the fortitude and danger of the Missionaries, the success with which the Missions have been attended, and the manner of divine operation on the minds of these ignorant people. The Narrative, which is here begun will be continued in succeeding numbers.]

The Rev. Mr. Kicherer's Narrative of his Mission to the Hottentots.

BEING requested by the Directors of the London Missionary Society to give a written Narrative of my proceedings in South Africa, I have to regret the want of my papers, which the Captain who brought me

over from Holland, advised me to leave behind, as they might possibly involve him in difficulties; on this account I cannot be exact as to the dates of particular occurrences, but my statement of facts will, I trust, be found accurate.

I embarked with my missionary brethren, Vanderkemp, Edwards, and Edmond, on the 5th of December, 1798, and arrived at Cape Town on the last day of March, 1799. Our original intention was to visit the Namaquas, but learning that they were then at war, we changed our plan, and prepared for going into Caffraria.

A few days previous to our arrival at the Cape, three Boschemen had come thither from Zak River,* with a view to solicit the Government to send Teachers into their country. They came in the capacity of public ambassadors. Providence had opened this door in the following manner. The Farmers of the back settlements, of whom Florus Fischer was the principal, had been greatly reduced by the depredations of the neighboring Boschemen. To prevent similar calamities in future, the Landdrost advised them to purchase a Peace, at the expense of several thousand Sheep. At the ratification of this contract, some of the Settlers, being religiously disposed, offered up a prayer in the presence of the Hottentots; who, upon their inquiry into the nature and design of this action, were informed that it was done with a view of imploring the blessing of Almighty God, who

is the source of every good; they were also told that their ignorance and neglect of this Divine Being was the real cause of their comparative wretchedness. On this explanation, the Boschemen expressed their earnest desire that proper persons might come and reside among them, who would afford them those valuable instructions which would enable them to become as rich and happy as their neighbors. For this purpose they were directed to the Government at the Cape, where we met with them on our arrival. We considered this peculiar concurrence of events as a providential call to visit them; and having looked up to the Lord to point out which of us should go, we appealed to the Lot, which fell upon me: Brother Edwards had previously determined to go there; and Brother Kramer, a native of the Cape, followed us afterwards.

On the 22d of May, we left Cape Town, accompanied by the brethren Vanderkemp and Edmond, who travelled with us as far as Rodezand, in their way to Caffraria. Here we met with the most welcome reception by the Rev. Mr. Vos, who presided over a flourishing congregation, and whose successful zeal in the cause of Christ is well known to the Society. Mrs. Smith also, an eminently pious lady, treated us with great hospitality. We were detained here for some time by our want of a waggon and the necessary cattle; but our time was agreeably spent among our christian friends, and we enjoyed frequent opportunities of preaching the word in the neighborhood. From hence we made an excursion to Bavian's Kloof, where the Moravian

* Zak River is between four and five hundred miles North-East of the Cape.

Brethren had a numerous and well regulated congregation of *Tame Hottentots*, for by this name they are distinguished, who do not run away at the sight of the White people, and who are somewhat more civilized than the wild Hottentots or Boschemen. These latter, when approaching a white man for the first time, for some urgent motive, such as their ardent desire of obtaining a little Tobacco, appear in an agony of fear, which discovers itself by the trembling of every limb; yet so vehement is their love of this narcotic, that they will venture anything to procure it; and had it not been for the powerful attraction of this favorite herb, which we liberally distributed among them, I am persuaded we could not have prevailed upon them to venture near us.

On our way to Bavian's Kloof, near Broad River, the Lord was pleased to bless my poor labors among the people in an abundant degree. Some of the hearers expressed their gratitude with tears of joy, and by a very welcome present of eleven draught-oxen for our intended journey northwards. Upon our return to Rodezand, Brothers Edmond and Edwards were solemnly set apart to the work of the Ministry, in Mr. Vos' church; and the next day Dr. Vanderkemp and Mr. Edmond proceeded towards Caffraria.

On the 25th of June* we took leave of our kind friends at Rode-

* Some of these dates are supplied from a former Journal, sent to the Society by Mr. Kicherer, when in Africa; an extract from which appears in Vol. I. of The Transactions of the Missionary Society, No. VIII. The readers of that Volume will ex-

zand, Mrs. Meyer, a widow, having lent us her waggon, and some of the neighboring Farmers their servants to drive the oxen. Our object was now to proceed as far as Florus Fischer's, who possesses the last farm in the Karroo. This is a vast tract of land, of many days journey, so dry in the Summer as not to produce a blade of grass; but, happily for us, it afforded, when we passed it, sufficient pasture for our cattle, and for those of the surrounding inhabitants, who hearing of our journey came from all parts to hear the Gospel. We travelled but slowly, our waggon being overloaded with the numerous presents of these open-hearted colonists. We had, however, frequent opportunities of preaching to small congregations of the Farmers from the adjacent countries.

After a fortnight's journey through the mountainous Buckfield, and the level Karroo, we arrived safely at Florus Fischer's, where we received a cordial welcome. Mr. Fischer is the person already mentioned, who was employed by Government, (under whom he was a Field-Cornet) to negotiate a peace with the Boschemen, and in which he happily succeeded; and to his family devotions it seems chiefly owing, that his heathen neighbors conceived the desire of receiving religious instruction. This desire Mr. Fischer was sincerely desirous of gratifying, but by what means,

cause the repetition of some particulars which appear therein, as it is the wish of the Society to present to the public in this Narrative, a complete account of Mr. Kicherer's Mission, and settlement at Zak River.

he was utterly at a loss to conceive, especially as a dread of these savage people universally prevailed, and it seemed improbable that any teacher would venture into such a wilderness, separated from all christian society. But, how marvellous are the ways of God! for at this very time we were influenced to come from a far country to comply with their unknown desire.

Here we continued three weeks, in order to prepare for our further journey, during which we enjoyed many a crowded and happy meeting with the neighboring Cultivators, particularly on the Sabbath-days, when we have had twenty-two waggons full of people, besides many on horseback, some of whom came four days journey to hear the word of God, and to partake of the Lord's Supper; for many of these people have no church that they can attend nearer than Rodezand, which, though eight days journey distant, they sometimes attend.* I feel myself unable to express our own happiness in those days, or to speak properly of the wonderful blessing the Lord gave to his word at that time, both among Christians and Heathens.

Here we were strongly solicited to prolong our stay, but being eager to commence our labors among the Boschemen, we fixed the time of our departure for the 22d of July, on which day we left the Karroo, accompanied by our generous host Mr. Fischer, with several other farmers and their servants, to the

* What reason have British Christians to rejoice in their superior privileges, and to take care that they improve them!

number of about fifty, having in our train six waggons full of provisions, sixty oxen, and near two hundred sheep, the kind presents of the Dutch settlers. The first night we slept at the foot of the Rockfield mountain, and our sheep-fold was threatened by a Tiger. About that time we were often beset in the night by Lions and Panthers, but I cannot say I felt so much alarm then as I should probably feel now; my mind was stayed on the Lord, who kept me in perfect peace. On the 29th we passed the last inhabited house in Rockfield, and found the country a perfect desert, without a blade of grass. Wild Horses, Lions, and Ostriches abound in it. The eggs of the latter afforded us an agreeable repast. Here we halted one day to refresh the cattle and bake some bread. Two of our company who went to shoot Antelopes, saw two Lions, and another Lion at night approached our encampment, but was kept off by the fires which we kindled for that purpose. After travelling seven days without meeting a human being, on the 3d of August we arrived at a spot where a few Boschemen resided, three of whom came to us. When crossing the Zak River on the next day, one of our waggons was overturned, but without much damage. Some of our people shot five Antelopes, two wild Horses, and a Steinbock. The next day we halted, and were visited by about twenty Boschemen. On the 6th we fixed on a spot where we agreed to settle, and called it Happy Prospect Fountain. It is near two fine springs of water, with a good piece of ground for cultivation,

but the surrounding country is barren, and the inhabitants few. Here we fell on our knees, devoting this place, as well as ourselves, to the service of the Lord, requesting his continual presence with us while we dwell in the wilderness, and imploring his blessing on our future labors. We also began immediately to prepare a plot for a garden, and to build a hut of reeds, no other materials offering themselves for that purpose, not a tree growing in that country. In these necessary labors we were assisted by our kind friends the Farmers. Our people shot two Antelopes, but when our Hottentots went to fetch them, they found that one had been claimed by the Lions, the sovereigns of this region. In the evening we distinctly heard their dreadful roar.

On the 12th of August, Mr. Fischer and our other kind friends were obliged to leave us, and return home. This was a time of severe trial. I felt inexpressibly dejected at first, but the Lord comforted me. We soon began to have more company, a party of about thirty Boschemen arriving to enquire into the reason of our coming. They were at first exceedingly shy, but small presents of the irresistible herb presently rendered them more familiar. Soon after this our Reed-Hut tumbled down, in consequence of our attempt to make it tighter by a covering of clay which it could not support, and we set about building a more suitable dwelling.

I well remember how deeply my spirits were depressed about this time, and how insupportable my situation would have proved, separated, as I found myself,

from all I loved in this world, had not urgent business dispersed my gloomy reflections, and had not the Lord, whom I served, condescended to pacify my troubled heart, when I spread my complaint before him. This was especially the case one evening, when sitting on a stone, in a circle of Boschemen, I attempted to convey the first instructions to their untutored minds.

It may not be improper here to introduce some account of these wild people. They have no idea whatever of the Supreme Being, consequently they practice no kind of worship. They have however a superstitious reverence for a little insect known by the name of the Creeping-leaf, a sight of which, they conceive, indicates something fortunate, and to kill it, they suppose, will bring a curse upon the perpetrator. They have some notion of an evil spirit which they imagine produces mischief, particularly the diseases which they endure, and to counteract his evil purposes, a sort of men are employed to blow, and make a humming noise over the sick, which they sometimes continue for many hours together.

Their manner of life is extremely wretched and disgusting. They delight to smear their bodies with the fat of animals, mingled with a powder which makes it shine. They are utter strangers to cleanliness, as they never wash their bodies, but suffer the dirt to accumulate, so that it will hang a considerable length from their elbows. Their Huts are formed by digging a hole in the earth about three feet deep, and then making a roof of reeds, which is howev-

er insufficient to keep off the rains. Here they lie close together like pigs in a sty. They are extremely lazy, so that nothing will rouse them to action, but excessive hunger. They will continue several days together without food, rather than be at the pains to procure it. When constrained to sally forth for prey, they are dexterous in destroying the various beasts which abound in the country ;* but when they cannot procure these, they make shift to live upon Snakes, Mice, and the most detestable creatures they can find. There are some spontaneous productions of the earth of the bulbous kind which they also eat, particularly the Cameron, which is as large as a child's head, and the Baroo, about the size of an apple ; there are also some little berries which are eatable, and which the women go out to gather, but the men are too idle to do this.

They are total strangers to domestic happiness. The men have several wives, but conjugal affection is little known. They take no great care of their

* "The wild beasts are always shot with poisoned darts. They take the poison out of the jaw-bone of the serpent, and put it on the point of the dart or harping iron. They then creep behind the small bushes, where they conceal themselves, and attack the beast when about the distance of an hundred steps. If the dart wounds him in the slightest degree, the Hottentot is sure of his prey ; sometimes the wounded beast falls down dead immediately, in other cases he pursues it for a time, and at length succeeds. They then take out the wounded part, and eat the rest without injury. They can run almost as well as a horse." See Vol. I. p. 322.

children, and never correct them except in a fit of rage, when they almost kill them by severe usage. In a quarrel between father and mother, or the several wives of a husband, the defeated party wreaks his or her revenge on the child of the conqueror, which in general loses its life. Tame Hottentots seldom destroy their offspring, except in a fit of passion, but the Boschemen will kill their children without remorse on various occasions, as when they are ill-shaped, when they are in want of food, when the father of a child has forsaken its mother, or when obliged to flee from the Farmers or others ; in which case they will strangle them, smother them, cast them away in the desert, or bury them alive. There are instances of parents throwing their tender offspring to the hungry Lion, who stands roaring before their cavern, refusing to depart till some peace-offering be made to him. In general, their children cease to be the objects of a mother's care, as soon as they are able to crawl about in the field. They go out every morning, and when they return in the evening, an old sheep's skin to lie upon, and a little milk or piece of meat, if they have it, is all they have to expect. In some few instances, however, you meet with a spark of natural affection, which places them on a level with the brute creation.

The Boschemen frequently forsake their aged relations, when removing from place to place for the sake of hunting. In this case they leave the old person with a piece of meat and an ostrich egg-shell full of water ; as soon as this little stock is exhausted, the poor de-

serted creature must perish by hunger, or become the prey of the wild beasts. Many of these wild Hottentots live by plunder and murder, and are guilty of the most horrid and atrocious actions.

Such are the people to whom the Providence of God has directed our course; and among them, blessed be his name, he has been pleased to call many to the fellowship of the Gospel, and to render them the distinguished trophies of his almighty grace. But to return to our narrative.

Our days are spent in the following manner. About the time of Sun-rising we collect together for Prayer, when we read the Scriptures and sing a Hymn; then the elderly people depart, and the business of the School commences. We teach the younger people to spell and read Dutch. In the mean time our provision is prepared by a Boschman girl. School being over we proceed to our manual labor, such as gardening, building, &c. About noon we dine; and the afternoon passes away in the same occupations as the forenoon. Evening arriving, we conclude our day by Prayer, singing Hymns, and communicating, in the plainest manner we can, the knowledge of divine things.

At this time I deeply felt the great need and importance of prayer. I was enabled often to bend my knees, jointly with my little flock, before Him, who had promised that he would take the Heathen for his inheritance. Prostrate at his feet, I was peculiarly assisted in wrestling earnestly for the blessing; and felt a happy freedom in pleading Christ's own words in this case,

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and in relying upon his faithfulness to fulfil them. I shall never forget this remarkable season. It was admirable to me to observe that frequently the more dark and gloomy my prospect was, the more abundantly the spirit of prayer was given to me, so that I was enabled to shelter myself in Jesus, to lay fast hold on him by faith, and to commend these savages to his free love and grace.

From this time the number of our Boschemen considerably increased, and I began to find some encouragement in my work. Often did I feel inexpressibly happy when setting forth to these poor perishing creatures the infinite grace of our Redeemer. Frequently have I begun my work sighing, and concluded it exulting with joy and gladness of heart. It was very affecting to observe how amazed they were, when I told them of a God, and of the resurrection of the dead. They knew not how to express their astonishment in terms sufficiently strong, that they should have lived so long without ever having thought of the Divine Being. Ever after this, they would call me their Ebo, or Father. Sometimes the impression which the word made upon the people was so great, that it appeared as if we had got above all disappointment; but at other times, the natural inconstancy of the Boschemen, seemed to reverse every promising sign. It is impossible to express what extraordinary supplies of patience, prudence and fortitude, we needed at the beginning of this work. However, some of the people now began to pray. "O Lord Jesus Christ," they would say,

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"Thou hast made the sun, the moon, the hills, the rivers, the bushes; therefore thou hast power also to change my heart. Oh, be pleased to make it entire-new." Some told us that they had not been able to sleep all night for sorrow on account of their sins, and that they had been forced to rise to pray. Others said that on their hunting parties they had felt a sudden impulse to prostrate themselves before the Lord, and to pray for a renewed heart. We were glad to hear this; yet we thought it our duty to be cautious, and not to take it for granted that all this was true and sincere.

Among the difficulties with which we had to struggle, the want of a good Interpreter was one of the chief. We longed and prayed for one who was perfectly acquainted with the language, and who was not a stranger to the influences of divine grace. At length the Lord granted our request, by the unexpected arrival of William Fortuin and his wife, who came to live with us. He was a Hottentot, and she a Boscheman; but both were well acquainted with the Dutch language, and were rather more civilized than the people in general. In this event I clearly saw and thankfully acknowledged the good Providence of my great Master, who had heard and answered my prayer; and I recollect, as if it had happened but yesterday, how greatly this occurrence strengthened my heart and my hands; and how it inspired my soul with love and gratitude; for my whole success seemed, under God, to depend on this. I was constrained to say, "I love the Lord, for he hath heard the voice of my

"supplication! What shall I render to the Lord for all his goodness!" Who is a God like unto him, who giveth us all good things, if we ask them in the name of Jesus!

From this memorable season every thing prospered more than before, both in spiritual and temporal concerns. William was well acquainted with gardening, and his wife, who was the principal Interpreter, managed the business of the house; so that I found myself greatly relieved. About this time brother Edwards, wishing to teach the Hottentots his native English, left us to go a little further into the country.

Business increasing every day, and the Boschemen flocking to us in considerable numbers, we were obliged, for the sake of distinguishing one from another, to give them names, which I wrote with chalk on their backs: accordingly when any one of them approached me, the first thing he did was to shew me his shoulders. We made it our study to excite a spirit of industry in them, for which purpose we gave them little presents; to the men Tobacco; to the women Handkerchiefs: and dried fruit to the children; for we had a stock of these articles, which had been given us by the Farmers when we left Rodezand. Several persons now seemed to discover some tokens of a work of grace on their hearts: yet I was afraid to conclude positively about their state. Among these was a man named Abraham; O Baas, and his wife Antjee, who expressed themselves in some measure experimentally, discovering at the same time a change of heart, by a visible change in their cou-

duct. There were, indeed, many people among us who seemed to pray to God ; but we had reason to doubt the sincerity of some of them, as there was no suitable alteration in their lives, but much pharisaical ostentation, mechanical profession, and, we feared, interested views, for some of them seemed to pray, with no other design than to obtain a piece of Tobacco from us.

In the month of October, we found our stock of provisions almost exhausted, and had recourse to our gracious Lord in prayer, who was pleased to answer us, by inclining the heart of Francis Moritz, a Farmer, to send us a handsome present, consisting of a large Bullock, thirty Sheep, a quantity of Flour, Salt, &c. The Hottentot servants, who brought these valuable articles, cheerfully added to them several sheep of their own, as an expression of their joy in the blessing of the Gospel being brought to their countrymen.

About the same time we received repeated warnings of our danger from the Great-Kraal, the most numerous horde of Boschemen, and who were all robbers. These people, who had not been included in the peace before mentioned, were approaching us, as we were informed, with a design to surprise and destroy us ; but we committed ourselves to the Lord, who enabled us to confide in his protecting care, feeling little anxiety as to the event, and resolving to pursue our great object, which was to preach Jesus.

(To be continued.)

FROM THE LONDON MAGAZINE.

Means for preventing Sleep in the house of God.

MUCH has been already said on the impropriety of sleeping in time of divine worship. Ministers have often reproved from the pulpit, and writers have repeatedly declaimed against it in print. The practice, however, is still indulged ; and it is lamentable to see how many convert the house of God into a place of repose ; and thus grieve the Holy Spirit, and render the ordinances of divine appointment ineffectual. Bodily disease, and excessive labor on the week days, have been alledged as causes ; and there is no doubt but these may naturally tend to indispose for public worship. But what shall we say to them who cannot plead either of these, and yet are often found in this habit ? It appears to me, that there is another cause, which has not been sufficiently attended to by professors in general ; and that is a too great indulgence of the appetite,—a species of intemperance which unfits both the body and the mind for devotion. I know not how it may be in other countries ; but it seems that, in England, Sunday is considered as a day in which many think themselves at liberty to eat and drink more than on any other day in the week ; and among those who consider this day as a day only of leisure and amusement we do not wonder at it ; but how professors of religion should adopt this practice, and why it is that they cannot deny themselves a little, is strange indeed ! Yet what is more common than to hear of such dressing large and

expensive dinners, and asking a number of their friends on that day, as if it were a season appointed for feasting and conviviality, rather than for the worship of God! Is it any matter of surprise, therefore, to see people, who have been taking more than their usual quantity of animal food, and perhaps drinking more than their usual quantity of stupifying liquids, overcome with sleep when they come to sit down in the house of God? Surely, eating and drinking a few ounces less on the Lord's Day, in order that they might be more wakeful, worship God in a better frame, and hear their minister with greater pleasure, cannot be thought either an unreasonable or an impracticable thing. We often hear them say, indeed that they are sorry they were overcome; and that they wished to keep awake, and be attentive; but that really it was not in their power. To this, perhaps we may give credit. But what is the reason? Does this sleepy habit arise from a naturally heavy temperament of body? No; for on other occasions they are as lively as any one. Does it arise from their disrespect to their minister? No; they own they feel an attachment to him; and believe him, in many respects, to be superior to others. Does it arise from the subject to be discussed, which they suppose to be of no importance or utility to themselves? No; I am persuaded, that though these may be sometimes the causes, yet in general, it will be found, that attention has not been paid to the predisposition of the body for public worship. It is not required that the Sabbath-day be a fast-day; but it is required,

that no more should be taken than will be found necessary for strengthening and refreshing, and so preparing the animal frame for a decent and becoming behavior in the house of God.—Now should this paper fall into the hands of any persons who have hitherto been in the habit of sleeping during worship, let me intreat them to try the experiment; let them guard against preceding indulgence, and I have no doubt but they will find a difference. Should a sleepy fit come on them, let them stand up, or change their posture in any other way, so as not to incommode others, and disturb their devotion. I cannot but think, if these means were tried, many might subdue a habit which is disgraceful to their characters, an insult to God, and a great trial to ministers.

To what is above stated, many arguments might be subjoined, as to the impropriety of the practice, but we shall only select one; and that shall be the reflection of a minister of the gospel, on viewing some of his flock in this unhappy situation:—"I have been thinking," says he, "during the week, what subject I shall choose, that will be most profitable for my people; and after having fixed upon one that I thought would be suitable, I have been endeavoring to consider the best manner I should treat it, in order to impress it on their minds. The Sabbath arrived; I ascended the pulpit; and now, thought I, God is waiting to be gracious,—Jesus has promised to be in the midst,—angels are looking on with eager expectation,—the Holy Ghost is waiting to communicate his influence,—and all Heaven seems to be in

readiness to shout praises to God, if but good is done in his name ! But alas ! these reflections have been no sooner indulged, the text named, and the subject announced, than I have beheld some nodding, others putting themselves into a commodious posture for sleep, and others actually slumbering ! A death-blow, thought I, is given to all my designs, and to all the pleasing thoughts that occupied my mind. Why have I been studying ? For what have I prayed ? Can God be in this place ? Can I take any comfort to myself ? It is as if my instructions were of no weight, my sermons of no consequence, and all my attempts to do good in vain."— Thus the preacher has retired to his closet with sorrow, under the idea of the little utility of his ministrations ; and been almost ready, with Jeremiah, to say, That he would "speak no more in the name of the Lord."

O ye that profess to worship and love God, and who have never once tried to use the means against this evil practice, let me intreat you, by the sacred commands of God, by the respect you should pay to your ministers, by all that is decent and interesting, by all the promises of the Divine Presence, as well as by all that is consistent and reasonable,—to reform a practice which is such a cancer to your profit, a stumbling block to the weak, a plea for the wicked, and an offence to God ! C. B.

Religious Intelligence.

BY a letter received by Mrs. Palm from Rotterdam, we learn

that the *Missionary Society* there has received letters from Dr. Vanderkemp, at Algoa Bay ; in which he mentions, that he had been ill for a long time ; but was mercifully restored : and the Lord had so blessed his labors, that he had baptized more than *two hundred Heathen.*

By letters which our Baptist Brethren have received from India, we learn, that Mrs. Thomas, the widow of Mr. J. Thomas, is dead. Felix Carey has been ill, in some danger of a consumption ; but hopes are entertained of his recovery. Mr. Carey's second son, William, has also been received into the church. The work of God goes on among the natives. They have seldom had an ordinance-day without some additions. As they cannot find employment for all the converts at Serampore, and as many of them come from a considerable distance, it is their practice now, after baptizing and receiving them into the church, to send them home to their country and kindred, to tell what the Lord hath done for them.— Among the converted natives, there are two or three whom our friends encourage to preach the gospel to their countrymen.— They have been cruelly beaten by them, and their lives threatened ; but have borne it with much Christian patience and fortitude ; declaring, in the face of their persecutors, that they were more concerned for them than for themselves. One of them is a young Brahman, and who has lately been married to a young Christian female..

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ANECDOTES.

A GENTLEMAN of my acquaintance was asked in company, What led him first to embrace the truths of the gospel, which formerly he was known to have neglected and despised? He said, "My call and conversion to God our Saviour was produced by very singular means:—A person put into my hand Paine's *Age of Reason*: I read it with attention; and was very much struck with the strong and ridiculous representations he made of so many passages of the Bible. I confess, to my shame, I never had read the Bible through; but from what I remembered to have heard at church, or accidentally on other occasions, I could not persuade myself that Paine's report was quite exact, and the Bible quite so absurd a book as he represented it. I resolved, therefore, that I would read the Bible regularly through, and compare the passages when I had done so, that I might give the book fair play. I accordingly set myself to the task; and as I advanced was so struck with the majesty which spoke, the awfulness of the truths contained, and the strong evidence of its divine original, which increased with every page, that I finished my enquiry with the fullest satisfaction of the truth as it is in Jesus; and with my heart penetrated with a sense of obligation I had never felt before, resolved henceforth to take the sacred word for my guide, and be a faithful follower of the Son of God. But, judge of my surprise! I no sooner began to avow my sentiments, and to change my course of life, than those who never reproached me

for my ignorance and infidelity, branded me as a *Precisian*!

Danger of public amusements.

ALYPIUS, a friend of St. Augustine, was accustomed to hold in the utmost horror and detestation the gladiatorial combats, which were exhibited in the age in which he lived. Being invited one day, by his companions, to be a spectator of those inhuman sports, he refused to go. They, however, insisted on his accompanying them; and drew him along against his will.—When they had all taken their seats, the games commenced. Alypius shut his eyes, that objects so abominable might not pollute his mind. "Would to God," said Augustine, "he had also stopped his ears!" For having heard a great cry, he suffered himself to be conquered by his curiosity, and opened his eyes to see what it was, imagining that he still retained the power of shutting them. One of the combatants was wounded. No sooner did he behold the purple stream issuing from the body of the unhappy wretch, than instead of turning away his eyes, they were arrested on the object, and became intoxicated with those brutal combats. He was no longer the same man: he, by degrees, imbibed the sentiments of the multitude around him, joined in their shouts and exclamations, and carried away from the amphitheatre a violent passion for returning: and not only did he go the second time with those who had ensnared him, but he himself enticed others. Yet this man began at first with an abhorrence of such criminal amusements, and re-

solved to take no part in them : but sad experience taught him, that the best resolutions are insufficient to withstand so great temptations ; and that the only way to escape danger is to keep at a distance from it.

May our young people learn, by this example, to distrust their own courage and resolution, and to shun the entertainments of the stage, and all such diversions ; which may prove as injurious to them as these did to Alypius !

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Admirable zeal for the house of God.

An old Chinese went one day to a Missionary, who was in his village, to represent to him the extreme desire he had of building a church there. "Your zeal is laudable," said the father to him ; "but we have not now the means of defraying so great an expense." "I aspire to do it myself," replied the villager. The Missionary, accustomed to see him for many years lead a very poor life, believed him not to be in a situation to accomplish what he promised. He again praised his good intentions, representing to him the extent of the village, consequently the large size of a suitable building, and his incompetency to so great a work.— "Excuse me," replied the countryman, "I believe myself able to do what I propose." "But do you know," said the father, "that two thousand crowns at least are necessary for such an undertaking?" "I have them all ready," returned the old man ; "and if I had not, I should not thus have importuned you." The Missionary was much charmed at learning that this good man, whom he had thought very poor, was

possessed of so much, and that he wished to employ it so usefully : nor was he less surprised, when having the curiosity to ask him, How he had been able to procure this sum ? he ingeniously answered, That for forty years, since he had conceived this design, he had retrenched from his food and clothing all that was not absolutely necessary, that he might have the consolation before he died, of leaving in his village a house erected to the honor of the true God !

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Missionary Zeal.

FRANCIS XAVIER (called the Apostle of the Indies) being about to undertake a mission which appeared extremely hazardous, was strongly expostulated with by his friends, on the great dangers he would have to encounter from the malignity of the climate, the sterility of the land, and the barbarity of the inhabitants : in short, that every thing was gloomy and terrific. This representation, though just, was so far from deterring him from the attempt, that it seemed to inspire him with more zeal for the arduous enterprize.— "The most tractable and opulent nations," said he, "will not want preachers ; but this is for me, because others will not undertake it. If the country abounded in odoriferous woods and mines of gold, all dangers would be braved, in order to procure them : Should merchants then be more intrepid than Missionaries ?—Shall these unfortunate people be excluded from the blessings of redemption ? It is true, they are very barbarous and brutal ; but let them be more so ; he who can convert even stones into children of Abraham,

is not he able to soften their hearts? Should I be instrumental in the salvation of but one among them, I should think myself but too well recompensed for all the labors and dangers by which you endeavored to fright me."

With these sentiments he entered on his work; and it is said, that his success corresponded with his zeal and intrepidity; so that great numbers of those wretched people were brought to embrace the Christian faith.

ORDINATION.

Ordained on Wednesday the 16th ult. the Rev. JOAB BRACE as Colleague Pastor with the Rev. Joshua Belden of Newington. The Rev. Evan Johns made the introductory prayer; the Rev. Nathan Perkins, D. D. preached the Sermon from Colossians i. 7; the Rev. John Marsh made the consecrating prayer; the Rev. John Smalley, D. D. gave the Charge; the Rev. Calvin Chapin gave the Right Hand of Fellowship; and the Rev. Benoni Upson made the concluding prayer.

POETRY.

COMMUNICATED AS ORIGINAL.

The end of the Ungodly, and Saints' safety.

LET bold blasphemers vent their
rage,
And swell with impious breath;
With heav'n th' unequal combat wage,
And challenge endless death.

The mighty God their spirit holds,
He knows how frail they are;
Th' omniscient eye their end beholds,
In chains of black despair.

He views the awful moment nigh,
Which cuts the brittle thread;
When all their pomp and pride must
lie,
And moulder with the dead.

Tho' to the cedar's height they rise,
He will their rage confound;
None who his laws and grace despise,
Were e'er successful found.

But those who humbly trust his grace,
Shall in his presence dwell;
He'll guide them through this thorny
maze,
And every foe repel.

His grace shall ne'er forsake the just;
His everlasting love
Will guard their bodies in the dust,
Their souls in realms above.

Donations to the Missionary Society of Connecticut.

1805

January 1.	From a Friend of Missions	-	§ 10 0
23.	Contribution from New-Durham Society, State of New-York	-	9 34

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MARCH, 1805.

[No. 9.

A Narrative on the subject of Missions ; and a Statement of the Funds of the Missionary Society of Connecticut, for the year 1804. Published by order of the Trustees of the Society.

MORE than sixteen years have elapsed since the condition of the new settlements, in the northern and western parts of the United States, became an object of the serious attention of the General Association, and of many of the good people of Connecticut ; and since missionaries have been employed to itinerate and preach among them. After the trial and experience of about four years, the General Association, finding the necessity of supplying them, in their infantile state, more urgent, and the object of greater magnitude, than they had at first conceived, and that private donations were inadequate to the support of such a number of missionaries as were highly necessary, in October, 1792, made application to the honorable General Assembly of the state, for a general contribution, for the purpose of support-

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ing missionaries who should be sent into those settlements. The legislature, approving of the design, and wishing to manifest their care and benevolence towards those people, many of whom had been their neighbors and fellow-citizens, cheerfully granted their petition.

As the new settlements rapidly increased, as the object of supplying them, with the preaching of the gospel and the regular administration of the sacraments, became daily of greater necessity and magnitude, and as the missionary funds were considerably enlarged, the General Association, for the better security of their money, and for the more regular and effectual management of the missionary business, in June, 1798, formed themselves into the Missionary Society of Connecticut ; and appointed a board of Trustees, for the more immediate management of their affairs, and also a Treasurer and Auditor of the Society.

In 1802, the funds having considerably increased, the General Assembly, on application from the Missionary Society,

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vested the Trustees with corporate powers, to enable them with greater advantage to execute the trust reposed in them ; especially, with respect to the funds and interests committed to their care. Thus, under the smiles and nurturing hand of providence, the countenance and approbation of the legislature, and the liberality of our good people, has the Society happily progressed. From small beginnings it has advanced to a state of importance and usefulness, which has exceeded any thing which was, at first, contemplated or expected.

As the progress of our settlements, within a few years past, has exceeded all former example, and new countries have presented to us new and extensive fields for missionary labors, our funds have been increasing, and new benefactors of the institution have been raised up, and God hath opened and enlarged the hearts of his people to contribute to its support and usefulness.

The good effects of it in the new settlements are beyond calculation. The gospel has been preached and the ordinances regularly administered through a vast tract of country, in the widely extended regions of our northern and western frontiers. Many hundreds of children have been catechised and instructed in the first principles of Christianity ; Christians have been comforted and animated in their heavenly course ; sinners, in numerous instances, have been turned from darkness unto light, and from the power of Satan unto God. Many churches have been gathered unto Christ, his Sabbath has been sanctified, his worship seriously attended, prayer

and thanksgiving publicly and privately offered to the Most High, and his praises sung where otherwise his name and Sabbath would have been forgotten, and the people left in ignorance of God and their Saviour. Many religious books have been sent, and many more will be forwarded to them. Great numbers of people have, with tears of joy, expressed their gratitude to the Missionary Society and to the people of Connecticut, for the assistance which hath been given them in their spiritual concerns. Could the charitable people of the state know the emotions of joy with which their assistance has been received, and what a change has been made in the hearts and lives of great numbers of their fellow sinners, they could not be unmoved. Their hearts would expand with gratitude, and their tongues would break forth in the praises of their Redeemer. Through the grace of God, and the instrumentality of our missionaries, the wilderness and the solitary place have been made glad, and the desert hath blossomed as the rose ; and the people have been made the subjects of that wisdom, the price of which is above rubies, and all thou canst desire is not to be compared unto her. Pleasing and animating have been the accounts which we have been able to lay before the public of the success of the Society and of their missionaries, in preceding years ; but none have been more so than those of the year past. The missionaries have labored abundantly, and have not only been blessed, in general, with the ordinary success attending a preached gospel, but in some places with that which has been uncommon and

very extraordinary; especially in various settlements in New Connecticut.

We learn by the letters and journals which we have received from Messrs. *Badger* and *Robbins*, that the Lord hath been remarkably building up Zion and appearing in his glory, under their ministrations.

By recent communications from New Connecticut, it appeared, that the work of God was still progressing among the people in various parts of that wilderness; that additions were making to the church; that the seasons of communion at the Lord's table, of which there had been four, in different places the last quarter of the year, had been more than commonly solemn and refreshing; that some were overcome with the views which they had of the love and glory of their Redeemer; and that Messrs. *Badger* and *Robbins* were zealously employing their united exertions for the furtherance of the gospel, in that part of our country. There are several churches now in New Connecticut. Mr. *Badger* has drawn up a confession of faith, and articles of practice to which they have generally given their assent.

In this glorious work, God has shown himself to be a wonderfully great, high and holy Sovereign. Some have been taken and others left. While many places have been so remarkably visited it is observed with respect to others, that they were wholly stupid.

Mr. *Badger* has endured great hardships in riding in stormy and severe weather and in fording rivers. It appears, from his journal, that he travels in that rough,

and in some places, almost pathless country, nearly 1700 miles a year; and that he preaches about 140 or 150 sermons. He attends many conferences, and meetings for prayer, catechises the children, and is abundant in family visits.

In a number of letters from the Rev. *Thomas Robbins*, he notices the extraordinary work of God in that new country, and observes, that a regard for the Christian institutions was evidently increasing. He is not so particular as to the number of miles which he rides, and the number of sermons which he preaches as Mr. *Badger*; but as far as can be learned from his communications, he preaches at the rate of about 110 or 120 sermons a year. He visits families and schools abundantly, and appears to be zealously engaged in the labors of his mission.*

Who can refrain, on reading these accounts from New Connecticut, from reflecting with admiration, gratitude and praise, on the wonderful works of God! How different his thoughts and ways are from the thoughts and ways of men! How high above them, even as the heavens are above the earth! People have been flocking from various parts into the wilderness, for the sake of farms, honors, wealth and worldly good; but the Lord hath planted it, that churches might be gathered unto his name; that worship and praise might be

* Mr. *Robbins* has been sick of a bilious fever. He was seized with the fever on the 22d of July and confined four weeks to his room. For between four and five weeks he was so feeble that he could do but little in the business of his mission.

paid unto him from regions, which but lately had been the haunts of savage beasts and savage men; and that he might raise up monuments of his sovereign and infinite mercy, who shall shine, love and worship in his presence for ever! The Society sent missionaries thither, praying and hoping, that they might be of service to preserve some remembrance of God, his word, sabbaths and ordinances; keep alive the almost dying spark, and preserve a holy seed in the wilderness, and behold, what the Lord hath wrought! Rejoice in the Lord, O ye righteous, give thanks unto him and bless his name: for his mercy endureth for ever!

Mr. *Samuel P. Robbins*, who had been appointed a missionary to itinerate in the settlements on Black river, and in its vicinity, commenced his missionary tour on the 17th of August, 1803, and was about six months on his mission. He returned the latter end of February, 1804. During this period, he visited the settlements on Black river three or four times; twice he visited the settlements in the district of Camden and Western; and once the settlements on Peach river, between Black river and St. Lawrence. He travelled 1324 miles, preached 171 sermons, attended 74 conferences, made several hundreds of family visits; visited 19 schools, and catechised and instructed the children. He writes in his journal of the 29th of February, "That the catechising of the children by the missionaries, has had a practical influence; that they have made proficiency in learning and that the schools are in a flourishing way:—That he

"hopes, in some instances, there
 "have been happy fruits of his
 "labors, in the awakening and
 "conversion of sinners:—That
 "in the west part of Turin, and
 "in the north and south parts of
 "Leyden there has been more
 "attention to religion in six
 "months past, than has been
 "since the settlement of those
 "places. In Turin the attention
 "has been the greatest. On that
 "account he tarried longer at
 "that place, than at others. For
 "several days, he scarcely en-
 "tered a house in which there
 "was not one mourning or re-
 "joicing. At conferences and
 "lectures, and especially on the
 "sabbaths, meetings were re-
 "markably full. Many of the
 "new settlers express great
 "gratitude to the Missionary
 "Society, for their attention to
 "them. The Missionary Socie-
 "ty, he doubts not, have the ar-
 "dent prayers, as well as thanks
 "of the settlers, that their exer-
 "tions for the advancement of
 "the kingdom of holiness may
 "be succeeded. Missionary la-
 "bor is still needful. Numbers
 "came to him with tears in their
 "eyes, when he parted with
 "them, expressing their fears
 "that they should starve through
 "a famine of the word; and
 "begging that the Missionary
 "Society would again take them
 "into consideration."

It is mentioned in the Narrative of last year, that the Rev. *Calvin Ingals* was on a mission to the north-eastern parts of Vermont. He was on his mission nearly seventeen weeks. Although the snow was deep, and the ways bad, and much of the time the weather was snowy and inclement, yet he rode 1083 miles, preached 74 sermons, ad-

ministered the Lord's supper once, and baptized several children. He preached principally in the counties of Essex, Orleans and Franklin in the state of Vermont. Once he crossed the boundary line and preached in Canada. He passed Connecticut river and preached eight times in the county of Grafton in the state of New-Hampshire. He has minuted in his journal, "that he was kindly received by the people in general, that they express much gratitude for the favors which they have received, and solicit a continuance of them, as they serve to check vice, and to preserve and promote Christianity among them: That the work is most important and requires exertions."

The Rev. Mr. *Williston* of Lisle has been employed, part of his time, by the Trustees, in the missionary service. By two communications from him, one of the 2d of April, and the other of September 6th, 1804, it appears that, at different times, he had spent fifteen weeks in missionary services. He had preached more than eighty times, administered the Lord's supper twice, admitted seven or eight persons into full communion with the church, baptized twenty children and one adult. He attended many conferences, several church meetings, and made a number of family visits. His preaching and labors have been principally in the counties of Chenango and Tioga and in the military grants. In April he made a tour of about four weeks down the Susquehannah, and preached at Owego, Old Sheshequin, Sugar Creek, at Wysox and on to Tioga point. He

writes that though pure religion in general is in a low state in those parts of the country, yet that there are some places in which there is much attention and seriousness; especially at the Nine Partners, Chenango and the Cook-House.

Mr. *Samuel P. Robbins* was appointed to go on a mission of about three months to the north-western part of Vermont. He began his mission on the 16th of March, 1804, and returned on the 21st of June. He was on his mission about fourteen weeks. He rode 795 miles, preached 85 sermons, attended 33 conferences, made a great number of family visits, and in many instances catechised and instructed the children. He writes, that he was hospitably received wherever he went, and that multitudes, apparently, received the word of life with emotions of gratitude and joy. He represents that the religious attention which has lately been so gloriously prevalent in many of the congregations in that state is now rather on the decline; but the happy fruits of it are however very visible; and that society in general wears a new aspect. Hundreds have flocked to the standard of truth, and enlisted into the service of the great Captain of salvation.

The Rev. *Calvin Ingals*, who has already been mentioned as performing a laborious tour in the northern counties of Vermont was soon after his return appointed to a missionary tour in the settlements south and west of Lake George. He set out on his mission the 4th of June, and returned the 19th of September. He visited the settlements south of South Bay and Lake George,

and west of the lake. He rode 857 miles, preached 70 times, examined several persons for church communion, formed one church, baptized a number of children, visited the sick and afflicted, and spent considerable time in visiting from house to house. Once he administered the Lord's supper. He observes that in that tract of country, there is a wide field for missionary labors and that in many places the prospect of doing good is favorable. The people were inclined to hear when an opportunity presented. He was every where politely received, and in some places with cordiality and affection. The people were full of expressions of gratitude to the people of Connecticut for their exertions to afford them the preaching of the gospel, and wished for the continuance of them.

It was observed in the last year's Narrative, that the Trustees had appointed Mr. *Thomas Williams* a missionary in the counties of Delaware and Otsego in the state of New-York; and that they had desired the original association of Windham county to ordain him, as an evangelist. He was ordained according to the desire of the Trustees, and commenced his missionary labors in June. Three letters have been received from him, by which it appears, that he is zealously and laboriously exerting himself in the duties of his mission. It appears that he had preached at the rate of about 150 times a year. He has attended many conferences, and been laborious in the visitation of families. The state of religion and moral instruction, in that part of the country in general, is very low. In some whole families

there is not a single person who can read a word. In some few places, notwithstanding, the people are serious and attentive to preaching; especially in Burlington, Springfield and in the society of Union. In these places churches have been formed in consequence of a happy work of God, a short time since, among them. Here, says Mr. Williams, at evening lectures the places of meeting have commonly been filled. On the sabbath people have come from great distances, and the assemblies have been numerous. The hearers have generally given an earnest and solemn attention. These churches have no pastors and this is the case with many other churches in those counties.—Some are wholly destitute of preaching and in a broken, perishing condition. The churches and people manifest an increasing desire to have constant preaching but cannot obtain it because the laborers are few. From the errors and difficulties which abound, the prospect, as to the rising generation, is very gloomy. Many parents seem to be sinking into discouragement and saying, what will become of our children? Shall we ever have a minister?

Mr. *Eli Hyde*, having been appointed a missionary to visit the settlements on Black river and the adjacent country, went out on his mission the beginning of September. By a letter from him of the 8th of November, it appears, that he had visited most of the settlements within the field of his labors; and that he had preached about 70 times, besides performing other ministerial services. His remarks respecting that country, as an

important part of the vineyard, are similar to those communicated by other missionaries who have preceded him; and all serve to show the benefit resulting from missionary efforts. At a late meeting of the Trustees, Mr. Hyde's appointment was renewed; and it is expected he will continue to itinerate for several months in the vicinity of Black river.

Last summer and fall Mr. *Olivier Wetmore* performed a missionary tour of about four months in the north western parts of Vermont, and in the settlements west of lake Champlain. Several letters were received from him during his mission from which it appeared that ill health and heavy rains, which rendered traveling very difficult, and in some places impossible, prevented his preaching so frequently and performing so much missionary labor as some others have done. He appears however to have been faithful, and to have been received with a degree of cordiality and thankfulness, in most places, which evinces that the judicious part of the people in the new settlements feel it to be a very important object that missionaries should continue to visit them till circumstances shall be so ordered in providence as that they can settle ministers among them.— Mr. *Wetmore* is now on a mission to the north eastern part of Vermont.

We have now exhibited to the public a concise, but faithful account of the labors of our missionaries the year past, and of the countries through which they have preached the gospel, administered the sacraments, and visited and instructed schools.

From this statement it appears, that the missionaries have been zealous, laborious and faithful in the discharge of the duties of their missions. It also appears that, the call for missionaries is as great, and the necessity of their services as urgent as ever it has been, and even more so. Notwithstanding many churches have been formed in various places, and a considerable number of congregations have been supplied with able pastors, yet so rapid have been our population and settlement, that there are now a much greater number of new and vacant settlements, than when the Society was first instituted. The settlers are generally young people, and their families are full of children. Some of the missionaries have observed that they have been surprised at the number of children, which they have seen in some of the new settlements. The proportion of children and young people is doubtless much greater than it is in the old settlements. But how gloomy must the prospect be with respect to them without schools, or books, or means of grace! In many places the people are so scattered and poor that they cannot support a minister. In some other places where they are able they are so divided in opinion, that they cannot. Here is a wide door opened for charity, for Zion to enlarge the place of her tent, to stretch forth the curtains of her habitations, to lengthen her cords and strengthen her stakes. What can be a more benevolent, pleasing and glorious work, than to aid her in breaking forth on the right hand and on the left, and in causing the desolate places to

be inhabited ;—than to plant regular churches and pastors ; than to promote Christian morals, and to diffuse the blessings of literature and civilization, of regular society and undefiled religion through wide and extended countries ? What can be more encouraging than the approbation and smiles of divine providence, which have so remarkably attended our missionary institution, and the labors of our missionaries from its commencement ?

We rejoice in the zeal, faithfulness and abundant labors of our missionaries. We rejoice, that through the good hand of our God upon us, we have been spared another year ; and at the close of it, we have been able to lay so pleasing an account of the affairs of the Society before the public. We rejoice, that thro' the instrumentality of our missionaries, and the power and grace of God attending their ministrations, such numbers of our perishing fellow men, have apparently been born again ; and been brought out of darkness into marvelous light :—That prodigals are returning with penitence and joy to the Father's house :—That Jesus Christ and his gospel are exalted and glorified. Yes, we rejoice indeed, that there is joy in heaven over repenting and returning sinners : That the dead are alive again, and that the lost are found. We rejoice in their joy, in the joy which the Missionary Society and all our good people will have in the happy effects of the Society, and of their charity, in the encouragement, edification, comfort and joy of their brethren in Christ ; and in the salvation of their fellow men.

While we thus rejoice, we desire with humble and ardent gratitude and adoration, to bend the knee and lift up the heart to the God of all grace, for his goodness to us, to the Society, and to our fellow men who are rejoicing in his grace and salvation. We feel ourselves a thousand times compensated for all our expense and labors in the missionary business, in the evident smiles of providence upon our institution, and in its happy effects, in the instruction, comfort and salvation of men, and in the advancement of the kingdom and glory of the Redeemer.

We are animated and enabled to proceed joyfully in our work. From our own feelings, we persuade our ourselves, that all who love our divine Redeemer and the precious souls of their fellow men, will be also animated and rejoice with us. But if we rejoice now what will our joys be when we shall meet numerous of our redeemed brethren in glory, of whose edification, comfort and salvation, it hath pleased God, to make us instrumental ?—When we shall witness their glory and blessedness, and how Jesus Christ is glorified in them ? When they shall pronounce eternal blessings upon our heads, and we shall forever rejoice together in God and one another ? When the judge shall make it public that we have done good unto his people, and that in as much as we have done it unto one of the least of his brethren, we have done it unto him and shall proclaim, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world ? What is gold ! What are labors and toil in comparison

with these divine joys ! With these glorious prospects !

While these therefore are before them, while providence is thus smiling on our institution ; while good people in Europe, in America, and in various parts of the earth have been disposed to form into societies, and unite their exertions to spread the kingdom and glories of their common Saviour, we persuade ourselves, that our good people will still cheerfully and liberally contribute to support the missionary institution. They will reflect on the honor and happiness of being united with all the excellent of the earth in carrying

into execution such benevolent designs, and of sharing with them in the rewards of well doing.— They will not forget, That the liberal soul shall be made fat ; and that he that watereth, shall be watered also himself : †— That he that soweth bountifully shall also reap bountifully ; ‡ and that every man shall receive according to his works.

JOHN TREADWELL, *Chairman*
Passed by the Board of Trustees,

January 10th, 1805.

Attest,

Abel Flint, Secretary :

† Prov. xi. 25. ‡ 2 Cor. ix. 6.

A STATEMENT OF THE FUNDS OF THE MISSIONARY SOCIETY OF CONNECTICUT, JANUARY 1, 1805.

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, 1804, pursuant to a Resolve of the General Assembly of said State, passed May, 1801.

HARTFORD COUNTY.

	D.	C.
Hartford, First Society,	90	0
Second,	22	80
West,	34	6
Berlin, Kensington,	10	0
New Britain,	27	14
Worthington,	20	37
Bristol, Cambridge,	22	49
West Britain,	3	32
East Hartford, First Society,	27	75
Orford,	16	72
East Windsor, First Society,	18	54
Second,	22	46
Enfield,	18	19
Farmington, First Society,	76	26
Northington,	13	71
Glastenbury, First Society,	17	0
Eastbury,	1	55
Granby, Salmon Brook,	6	6
Turkey Hills,	4	59
Hartland, East Society,	12	31
West,	17	50
Southington,	18	5

Suffield, First Society,	10	42
West,	7	0
Symsbury, First Society,	12	5
West,	46	98
Wethersfield, First Society,	75	5
Newington,	20	21
Stepney,	25	33
Windsor, First Society,	12	46
Wintonbury,	16	9
<i>Total, Hartford County,</i>	726	46

NEW-HAVEN COUNTY.

New-Haven United Society,	38	0
West-Haven,	17	94
Branford, First Society,	13	2
Northford,	3	0
North Branford,	3	11
Cheshire, First Society,	53	94
Columbia,	6	0
Derby, Great Hill,	2	25
East Haven,	5	51
Guilford, First Society,	19	8

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Durham,	27 62	Bolton, First Society,	44 0
East Haddam, First Society,	23 50	North,	17 71
Millington,	18 0	Coventry, First Society,	14 0
Hadlyme,	4 85	North,	10 1
Killingworth, North Society,	22 11	Andover,	12 0
Saybrook, First Society,	6 63	Ellington,	14 67
Second,	23 0	Hebron, First Society,	8 34
Fourth,	8 0	Gilcad,	8 0
		Somers,	10 15
Total, Middlesex County,	180 27	Stafford, First Society,	5 58
		Total, Tolland County,	159 16
TOLLAND COUNTY.			
Tolland,	14 70		

SUMMARY.

	D.	C.
HARTFORD COUNTY,	726	46
NEW-HAVEN	325	26
NEW-LONDON	221	11
FAIRFIELD	250	46
WINDHAM	169	13
LITCHFIELD	709	1
MIDDLESEX	180	27
TOLLAND	159	16

TOTAL, Dolls. 2,740 86

NO. 2.

FUNDS of the Society arising from other sources than the Contributions in May, 1804.

1804	Contributions in the new settlements, viz.	D.	C.
Jan. 2.	To Rev. Thomas Williams,	32	56
6.	Rev. J. W. Woodward,	41	28
13.	Rev. Samuel Leonard,	4	
14.	Rev. Ira Hart,	31	5
May 9.	Rev. Calvin Ingals,	4	44
June 26.	Mr. Samuel P. Robbins,	44	97
Sept. 28.	Rev. Calvin Ingals,	35	25
Nov. 1.	Mr. Oliver Wetmore,	11	34
Dec. 25.	Rev. Jedidiah Bushnell,	5	71
			210 60

Acails of Books, viz.

Jan. 22.	Rev. N. Strong's Sermon at the ordination of Rev. Thomas Robbins,	14	37
Sept. 22.	Connecticut Evangelical Magazine, 1211	29	
			1225 66

Donations by sundry individuals, viz.

Feb. 22.	Deacon Aaron Moses, Simsbury,	5	
29.	Joseph Hull of Norfolk,		75
March 7.	Jemima Hubbard, Glastenbury,	2	
28.	Rev. George Colton, Bolton,	20	
May 21.	Anthony Brown, Sterling,	1	
			28 75

Donations by persons unknown, viz.

Feb. 7.	A Lady,	4
15.	A Lady in Vermont,	2
March 9.	A stranger from New-York state,	1
April 18.	A Friend of Missions,	1
May 8.	A Lady in New-Haven,	10
	A female Friend of Missions,	2
12.	A Friend of Missions in New-Haven,	12
	A stranger in the county of Windham,	100
18.	A stranger in Berlin,	10
	Maria,	2
19.	A Friend of Missions,	50
24.	A well disposed Lady,	1
June 1.	A female friend of Missions,	1
July 3.	A friend of Missions in Cornwall,	1
	do. do. Simsbury,	1
26.	do. do. Glastenbury,	10
Aug. 16.	A Friend of Missions,	1
	An unknown widow,	5
Oct. 3.	A Lady of Massachusetts,	1
Nov. 1.	A Friend of Missions	3
Dec. 12.	A friend of Missions,	5 10
		<hr/> 223 10
May 12.	Ladies Society in Norwich	12 7 $\frac{1}{2}$

Donations to purchase Books, viz.

Jan. 20.	A friend of Missions,	11 32
April 7.	do. do.	5 58
May 12.	Hebron Female Association,	6 56
Aug. 16.	A Friend of Missions.	5 58
	Litchfield Female Association,	33 56
Oct. 3.	A Friend of Missions,	5 58
		<hr/> 68 18
Dec. 31.	Interest from Jan. 1, to Dec. 31.	870 6
		<hr/> 2639 10

NO. 3.

Disbursements by order of the Trustees.

1804.	<i>To Missionaries, viz.</i>	
Jan. 5.	To Rev. James W. Woodward, Missionary to New-York and Pennsylvania,	360
15.	Rev. Samuel Leonard, do. Vermont,	71
May 9.	Rev. Calvin Ingals, do. do.	77
June 1.	Rev. Ira Hart, do. New-York, Black river,	47
4.	Rev. Seth Williston, do. do. and Pennsylvania,	93 70
21.	Rev. Thomas Williams, do. do. Otsego and Delaware,	71
26.	Mr. Samuel P. Robbins, do. do. Black river,	131
	do. do. Vermont,	83
Aug. 16.	Rev. Alexander Gillet, Balance of an old Account,	1
31.	Mr. Eli Hyde, Missionary to New-York, Black river,	25
Sept. 28.	Rev. Calvin Ingals, do. do. Lake George,	95
Nov. 13.	Rev. Thomas Robbins do. New-Connecticut,	50

16.	Rev. Tho's Williams, do. N. York, Otsego & Delaware,	80
20.	Mr Oliver Wetmore. do. do. and Vermont,	108 72
23.	Rev. Joseph Badger, do. New-Connecticut,	340 50
Dec. 3.	Mr Oliver Wetmore. do. Vermont,	25
22.	Rev David Bacon, do. Indians,	190
25.	Rev. Jedidiah Bushnell, do. Vermont,	101
<i>Other expenses, viz.</i>		
Jan. 6.	To Mr. Elisha Colt, for assisting the Treasurer, last year.	4 50
June 1.	Rev. N. Strong, towards the support of an Indian youth,	21 25
	Rev. Benjamin Trumbull, for Books for new settlements,	16
	Hudson & Goodwin, for paper to print Summary of Christian doctrines,	162
5.	do. for printing and stationary,	18 25
	Mr. Elisha Colt, for assisting the Treasurer,	4 50
Sept. 10.	Rev. Abel Flint, for stationary and postage,	17 71½
28.	Hudson & Goodwin, for printing Summary of Christian doctrines,	140
		2334 13½

NO. 4.

Treasurer's Account Current.

<p>Dr. { The Missionary Society of Connecticut in Account Current } with Andrew Kingsbury, as their Treasurer. } Cr.</p> <p>To amount of Cash, paid by order of the Committee, as per statement No. 3....2334 13½</p> <p>Balance carried to Credit of new Account.....17241 18</p> <hr style="width: 100%;"/> <p style="text-align: right;">19575 31½</p> <p>Amount of Permanent Fund 9666 73 For the purchase of Books and for current Expenses....7574 45</p> <hr style="width: 100%;"/> <p style="text-align: right;">17241 18</p>	<p>By Balance in favor of the Society, January 1, 1804...14195 35½</p> <p>By Contributions in May, 1804, as per statement No. 1.....2740 86</p> <p>By Donations, Interest, &c. as per statement No. 2.....2639 10</p> <hr style="width: 100%;"/> <p style="text-align: right;">19575 31½</p> <p>By Balance of the above Account.....17241 18</p> <hr style="width: 100%;"/>
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A. KINGSBURY. *Treasurer to Miss. Society*
JOHN PORTER, *Auditor.*

Hartford, January 1, 1805.

*A particular List of the Contributions, received in the new settlements,
contained in the general statement No. 2.*

<p>To Mr. Thomas Williams, in the coun- ties of Otsego and Delaware, in 1803.</p> <p style="text-align: center;">D. c.</p> <p>Mr. Eb. Penfield, Harpersfield, 1</p> <p>Abel Penfield, do. 0 50</p> <p>Zeph. Edwards, Stamford, 1</p> <p>Col. David Phelps, Colchester, 1</p> <p>Capt. Peter Hager, do 0 25</p> <p>Mr. Samuel Prince, Meredith, 1</p> <p>Col. Witter Johnson, Sidney, 0 75</p>	<p>Contributed at Capt. Botchford's in Butternuts, 3 7</p> <p>at Mr Hunt's Unadilla, 1 6</p> <p>at a school house in Butter- nuts, Shore's settlement, 4 50</p> <p>at a school house, near Mr. Barber's, 58</p> <p>Polly Sacket, 12 years old. 6</p> <p>At Esq. Noble's in Pittsfield, 33</p> <p>Deacon Thurston, Pittsfield, 56</p>
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At Burlington,	1 34
Mr. — Root, Burlington,	68
Eleazer Horner, do.	25
On the flats, do.	3
At Burlington,	2 62
Mr — Alexander, Burlington,	1 11
At the white house, do.	4 21
Samuel Seymour, Exeter,	1
At Worcester,	2 50
Deacon Burgiss, Delhi,	25
	<hr/>
	32 56

To Rev. James W. Woodward, in the states of N. York and Pennsylvania, in 1803.

At Oxford, New-York,	84
Locke, do.	3 40
Tioga, do.	7
Milton, do.	1 50
Ulysses, do.	2 81
Owego, do.	50
Palmyra, Pennsylvania,	1 18
Fishing Creek, do.	2 93
Wysox, do.	1 50
Wyalusing, do.	4 95
Willingsborough, do.	2 50
Mr. John Beardsley, Wilton, N. York,	25
Mr. Slosson, Owego, do.	25
Gideon Peck, Norwich, do.	25
Deacon Philips, do. do.	1 1
Mr. P. Kreener, Newport Penn.	1
A friend of missions, Canaan, do.	3 45
Mr. — Peeler, Palmyra, do.	50
Moses Thatcher, Nine Partners do.	50
A friend of missions, do.	1 35
At Greenwood, do.	62
Sold Magazines,	3
	<hr/>
	41 28

To Rev. Sam. Leonard, in Vermont, 1803.

At Westford,	2 25
Swanton,	75
Deacon Parker,	1
	<hr/>
	4

To Rev. Ira Hart, in the counties of Herkimer and Oneida, state of N. York, in 1803.

At Herkimer, little falls,	8 50
Mr. Isaac Boosimbark,	1
At Herkimer flats,	2 18
an evening Lecture,	2 40
Rutland, .	1 6
Lowville, evening Lecture,	94
Sabbath.	3 97
Mr. James Bailey,	1

Elisha Stephens,	25
Charles Sexton,	25
At Turin,	2 50
Deacon Judah Barnes,	50
Jonathan Collins, Esq.	1
John Ives, Esq.	50
Mr. Joshua Rockwell,	1
William Rice,	50
Philemon Hoadley,	50
Jabez Foster,	50
Timothy Wadsworth,	25
Jeremiah Wilcox,	25
Amos Barnes,	50
Elisha Crowfoot,	25
Reuben Paine,	25
Seth Miller,	25
Levi Ives,	25
Levi Hough,	50
	<hr/>
	31 5

To Rev. Calvin Ingals, in Vermont, in the Spring of 1804.

At Cambridge,	1 94
Swanton, a friend of missions,	2 50
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	4 44

To Mr. S. P. Robbins, in the Black river settlements, and in Vermont, in 1803 and 1804.

At Little Falls,	2 96
Champion.	2 57
Rutland,	75
Turin,	3 96½
Leyden,	3 25
Trenton,	1 22
Camden,	83
Adams,	2 49
Fairfield,	1 94
Mrs. Hannah Foster, Turin,	50
Maj. Zech. Bush, do.	1
Capt. Amos Barnes, do.	1 50
Mrs. Hep. Barnes,	50
Miss Crane, do.	1
Mr. Samuel Hall, do.	25
Timothy Johnson, do.	50
Joshua Rockwell, do.	50
Dea. Lewis Smith, Leyden,	50
Mr. — Sipple, do.	12½
Hezekiah Talcott, do.	25
Holmes, Remsen,	25
Ephraim Hoyt, Trenton,	25
M. Bosworth, Lowville,	1
At Salisbury,	1 93
Milton,	1 50
do. and Colchester,	5 5
Hightgate,	1 56½
Sheldon,	1 17
do. St. George, &c.	2 7½

Salisbury,	1 83	Fairfield,	2 12
Mr. H. Weeks, Salisbury,	25		
Mrs. Elizabeth Wood, Milton,	50		35 25
S. Royce, Esq. Berkshire,	50		
Mr. Royce, Richford,	25		
M. Eben. Cross, Montgomery,	25		
	<hr/>		
	44 97		
	<hr/>		
To Rev. Calvin Ingals, in the state of New-York, in 1804.		To Mr. Oliver Wetmore, in the north west of Vermont, and the west side of lake Champlain, in 1804.	
At Kingsbury,	6 12	At Richmond, from a stranger,	1
Westfield,	1 24	Enosburgh,	4 32
do. east part,	4 77	Champlain,	3 67
Bolton,	8 43	Mrs. E. Wood, Malone,	50
Chester,	2 65	Mrs. J. Wood, do.	50
Thurman,	99	Salisbury,	1 35
Hartford,	1 43		<hr/>
Hebron,	5		11 34
Salem,	2 50		<hr/>
		To Rev. Jedidiah Busbrell in Vermont in 1803.	
		At Salisbury,	5 71

Donations of Books in the course of the year.

- 900 Sermons on the Prodigal Son, by a Friend of Missions.
 25 Putnam's Essays, by Rev. Aaron Putnam.
 12 Doddridge's Rise and Progress, by Rev. George Colton.

A List of Books sent to the inhabitants of the new settlements in the states of Vermont, New-York, Pennsylvania and Ohio, by the Trustees of the Missionary Society of Connecticut.

Bound Books, viz.

- 2 Bibles,
 66 Testaments,
 163 Doddridge's Rise and Progress of Religion.
 55 Trumbull's Sermons on Divine Revelation.
 25 Backus's Sermons on Regeneration.
 353 Edwards's Sermons.
 8 Vols. of Connecticut Evangelical Magazine.
 44 Hartford Selection of Hymns.
 1 Strong's Sermons.

717

Pamphlets, viz.

- 843 Doddridge's Address to Families.
 149 C. Strong's Ordination Sermon.
 48 Williston's Address to Families.
 100 Davidson's Sermon.
 12 Catlin's Sermon.
 655 Numbers of the Connecticut Evangelical Magazine.
 12 Edwards on Baptism.
 12 N. Strong's Ordination Sermon.
 100 Lathrop's Sermon on the Sabbath.
 600 Trumbull's Address on Prayer.

- 800 Sermon on the Prodigal Son.
1162 Summary of Christian Doctrines.

4493

Small Books for Children, viz:

- 552 Family Books.
30 Proof Catechisms.
256 Watts' Divine Songs.
24 Principles of the Christian Religion.
36 Lectures for Children.
242 Primers.
320 Sermons to Children.

1460

Bound Books, - - -	717
Pamphlets, - - -	4493
Books for Children, -	1460

Total, 6670

On the Natural Creation.

BY the natural creation is meant this world in which we live—the vegetable and animal kingdoms, in their infinite variety, and the sun, moon, and other luminaries. Whatever is created is properly a creature, this is the import of the word. In this paper however, no other part of creation will be respected but that with which man is especially connected, and which administers to him. We are continually conversant with the creature, and are supplied with food, raiment, shelter, light and innumerable comforts by it, and we are responsible to God its author, for the manner and purposes for which we use it. And it is of some importance to us, that we take the subject into serious consideration. Many instructions are given us in the scriptures, concerning the original state and design of our world, and the manner in which we are to use it, and the conse-

quences of abusing it. In one passage, the creation is with admirable sublimity personified, and represented as not merely complaining of the abuse it receives from us; but groaning under bondage, and travailling in pain for deliverance, for thousands of years, from the slavery and abuse by which it is subjected by man. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him, who hath subjected the same in hope. Because the creature itself also, shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know, that the whole creation groaneth and travaileth in pain together until now."*—This passage, it is believed, respects the whole natural world, so far as it administers to man. It represents

* Romans viii. 19—22.

it as reluctantly in the situation, in which it now is, loth to be put to such use, and groaning with earnest expectation for deliverance from bondage and corruption, into the glorious liberty, or exemption from evils, which is reserved for the sons of God. This is indeed a figurative representation; but it is very plain and significant, and is a striking exhibition of truths, which nearly concern mankind.

It will be to the present purpose of the writer, to make a number of observations—On the original state and design of creation,—On its subjection to vanity,—And on its deliverance from it.

When God had created the world, he saw, and beheld all was very good—all was as it should be, without fault, or any tendency to evil. The state of creation was at first suited to the condition of man, in his primeval innocence. There was then nothing hurtful, poisonous, voracious or destructive. The lion and the lamb might lie down together. There was no such things as disease, infirmity, old age or death: and no tendency in nature to any thing of the kind. Universal welfare, harmony and peace prevailed thro' nature. The earth also was so fertile, that it produced every thing necessary to man, in luxuriant profusion, and the seasons accorded with this happy state in the best manner, and all was incorruptible, and calculated for immortality.

The design of the creature was, ultimately, to subserve the glory of God. The manner in which it was to do this, was to minister unto man, that he might use it in the service of God: all

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things were put into subjection to him. Some parts ministered food, some pleasure, some instruction, and all served to furnish him with subjects, in which he might behold and contemplate the wisdom, power, goodness and perfection of his Creator, and be filled with admiration and praise. In the sun, moon and stars, he was led to admire the greatness and magnificence of God, in other things, his exquisite skill, and in all, his goodness; for all were very good, and answered the most benevolent purposes. All creation was calculated to inspire delight, having an endless variety to increase its charms, and inspire man, the lord of all, with sentiments of praise and gratitude. But the creatures were not designed to pamper evil lusts, or to serve a rebel against their Creator. Their ultimate object was to glorify God, and enrich mankind, with the knowledge of his perfections. Man was to be the great high-priest of all, to present them, with thanksgiving, unto God, and use them in his service. This was their original design, and in accomplishing this, they answered the important end for which all things were created, and the highest end their natures were capable of effecting. Thus the state of creation was harmonious and blessed, and its end, the happiness and instruction of man, to the glory of God. For this the sun lighted him, the fruits fed him, and the creation in general ministered to him.

We shall now proceed to a few observations on the subjection of the creature to vanity. It became, and now is, subject to this in several respects. Instead of harmony among all living

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things, in the animal world, there is now a constant, and almost universal warfare. The beasts of prey are continually devouring one creature or another. The feathered race are pursuing one another for food, committing depredations on the insects, and even the fish of the sea are all pursuing, or pursued, thro' the deep. Fear, jealousy and terror have broken out, and spread misery through the whole animal creation. And though many animals escape the fangs of their pursuers, yet, in one way or other, all are doomed to die. The earth too has become comparatively barren; for God has said to man, 'Cursed is the ground for thy sake. Thorns also and thistles shall it bring forth.' Nature is subjected to storms, and the seasons are often unfavorable to the production of the necessaries and conveniences of its inhabitants. All the elements teem with death; corruption is every where to be seen. A world of vanity and misery has come on the creature, and harmony is very much at an end. In this respect, creation is now in a manner ruined—it is subject to vanity.

It is also subject to vanity, as it is subservient to sin, and to dishonor cast on God by man, instead of being employed to his praise. The sun lights mankind to dishonor its Maker. The fruits, in feeding him, pamper his lusts; the air he breathes is subjected to preserve a life of rebellion; the beasts are used in the service of sin, are often cruelly lashed, through the passions of their masters, and almost starved through their avarice, and the whole creation subserves the violation of its Maker's laws. The

original end for which it was made is perverted. Instead of aiding men to serve God, it aids them to commit all manner of provocations. It even supplied those, who took its Creator to the cruel tree.

This subjection to vanity is wholly the effect of sin—of the sin of man. When he sinned, the creature felt the wound; a dreadful subjection to evil took place. The sin of man inspired the tiger with voracity, and let him loose against the lamb, the hawk against the dove, and the fish against their inferior species. Sin was the cause of all the barrenness in the earth, and the other changes by which creation is deformed. This was designed as a punishment to man. When man became a sinner, it was not fit that he should live, where all was harmonious; and therefore the lower creation was given up to all this misrule and confusion. And it is the sin of man, which has occasioned the creature, to minister to rebellion against God.

The creation is subject to all this vanity, not willingly. This is indeed a figurative expression; but it is a scriptural one, and very significant, and assures us that this is contrary to its nature and end, as it was at first made and appointed. We by our sins have forced it reluctantly into this bondage, and pressed it into the service of sin, and subjected it to disorder. In some respects, this is almost literally true. It is with reluctance that the beasts are driven with severity, and this often in the service of iniquity.

The creature is made to remain subject to all this disorder and abuse out of kindness and mercy to sinful men. It was

subjected to this, for a time, that the purposes of gospel grace might be accomplished. Had not Christ graciously interposed, the sun would have no longer enlightened man, after he had become a sinner; the earth would not have borne his weight, while he was abusing its Author; the air would not have been polluted by his lungs, nor the beasts have submitted to his dominion. Creation would have cast him off, and he would have been consign'd over to punishment. This would have been according to justice, and the penalty of the divine law. But that an innumerable company might be saved to the glory of infinite grace, the creature was subjected to minister to man, notwithstanding his apostacy.

Further: The creature is subjected to this abuse in hope. This scriptural figure is very expressive. It represents the creature, as submitting to vanity, on no consideration, but the hope of some happy consequences, which might be obtained by it. It submits, as if in hope that Christ would reform the rebel man, so that he might use this world as not abusing it, and as in hope that Christ would be glorified, and turn the whole scene eventually to the honor of God, which is the ultimate end of creation. And it is truly, for this cause, that the creature is constrained to be subject to this abuse.

The creation may also be represented as submitting, in hope that an end would come to its being abused, when Christ shall have answered his purposes; that it might then be permitted to cast off the irreclaimable, and administer to the people of God only, according to its original

design, and that it should then be restored from the curse.

Some observations will next be made, on the deliverance of the creature from vanity.—The deliverance for which the creation groans and travails in pain, is a release from that subjection to discord, death and corruption, into which it was brought, by the fall of man: from this it will be delivered, and be again in a state of perfect harmony, incorruptible and eternal. It is not meant, that the same system, with which we are now connected, will certainly be restored; of this some may doubt; but there will be a place, harmonious and incorruptible, suited to the state of the sons of God, where they will dwell for ever. The heavens and earth which are now, are kept in store, reserved unto fire, against the day of judgment, and perdition of ungodly men. The earth shall be burnt up, the elements melt with fervent heat, and the heavens be rolled together as a scroll, and as a vesture God shall change them, and they shall be changed; but we look for new heavens, and a new earth, wherein dwelleth righteousness. This shall be the everlasting residence of the redeemed.

This creation shall be put to the same use, for which the present world was at first designed. It will be subservient to the children of God and to his glory.—In this new heavens and earth, all things will be adjusted to the state of the saints, so as to accommodate them to the employments for which they are redeemed. Then the creature will be delivered from all abuse, it will no longer be perverted to serve rebels in wickedness, nor

be an accomplice in rebellion ; it will be used only in the service of God. No disorder and no curse will attend any more. It will be delivered from the bondage of corruption into the glorious liberty of the children of God.

The time, when the creature shall be thus restored, will be at the general resurrection. When the saints rise with glorified bodies, they will be in need of a place of residence adapted to their state; and then the restoration will take place.

A considerate mind will reflect, that it is a great crime in man to abuse the creature, and employ it in the service of sin. It was made for other purposes, but is pressed into it by man, its lord, who ought to have employed it for the honor of its Maker. It is no small crime to throw the lower world into disorder and confusion. We have made every thing about us accessory to rebellion against God; we have brought death and corruption on every thing, which walks, or creeps, or swims, or flies; their miseries and their deaths all lie at our door. We have enkindled an almost universal warfare among them, in addition to all the evils which we impose upon them with our own hands. We have let loose the voracious animals to prey upon the more defenceless tribes. Our wickedness has imparted the venom to the asp, and introduced the storms and convulsions of the elements, and in a measure ruined the world, by the curse we have brought upon it, even that world, of which God has made us the lords, and has commanded it to subserve our happiness.

Therefore we may be assured, that these things will rise up in judgment against the wicked.— There is a sense, and a solemn sense, in which the beasts of the field, the luminaries of heaven, and the very food and raiment which have supported us, will be present, as witnesses at the judgment, against the wicked, and in which the blood of every living creature, which has fallen into the hands of beasts of prey, or died by other means, will be required of us. They will not indeed be personally present at the judgment, but the account will be brought forward. The sinner will be arraigned and condemned for all the evil consequences of his wickedness upon creation, and its perversion from its noble design and end.

It is worthy of serious remark, that those who continue through life to abuse the creation without repentance, will soon be deserted by it. It will cast them off for ever. The sun will but a short time enlighten them, the beasts obey, the earth support, or the fruits sustain them. The creature will soon be amply avenged on them. Some portion of creation will be their prison, and will be deeply fraught with vengeance; and this will be its direct end, by which it will glorify God, and for which it is designed. It will be a lake of fire and brimstone prepared for their punishment. As the wicked abuse the creature, so that portion of it will be the instrument of God in their destruction, and the creature will be avenged, for all the abuse it shall have sustained. These heavens and earth are reserved unto fire, to the day of judgment, and the perdition of ungodly men. If

these elements, which have been vitiated, disordered and polluted by us, and have been pressed into the service of sin, should be melted down, and constitute the lake, then these very elements will be avenged, and the punishment will in this respect be peculiarly striking.

The godly do, in a measure, use this world as not abusing it, by improving it to the glory of God. They therefore will have the advantage of the new heavens, and the new earth, wherein dwelleth righteousness. They will have such accommodations, as will be suitable to their resurrection bodies. There will be no curse there. The creature will willingly minister to them, who will use it to the glory of its Creator.

Finally, from the malignant effects of our sin, even on the natural world, we may justly be led to reflect on its evil and destructive nature. This should lead us to confess and forsake our sins, that we may find mercy of the Lord, in the day when we shall give account of ourselves to God.



Observations on being made sinners by Adam, and righteous by Christ.

THE scriptures declare, that “by one man sin entered into the world, and death by sin”—that “as in Adam all die; even so in Christ shall all be made alive”—that “as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life.

For as by one man’s disobedience many were made sinners; so by the obedience of one shall many be made righteous.”—From these passages of sacred writ, we are naturally led to enquire, in what sense the posterity of Adam are made sinners, and liable to condemnation by his disobedience; and in what sense, those who are in Christ are made righteous and justified by his righteousness or obedience. This is a question of great importance, and concerns our eternal happiness and misery.—In considering the subject, it will be enquired,

I. In what sense do mankind become sinners, and exposed to condemnation by the disobedience of Adam?

It has been supposed by some, that the sin of Adam is so imputed, or transferred to his posterity, that they become personally guilty of his disobedience. But it may be observed, that there is no passage in the whole Bible, which declares, that we are guilty of the sin of Adam, or that this is so imputed to us as to render us guilty, antecedent to any sin of our own. It is indeed written, that “by one man’s disobedience many were made sinners.” But his disobedience may make them sinners by their deriving from him a sinful nature or temper, and not by rendering them personally guilty of his sin. It is also declared, that in Adam all die, or become liable to death through him. But it appears, that they are not condemned to die on account of *his sin*, but of *their own*. For the apostle declares, that “death passed upon all men, for that all have sinned.” And not only are there no passages in the

Bible which declare, that mankind are criminal for the sin of Adam; but it is evident from various considerations, that his disobedience cannot be so imputed or transferred to them, as to render them personally guilty of it. Sin and guilt are personal matters—are what belong to one's own moral character or exercises, and therefore can never be so transferred as to become the sin and guilt of another. We may be effected by the sin of others, and suffer evils in consequence of it; but still their sin cannot be so transferred as to become personally ours, when in fact we were in no way accessory to it. Thus although the blessed Saviour bare the sins of mankind in his own body, or suffered on their account; yet it is certain that their sins were not so transferred to him, as to become personally *his*, and render him really guilty of all the sins of mankind. This would be a most absurd and blasphemous idea. For it would be saying, that the Lord Jesus, who did no sin, and was perfectly holy, harmless, and undefiled, was the greatest sinner who ever lived on earth. Such a transfer of sin, or of moral character, is wholly impossible; yea, it is a gross absurdity, or contradiction in terms. For the very idea of sin and guilt is demerit for one's own criminal conduct; and it implies, that the person is conscious of the conduct for which he is guilty. It is therefore as impossible and absurd to suppose that the disobedience of Adam is so transferred to his posterity as to become personally theirs, and render them guilty, without any sin of their own; as that the sins of all believers should be so

transferred, as to become the personal sins of Christ Jesus.

But it may be objected, that we have adopted the sin of Adam by approving of the principles on which he acted, and have virtually justified his disobedience by our own sinful conduct, and thus have become guilty of his sin.

To this it may be replied, that if we have approved of his sin, this approbation is not his sin itself, but our own sin—a sin of which we are truly guilty by our own personal act. But this does not prove, that we are guilty of his personal sin, but only of our own sinful act of approving it. Adam's sin was one thing, our approving it is another: he was guilty of the former, and we of the latter. Perhaps our approbation of his sin is as heinous as his committing it, but still it is a different act. These considerations also evince, that Adam's disobedience is not so transferred to his posterity as to render them sinful and guilty, antecedent to any sin in themselves.

Further, mankind will never be condemned, nor, as some have expressed it, be considered as guilty in the sight of God, on account of the sin of Adam, aside from their own personal sin. The omniscient God undoubtedly sees and considers every thing, just as it is in reality. And as we were not in fact guilty of Adam's personal disobedience, and were in no way accessory to it; it is certain, that God cannot consider us guilty of it. Nor will the righteous Judge of the universe ever condemn or punish us for this sin. For condemnation, if it is just, is always grounded on the per-

sonal guilt or demerit of the condemned. Certainly then we cannot be justly condemned for the fault of Adam, when we were in no way guilty of it, or criminal for it. Neither shall we ever be punished, by a God of perfect justice in consequence of the sin of Adam, any more than we justly deserve for our own sins. When punishment is inflicted upon a criminal, it is, if just, a penalty for some fault or crime; therefore to punish mankind beyond their own personal demerit, for the sin of Adam, when they were wholly innocent of it, would be evidently unjust. We cannot then rationally suppose, that a holy and righteous God will ever do this. The supposition would not only be charging the Judge of all the earth with injustice, but it would be contrary to plain declarations of scripture. For when the Jews complained that the ways of the Lord were not equal—that the fathers had eaten sour grapes, and the children's teeth were set on edge, implying, they were unjustly punished for the sins of their fathers; God, in vindicating his conduct from this false charge of injustice says, "The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." This passage expressly teaches, that none will be punished for the sins of others, beyond what they themselves deserve. Accordingly the scriptures frequently declare, that mankind are to be judged, or punished, according to the deeds

done in the body; plainly implying, that their condemnation and punishment are to be according to their own personal sins and demerit.

Perhaps it may be objected, that God declares, that he will visit the iniquities of the fathers upon the children, and that mankind often suffer evils in consequence of the sins of others. To this it may be answered, that although God often brings evils and calamities upon children in consequence of the sins of their parents, and as a token of his displeasure against their sin; yet the children themselves, being sinners, justly deserve all they suffer, and are never punished more than their own just demerit. Although these evils are brought upon them, as a manifestation of the divine displeasure against the sins of their parents or ancestors; still they suffer no more than they justly deserve, and so experience no injustice.

But we are made sinners, and exposed to condemnation by the disobedience of Adam in this sense, that in consequence of his apostacy we come into existence with a sinful temper, derived from him, and so are exposed to condemnation. Adam by his disobedience became wholly depraved. And all his posterity, by a divine constitution, derive from their corrupt progenitor an unholy, sinful temper, or come into existence sinning. This is according to the universal course of divine providence, by which all creatures propagate their likeness. And as mankind come into existence unholy and sinful; so they are, on account of this their personal sin, justly deserving of condemnation and punish-

ment. Thus according to the declarations of the apostle, "By one man's disobedience many were made sinners: and by the offence of one, judgment came upon all men unto condemnation." For it is by means of the apostacy of Adam, that all mankind became sinful and condemned. But still their own personal sin is the immediate cause or ground of their guilt and condemnation.

II. In what sense are believers made righteous, or justified by the righteousness of Christ?

By the righteousness of Christ is here meant his atonement, including both his *perfect obedience* to the divine law, and his *sufferings*, by which he supported its authority. When persons cordially receive the Lord Jesus as their Saviour, and become united to him in faith and love; they then, in a certain sense, become one with him. Thus they are said to be members of his body, and to be one with him, as the wife is one with her husband. On account of this their union with his beloved Son, God regards them with affection, and treats them in a certain sense as one with him, by conferring upon them great favors and honors for his sake: or in other words, he treats them as righteous by pardoning their sins, receiving them into favor, and bestowing upon them eternal life, from regard to the atonement and righteousness of the Lord Jesus, in whom he is well pleased. This cordial union to Christ, or approbation of his character and atonement, by the exercise of a holy faith, is necessary to our justification and salvation. But still our justification in the sight of God is wholly out of regard to the Sav-

iour and his atonement. Thus the apostle declares, that believers are "justified freely by his grace through the redemption that is in Jesus Christ."

But since the apostle declares, that "as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life:" some have supposed, that the expression, "even so by the righteousness," &c. implies, that there is an exact parallel between our being condemned on account of the offence of Adam, and our being justified on account of the righteousness of Christ. This parallel, therefore, it is supposed, requires, that mankind should be condemned on account of the disobedience of Adam, antecedent to their own personal sin, or at least that their condemnation should be grounded on his offence.

To this it may be answered, that persons are not justified by the righteousness of Christ, until they have personal holiness, or are united to him by a cordial faith and love. So on the other hand, mankind are not condemned, until they become personally sinful, and thus by their sinful temper or exercises unite with Adam in his apostacy and rebellion against God. And in this respect there is an exact parallel or similarity between the justification of believers and the condemnation of Adam's posterity. For personal sin, and personal holiness or faith are equally necessary to condemnation, and to justification. There is also a similarity between the two cases in another respect. For as the personal faith, holiness and jus-

tification of the believer take place in consequence of the righteousness and atonement of the Lord Jesus, and are connected with it by a divine engagement or constitution; so the personal sin and condemnation of all the race of Adam take place, and are inseparably connected with his apostacy. In view of the striking similarity between the two cases in these respects, the apostle might with great truth and propriety say, "Therefore as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life."

But the phrase, "*even so by the righteousness,*" &c. does by no means necessarily imply, that there must be an exact parallel, in all respects, between condemnation by the offence of Adam, and justification by the righteousness of Christ. If there is a parallel between them in some particulars, then the expression, "*even so,*" &c. is true and proper, although in some other respects there may be a difference. And that there must be a difference, between the ground of condemnation through Adam, and of justification through the Lord Jesus, is evident from various considerations. It is evident from the different nature and desert of holiness and of sin. Personal holiness and faith are as necessary to our justification by the righteousness of Christ, as personal sin is to our condemnation through the fall of Adam. But although the exercise of faith and holiness unites to the Saviour; yet it does not atone for the past sins of believers, and merit justification and eternal

life. They must therefore be justified by the righteousness or atonement of the Saviour, as the meritorious cause. But when a person is once guilty of sin, he then justly merits or deserves condemnation on his own account. Thus from the different nature and desert of holiness in believers, and of sin in the posterity of Adam, it is certain, that there must be a difference between condemnation by Adam, and justification by Christ.

Besides, the justification of believers is not an act of justice to them; it gives them no legal claim on God for favor. But it is an act of pure, sovereign grace, bestowed on them, because God delights in mercy and happiness. But certainly no one will say, that we are condemned for Adam's sin, not as a matter of justice, but of pure sovereign wrath, inflicted on us, because God delights in wrath and misery. This would be blasphemous; and yet it seems, that persons must be driven to this consequence, if they assert, that there is an exact parallel in all respects between condemnation through Adam, and justification through Christ, and that the sin of Adam is the meritorious ground of our condemnation; as the righteousness of the Lord Jesus is the meritorious ground of our justification.

These considerations clearly show, that mankind are not condemned for the disobedience of Adam, as the meritorious ground, antecedently to their own personal sin and demerit: and that the declaration of the apostle, "Therefore as by the offence of one, judgment came upon all men unto condemnation; even so by the righteous-

ness of one, the free gift came upon all men unto justification," does by no means imply, that there is an exact parallel in all respects between condemnation by the offence of *one*, and justification by the righteousness of *one*. Yea, the apostle himself declares, "Not as the offence, so also is the free gift. And not as it was by one that sinned, so is the free gift: for the judgment was by one to condemnation; but the free gift is of many offences unto justification;" plainly teaching, that there is a difference between the two cases in some respects.

It may be remarked from the subject,

1st, That none will be condemned by the Most High, unless they justly deserve it, and that he will punish none in the present or future world any more than they deserve for their own personal sins. Some are apt to complain, and feel as if it was hardly just, that they should suffer so many evils, and be exposed to everlasting destruction in consequence of the sin of Adam. But it appears, that we have no just reason to complain of any injustice, since we never suffer any more than our own iniquities justly deserve. Thus every mouth will be stopped at the bar of God, and every conscience will be convinced of the justice and rectitude of the divine proceedings in the condemnation of the wicked, who will receive according to their own works, and will for ever eat the fruit of their own doings.

2d, It appears, that personal holiness, or a cordial faith and love, which unite us to the Saviour, are necessary to salvation. Without these, the atonement or

righteousness of Christ will profit us nothing. For it is declared, "He that believeth not shall be damned, and shall never see life—Without holiness no man shall see the Lord—Except ye repent ye shall all perish." It is therefore of infinite importance to each one of us that we repent and forsake our sins, believe in the Lord Jesus, and cordially receive and obey the gospel.

H. E.

While people continue in the body, they are to expect no account from the invisible world, but what is contained in the Bible.

THE sacred writings inform us, that in the days of inspiration, several persons were raised from the dead. Some were restored to life, under the Old Testament dispensation;—but many more in the days of Christ and his apostles. When Christ expired on the cross, the graves were opened, and many bodies of the saints which slept arose, and came out of their graves after his resurrection, and went into the holy city, and appeared unto many.*

Lazarus was also raised after he had been dead four days.† Hence the following enquiry hath been often made—"Why have we no account in scripture, of the conversation of such as have been raised to life, respecting the invisible world?"

The following are humbly offered as reasons, why there have been no communications of this kind from the other world, made matter of sacred record.

* Matt. xxvii. 52, 53.

† John xi. 39.

1. There can be nothing essentially new revealed to men, while in their present state, respecting the condition of the godly or the wicked, after death, in addition to what is revealed in the word of God. This exhibits as clear and striking a representation of invisible and eternal things, as people are capable of receiving and understanding, while in their mortal state.

Christ who came down from heaven, had a far more perfect knowledge of the invisible world and of the final conditions of men, than any common person could have, though he had been among departed spirits. Should one come from heaven, or from hell, we cannot conceive it possible, that he should give a more affecting description of the happiness of the former, or the misery of the latter, than Christ hath given.

Had Dives been sent from hell, to testify to men, what he had seen and felt, could he have found language to have painted the exquisiteness of the misery of damned souls, beyond what Christ hath done in his doctrines and parables? What words can be more expressive of their torment, than to say "they are cast into a place of outer darkness, where is weeping and gnashing of teeth?"* Or into a furnace of fire; † into everlasting fire: the fire that shall never be quenched; where their worm dieth not, and their fire is not quenched." ‡

Could one sent from the world of woe, have represented the anguish he there endured, in more lively colors, than to say it was his most earnest petition,

that so small a mitigation to his sufferings might be granted as the application of one drop of water, to cool his scorched tongue?*

Or can we imagine that one sent from that place of misery could use language or metaphors, which would exceed those found in John's Revelation, to set forth the dreadfulfulness of the punishment, which the wicked suffer after death?

It is there described, by "a lake which burneth with fire and brimstone." † They are represented, as "drinking of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation. And shall be tormented in the presence of God and the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night." ‡

And should one come from the heavenly world, we may not presume to say, that he could represent the glory and blessedness of the place, beyond what Christ and the inspired penmen of the scriptures have done. No one who had been in Paradise, could use words more expressive of the happiness of saints, than those of David in the xvi. Psalm 11 ver. "In thy presence is fulness of joy, and at thy right hand there are pleasures for ever more."

The beauty and glory of the heavenly state, are pointed out by the most lively figures and things in nature, in the xxi. chap. of Revelation, under the name of the new Jerusalem. It is sub-

* Matt. viii. 12. † xiii. 50.
‡ Mark ix. 45, 46.

* Luke xvi. 24. † Rev. xix. 29.
‡ Rev. xiv. 10, 11.

joined, "And the nations that are saved, shall walk in the light of it; and the kings of the earth do bring their glory and honor into it; and the gates of it shall not at all be shut by day; for there shall be no night there." See also chap. vii. 15, 16, 17 verses.

How expressive of the glory and happiness of the saints in heaven, are these words of Christ? "Then shall the righteous shine as the sun in the kingdom of their Father."* A similar passage is found in Dan. xii. 3. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

And what one from the world of glory, could express his ideas of its joys more fully, than is implied in the promised reward of grace to the godly? They are promised *eternal life; a crown of life; a crown of glory that fadeth not away. And that they shall eat of the hidden manna; shall drink of the river of water of life; that the Lamb shall feed them; and lead them to living fountains of water, and God shall wipe away all tears from their eyes.*

We may therefore be assured, that no saint whose soul had been in Paradise, could add any thing to the glorious representations of the blessedness of that place, already given in the word of God. Nay, we may conclude that what departed spirits experience beyond those representations therein made, is incommunicable to men, in this life.—When Paul was caught up to the third heaven, he heard, "un-

speakable words, which it is not lawful for a man to utter."*

2. Should a messenger come from the invisible world, he could set no new motives for repentance before sinners. This is implied in the address of Abraham to Dives, Luke xvi. 31. "If they hear not Moses and the prophets, neither would they be persuaded, though one rose from the dead." These words denote, that if the means which God hath instituted, lose their effect upon sinners; no others would avail to lead them to repentance. The word of God contains every thing necessary, to instruct and warn mankind: and all is there said respecting future and eternal things, that is requisite for them to know, or which they are capable of knowing, until they exchange worlds.

A person sent from heaven or hell, might cause a momentary surprise, with those to whom he should appear; but would do nothing towards melting the hard heart of a sinner into penitence. He would be far from convincing infidels of the reality and vast importance of eternal truths, or of their sin and folly in rejecting a crucified Saviour. Nothing would be effected in this way, towards removing the native enmity which exists in the hearts of unregenerate persons against God, and the truths of his holy word. The influences of the divine Spirit alone can produce a change in the moral temper of sinners. And if we may hope for the blessed Spirit to accompany any means, they must be such as God hath instituted.

* Matt. xiii. 43.

* *Arreta remata.* Words unutterable.

If any messenger from the invisible world could effect the reformation and salvation of sinners, who so likely to do this as the Lord Jesus Christ, since he hath come both from heaven, and from the dead? And not only so, but his divine mission was attended with many infallible proofs. Never could a finite person be sent from heaven or from the dead, with equal authority, to that of the Son of God. And no one can possibly represent the solemn realities of eternity, more clearly and affectingly than Christ hath done. And yet it hath been found by eighteen hundred years' experience, that no sinner will ever believe and embrace the gospel of Christ until God operate effectually upon his heart by his Holy Spirit. Not only thousands of the Jews who heard his preaching and saw his miracles, continued unconverted; but many millions, from generation to generation, have lived and died uninfluenced by the solemn truths taught by this faithful and true witness.

And if an account of the torments of the wicked in hell, given by one who had suffered them for a season, would lead sinners to repentance; why did not the extreme agonies of the innocent Lamb of God produce this effect, when he suffered for sinners, in the view of many thousand spectators? What small relentings were there among the numerous throng which beheld the Saviour when he hung bleeding upon the cross, and enduring the keenest anguish of soul and body imaginable? But on the contrary, they poured forth the most bitter revilings and execrations! And we may conclude that hardened sinners

would even mock and deride any person, who should come from the dead to preach to them. And had an account of the invisible world been published from the mouth of Lazarus, or any other person, who had been restored to life, it would have availed nothing, with such a refuse to hear *Moses and the prophets, Jesus Christ and the apostles.*

Some inferences may be made from what hath been said upon this subject.

1. We may infer that no person is warranted from the word of God, to publish to the world the discoveries of heaven or hell which he supposes he has had in a dream, or trance, or vision. Were any thing of this kind to be made known to men, we may be assured it would have been done by the apostles, when they were penning the gospel history. Have persons remarkable views of the invisible world, in dreams or visions, let them like Mary, *keep all these things, and ponder them in their heart.* And let them improve all their thoughts and views of God and divine things, which they may have, whether waking or sleeping, for their own spiritual profit; but never make them known to any one, as some *new revelation* from heaven.

By publishing their dreams or visions, many persons have imposed upon the credulity of the ignorant. And however sincere and well meaning some have been in such publications, they have opened a wide door for the impositions of *crafty and designing men who lie in wait to deceive.*

It was by pretended visions that Mahomet gained credit to his Alcoran, by which this grand

impostor hath drawn many thousand people into that fatal vortex of error and delusion, which has paved the way for their everlasting ruin ! And many false religions and fatal errors have been established in the same delusive way. The following words of the prophet Jeremiah, ought to have peculiar weight upon the minds of all visionary persons. "The prophet that hath a dream, let him tell a dream,* and he that hath my word let him speak my word faithfully ; what is the chaff to the wheat ? saith the Lord."†

2. We may infer that for persons to desire to know more concerning a future state, than God hath revealed in his word, discovers a vain curiosity, which ought to be immediately suppressed. Nay, it is a high reflection upon the word of God, for any to desire to be wise above what is written. It is treating it as greatly defective ; and involves an impeachment of the wisdom and goodness of God, in not revealing every thing to men, which they wish to know, about invisible things.

"The secret things belong unto God, but those that are revealed belong unto us and to our children for ever." Let it therefore be the great concern of all, to study the word of God diligently and faithfully, and to make this the *man of their counsel* at all times. Let them be suitably influenced, by the interesting truths it contains, and they may be assured these will guide them in the strait and narrow path of holiness and peace.

* Let him tell a dream, i. e. let him tell it as a dream not as truth.

† Jere. xxiii. 23.

and will conduct them to *mount Zion, the city of the living God, the heavenly Jerusalem ; and to an innumerable company of angels ; to the general assembly of the church of the first born, which are written in heaven ; and to God the Judge of all ; and to the spirits of just men made perfect ; and to Jesus the Mediator of the new covenant ; and to the blood of sprinkling that speaketh better things than that of Abel.*

AMATUS.

The Rev. Mr. Kicherer's Narrative of his Mission to the Hottentots.

(Continued from p. 315.)

WHEN we first entered upon our work, we labored to convince our hearers by arguments addressed to their understandings, but our endeavors in this way had little success. They continually raised objections and difficulties. We then resorted to another method ; we insisted chiefly on the dying love of Christ, in the most simple and affectionate manner ; we represented him as the all-sufficient friend of lost and helpless sinners ; tenderly inviting them to come to him that they might be saved ; and intreating them to give the fair trial of experience to our doctrine, by praying to Jesus. Since we adopted this method, the Lord has been pleased to make the word effectual to many souls. From time to time our hearers, who were before impenetrable, came to us, and with tears in their eyes, declared that they perceived, more and more, the truth and excellency of the gospel which we preached, fin-

ding it to be the power of God to their salvation. This was particularly the case of the tame Hottentots who occasionally heard us. About Christmas, 1799, several Farmers from a distance, came to partake with us, according to the Dutch custom, of the Lords's Supper. Some of them had been awakened under the preaching of the Rev. Mr. Voss, at Rodezand, but now came to our settlement, because it was nearer. The provisions they brought us were very seasonable and we spent several days with them in the most agreeable manner.

My garden now began to assume a flourishing aspect, and promised soon to enable me to supply at least twenty guests with its produce, besides occasional food for the Boschemen, who, by the way, are no great admirers of vegetables. Indeed they would scarcely eat them at all, if I did not save them the trouble of cooking them, and take them to their huts ready for use.

In January, 1800, I found it necessary to take a journey to the Cape Town, for the purpose of procuring the necessary supplies for my people, particularly Clothes. I was forwarded by a friendly Farmer, who furnished us with a waggon and oxen. A number of Boschemen also, who had never been at the Cape, offered to accompany me. This afforded me great satisfaction, as it was a certain proof that the suspicions they had entertained of us were declining, and that they felt an increasing confidence in us*. We travelled agreeably,

* Mr. Kicherer, when in London, mentioned to a friend that such were the suspicions the Boschmen enter-

though slowly; our company both old and young, being obliged to walk all the way. When we stopped at night, near a fountain in the desert, we enjoyed sweet opportunities in singing and prayer; and when we entered the inhabited parts called Middle Roggefield (or Rockfield) the Farmers collected the people from the adjacent country, who were glad of an opportunity to spend the Lord's day with us in public worship.

On our journey we met a Hottentot servant with some saddle oxen laden with flour for our settlement; this was the present of a well disposed Farmer, and must have proved highly acceptable to Brother Kramer, whom I had been much concerned to leave at home almost without bread.

After about a month's travelling, we reached Cape Town, having preached the gospel of Christ every Sabbath-day as we passed through the country,

tained of the missionaries at first, (wicked men having told them that they would be insnared and killed) that they would not venture to eat with him. On a certain occasion, Mr. K. wishing to gain their affections invited a number of them to partake of a refreshment which he had prepared for them. Having cut a large cake, he presented a slice to each of them. Not one of them dared to eat a morsel. Mr. K. perceiving this, and guessing at the reason, took a piece himself, and ate it before them. He then told them that he had called them together, to assure them of his friendship, and to inform them that as they were all invited to eat of that one cake, so there was one Saviour, the bread of life, for Hottentots as well as others, of whom they might freely partake, and live for ever. This satisfied them, and they all received this token of his love with pleasure.

and have reason to be thankful that it was rendered a blessing both to Christians and Heathens. When approaching the Cape, my feelings differed widely from those of my poor Boschemen. I anticipated with delight, the pleasing scenes before me, but they were struck with dread and dismay. Some of the first objects which presented themselves to their affrighted view were several men hung in chains for atrocious crimes, and many of the Boschemen were conscious of having deserved the same punishment. Their terror was soon increased by beholding in a few days the public execution of another malefactor. I took this opportunity of explaining to them the nature and excellence of European Justice, as an ordinance of God, who had appointed civil Governors for the punishment of bad men, and the reward of the good. This pacified them: they allowed the propriety of it, and said it would be happy for our settlement in the wilderness, if a similar order of things could be established there.

Soon after our arrival at Cape Town, I was called to preach at the Calvinist Church, a very capacious building, then overflowing with a very genteel auditory. My Boschemen, accompanying me, were greatly struck with the large number of well-dressed people, whom, in their simplicity, they compared to a nest of ants; and the sound of the organ was at first mistaken by them for the noise of a swarming bee-hive. From that time they entertained a higher opinion of their minister; for, before they had been tempted to consider me as a beggarly fellow,

who had come among them merely to obtain a livelihood. I embraced every proper opportunity of introducing them into Christian company, and religious meetings. They seemed to receive benefit upon all these occasions, being thereby convinced of two things, namely, that the doctrine I had preached was agreeable to the common creed of Christians, and also, that Christians in general were far happier than Boschemen. I grant that these convictions do not constitute saving faith in the gospel; yet, in this instance, they prepared the way for it. We waited on several of the chief magistrates, particularly Mr. Rensfield, the Fiscal, by whom we were kindly received, and presented with abundance of useful articles, chiefly consisting of waring apparel for my poor people. The Boschemen, clad in their filthy Karosses (or sheep skins) sitting in a drawing room on silk covered chairs, or parading before large pier glasses, were the objects of much good natured mirth, as well as of sincere compassion. The Fiscal did us the honor of presenting us to the Governor, who was pleased to shew us great kindness. The Boschemen thanked him, in their way, for permitting Missionaries to come and teach them, no man before having cared for their souls.

It was now necessary to return to our settlement, but our journey proved very uncomfortable, the country being inundated by the copious rains which had lately fallen. At length, however, in the month of March, we regained our place. Happy Prospect Fountain, where we found our friends in good health and

spirits, for which we returned our humble and heartfelt thanks to the Lord our Shepherd.*

I cannot proceed without mentioning a peculiar event which took place during my absence. The Captain of the Boschemen, named Vigilant, had come to our settlement to seize a sheep as his due. Brother Kramer opposing him, Vigilant stabbed the sheep, and then aimed a second thrust at our Brother, whose life was, however, providentially preserved by the interposition of a girl; who warded off the blow with her Kaross. Vigilant, being seized by Brother Kramer, whom the Lord, on this occasion, endowed with unusual strength and intrepidity, was conveyed to the next farmer, Florus Fischer, who confined him with a view of sending him for trial to Cape Town. Escaping from his keepers, he returned soon after I reached home, to our place of abode, foaming with rage, and calling upon his numerous horde to assist him in revenging the affront. Our situation was now extremely critical, but we looked up to the Lord, who observed our trouble, and in his great mercy sent us that very night my dear friend and brother, Mr. Scholtz,† from the Cape, togeth-

* In a former letter Mr. K. referring to this journey, says, "On my travels of eight weeks I had daily to provide thirteen people with victuals. I went out without any thing, and brought back with me one hundred and thirty-six sheep, and four cows, which the Christians did give us with a thankful heart."

† Mr. Scholtz continued with Mr. Kicherer for about three years, and proved highly serviceable to him as his companion and assistant, particularly in teaching the children. He

er with a Farmer and servants, whose timely arrival produced the happy effect of driving this infuriated chief from our neighborhood. On this occasion we witnessed the friendly disposition of some of the Boschemen towards us, for while our lives were threatened, many of them kept watch around our habitation.

Soon after this, Brother Kramer left us in order to go to Hex River, and Brother Edwards departed to the Cape. I then removed, accompanied by Brother Scholtz, to Zak River, where we sat down the latter end of March, 1800, all our Boschemen following us.

At this place numbers of tame Hottentots came to join us.— These people have a little property consisting of sheep and oxen; the Boschemen, on the contrary, subsist entirely on the produce of the chase, such as Tigers, Jackalls, &c. &c. or when these cannot be procured, on wretched reptiles or wild roots, and too often by the plunder of their neighbors. Though we thus increased in numbers, I cannot say we increased also in grace, for as yet, I frequently had cause to fear that no abiding impression had been made on these fickle souls, and I was in great heaviness on this account.

Just then I received an invitation to be Minister at the Pearl, a

returned with him to Europe, and is now about to prosecute his studies at one of the Dutch Universities, with a view to the ministry of the gospel, we trust, among the Heathen. The Society is under great obligations to Mr. S. for his disinterested labors, and the advantages which the settlement derived from his respectable connections at the Cape.

rich Village near Cape Town, with a handsome Church. My mind was greatly perplexed, for I knew not whether I ought to consider this as a temptation to divert me from my attention to the Heathen, or as a call from the Lord to a more useful station. In this state of my mind, that word was deeply impressed—“Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me.” Accordingly I committed myself most earnestly to the Lord, entreating him to give me clearness in this affair, and manage it for me. My mind soon recovered its composure, and I received a strong providential intimation that it was not the Lord's will to send me to the Pearl as a stated Minister, some difficulty being started on the subject, which I was not anxious to remove; and from that very time the Lord vouchsafed to bless my labors in a remarkable manner, so that many persons whose hearts had been harder than the rocks among which they lived, began to cry out “What must we do to be saved?” Frequently in a literal sense, the very hills resounded with their loud complaints.

One of the first converts, at this time, was the old Bastard Hottentot John.* For some time past he had felt a strong inclination to come and hear the word of God. From this design, some of the neighboring Farmers, being carnal men, had endeavored to dissuade him; insinuating

* A Bastard Hottentot does not mean a person of illegitimate birth, but one whose parents are not both pure Hottentots, one of them being of another nation.

that I should certainly either sell or kill him. However, he could not resist his internal monitor. He came and heard. Having sat a few days under the sound of the gospel, he began to cry aloud under the painful sense of his sins, which he compared for number to the sands of the desert. Indeed he had been an atrocious offender. After he had for some time mourned bitterly on account of his transgressions, he began to speak of the love of Christ to sinners in general, and to himself in particular. This was now his darling topic all the day long, while his eyes overflowed with tears of love and gratitude. His heart was now so entirely taken up with the things of God, that he could scarcely bear to speak of any thing else; when spoken to on some worldly business he would say—“Oh, I have spoken too much about the world, let me now speak of Christ.” Indeed, he did speak of him, in a way that greatly surprised me; I am persuaded he never heard any person speak the same things. He was most evidently and eminently taught of God. In the mean time his walk and conversation were such as became his profession. In his heathenish ignorance he had formerly four wives, and two at the time of his coming to hear the gospel. He came to me one day and said, He must put away his two wives. I asked him why? He answered, “Because when I go to God in prayer, my heart tell me it is bad; and Christ more near to me than ten thousand wives. I will support them; I will work for them; and will stay till God change their hearts; then I

“ will take the first whose heart
 “ be changed.” After a short
 but lively course of grace, which
 continued five or six months, the
 Lord laid him on a sick bed,
 from which he never recovered.
 He now insisted upon being car-
 ried to our place of worship, say-
 ing that as long as he could hear,
 he would endeavor to catch some
 of the words of life. Two days
 before his death I went to see
 him. I asked him how he felt.
 “ A little low-spirited,” was his
 answer; “ for though I am
 “ sure that I have surrendered
 “ every inch of my own self to
 “ Christ, from the moment I
 “ first saw his loveliness, yet I
 “ am not so certain, at present,
 “ whether he has accepted of my
 “ surrender.” I endeavored to
 satisfy him on this subject; but
 he found no clearness till the
 day of his departure, when call-
 ing on him again, he said to me,
 “ O Sir, I now see that the Lord
 “ Jesus love me with an ever-
 “ lasting love; that he has ac-
 “ cepted of me, and that he will
 “ be my portion for ever; and
 “ now, though the vilest sinner
 “ on earth, relying on his blood
 “ and righteousness, I will die,
 “ and go Christ, and there I
 “ will wait for you.”

His eldest son, Cornelius, who
 was a servant to a Farmer at a
 distance, came to visit his father
 just at this moment. He burst
 into tears, and said, “ Ah, my
 “ father die so happy in Jesus,
 “ and I have no opportunity to
 “ hear his gospel.” Moved by
 his sorrow, I wrote to his master,
 requesting he would permit him
 to come and live with us. I re-
 ceived a very Christian-like let-
 ter from him, saying, that altho’
 he would not, on any other ac-
 count, part with his best servant,

yet for the sake of the gospel he
 would give him leave to come.
 Cornelius joined us, and the
 Lord was pleased to bless the
 word of reconciliation to his soul
 also. At first he cried mightily
 to the Lord to forgive his sins,
 and thought to move him by the
 earnestness of his intreaties, yet
 he found no peace within, till at
 length he learned that he could
 be justified only by the blood of
 Christ; he then obtained solid
 peace in the contemplation of
 the person of our Redeemer.
 His heart was filled with admi-
 ration, love and gratitude, and
 he felt a strong desire to pro-
 claim our Saviour to those who
 knew him not. Indeed he tho’t
 himself called upon to forsake
 his wife and children, and go to
 distant tribes to preach Jesus to
 them. For half a year he strug-
 gled against this impulse; his
 body wasted in this secret con-
 flict, for he concealed from every
 mortal what passed in his bos-
 om. At length, unable any
 longer to sustain this burden, he
 suddenly flung his knapsack over
 his shoulders, and marched off
 into the wilderness. Here he
 fell on his knees to pray; when
 those words came powerfully
 into his mind, “ Thou didst well
 “ that it was in thine heart;”
 but it seemed added—“ Go back
 “ to thy house and family, and
 “ first try to bring them near
 “ the Lord; after this I will let
 “ thee know what thou shouldst
 “ do.” Accordingly he return-
 ed home, where he conducted
 himself in a pious manner, and
 I have reason to hope that at
 some future period he may be-
 come very useful to his country-
 men.

If my time permitted, I could
 relate many more instances of

the Lord's gracious dealings with our people; some of them perhaps, may appear hereafter, in detached accounts. I must not omit, however, the case of Esther. Her original name was Tray, a Corannaby birth. When she made her first appearance among us, I could scarcely persuade myself she was of the human species. Her whole carriage denoted brutality in the extreme. Her Kaross, or sheep skin garment, was the most filthy I ever saw or smelt. Many a time have I thought, Surely it is absolutely impossible that such a being should ever be converted! But, where sin and wretchedness abounded, grace was still more to abound. Soon did her penitential tears begin to flow under the hearing of the word of peace, and when asked, Why she wept? the reasons she assigned were always so pertinent and proper, that I was convinced her understanding was far superior to what I had supposed. After some time, she found herself obliged to leave her husband, who had three other wives, and followed us in all our future journies. For more than a year she continued to be uneasy under a sense of her sins; but, at length, the Lord comforted her soul; she was baptized, and is become one of the most active, industrious, and useful members of my congregation. Her conduct is unexceptionable.

About this time, several Farmers having assembled at our house, to partake of the Holy Communion, a run-away slave made his appearance. We soon discovered who he was, and thought of sending him back to his master, agreeable to an order

of Government. He, perceiving our intention, determined to be revenged, and while we were at worship in the church, contrived to poison our well. Our lives would certainly have been destroyed, had not a little girl providentially watched him, when committing this atrocious act. She gave us timely notice; the slave was examined, and we found in his clothes the remainder of the poison, which was a sort of moss, resembling human hair; this powerful vegetable has the property of contracting the bowels in a convulsive manner. The culprit was sent to Cape Town, and we returned thanks to the Lord for this great deliverance.

Another singular escape from death deserves to be recorded. In the evening of a day which was uncommonly sultry, I was sitting near an open window, when a concealed party of Boschemen were just about to discharge a volley of poisoned arrows at me; but, by the same girl who saved the life of Brother Kramer from the dagger of Vigilant, they were detected, and made off in haste.

During our continuance here, a man whose name was Peter Goeiman, repeatedly visited us from the Great River, in order to hear the word. He long withstood the humbling truths of the gospel, refusing to be stript of his own fancied righteousness, and submit to the righteousness of God our Saviour. At length, however, he yielded; and while at work with Mr. Scholtz, (being employed in making a dam for the water) confessed that he had formerly hardened his heart against the representations of the gospel, that he was in a misera-

ble state, being unable to do any thing good, as he now clearly understood. He acknowledged that till lately he had been full of prejudices against our doctrine, having flattered himself that though he had done much evil, he had nevertheless done much good also. But now, since God had revealed this great truth to his mind, namely, that he had given his only begotten Son to be a sacrifice for him on the Cross, he had been gradually freed from his former prejudices, especially under a discourse from Mr. Scholtz, in which the only source of all good works, the love of God, had been explained, together with the utter inability of a natural man to perform good works. "From that time," said he, "I sought pardon for all my sins alone from Christ, and in him I have found it. Now, I believe in Jesus, and wish to be his eternal property, now I am assured that I shall one day be completely delivered from all my sin, and enjoy eternal happiness with Christ." Asking him, whether he did not wish to commend the truth to others? he replied that he did so every day; and that his wife already afforded him some hope that she would yield to convictions, and this encouraged him, he added, to speak to others, declaring to them the name of that blessed Jesus, who had done such great things for him.

Before I conclude the narrative of my first stay at Zak River, it is proper to mention another remarkable deliverance, which the good Providence of God afforded me, from the hands of a person who came to our house under the fictitious name

of Stephanos, a Greek by birth, and who, for making base coin at Cape Town, had been sentenced to death, but effected his escape from justice, a few days previous to that which was fixed for his execution. The rumor of this affair had indeed reached my ears, and when he came to my house, in the absence of the Brethren Kramer and Scholtz, who were gone six days journey from us with presents of tobacco, to invite more Boschemen to come and hear the gospel, I thought I perceived tokens of guilt in his countenance. But his conversation was so religious, and his pretence that he came to assist us in building a chapel, so plausible, that I blamed myself for harboring any suspicion, and therefore permitted him to sleep in the room next to my own. It should seem that he had contrived a scheme to murder me, that he might seize on my waggon and goods, and then depart to a distant horde. In the night, he actually approached my bed; but the Keeper of Israel, who never slumbers nor sleeps, was pleased suddenly to rouse me in a fit of terror, in which I cried out to him, as if privy to his bloody design. He was disconcerted; stammered an apology of a pain in his bowels; and then went away out of my house. In the morning I found he was gone off, having stolen my gun, and having taken with him many of the Boschemen, whom he had seduced, by pretending that the white men were coming to be revenged on them; Boschemen, having always an accusing conscience, are ever ready to take such a hint. My Hottentots pursuing them, overtook them in the de-

sert ; a truce was concluded, both parties piling up their arms at some distance, when Stephanos was compelled to restore my fowling-piece, and dismiss our Boschemen. Thus, retiring from the country by himself, he was met by Brethren Kramer and Scholtz, who obliged him to return to Zak River with them. This involved me in a fresh difficulty, and occasioned me much sorrow ; for I was now certain that he was the identical malefactor who had broken prison at the Cape. I begged my two brethren to keep the wretch concealed at a distance from our premises, with a view to enable him to make his escape. In the night I met him, gave him my advice, some provision, and a bible, and suffered him to go away towards the Great River, little thinking what mischief he would there do to our cause, of which hereafter.

(To be continued.)

Religious Intelligence.

Mission in Bengal.

AN account of the Baptist Mission in Bengal has recently been published, from which it appears that between the beginning of July, 1802, and the month of July last, eleven Hindoos and one Mussulman had embraced Christianity and been baptized, and that some of these were likely to be useful in instructing their countrymen. But besides those who have renounced their former faith and assumed the open profession of Christianity, there are great numbers of

the natives who seem to be considerably impressed with the superiority of the gospel dispensation, both to Hindooism and Mahomedanism ; and who shew an evident desire of becoming more acquainted with its nature. The ties of the *cast*, indeed, appear to have been gradually loosening for some time past ; and this effect has, without doubt, been accelerated by the translation of the New Testament into the Bengalee language, and the dispersion of Bengalee tracts, recommendatory of Christianity, and containing a comparison of its claim to belief with that of the reigning superstitions. A few extracts from the diary of the Missionaries, we doubt not, will prove acceptable to our readers.

Aug. 14, 1803. " We stopped at a small village, called *Neecheendopoor*, two miles from *Chandoreea*, to purchase fish. About twenty people were assembled on the bank of the river, to whom we began speaking the word of life. Perceiving no brahman amongst them, I did not begin with the Hindoo system ; but told them that they were sinners, and that for such Jesus Christ died : they heard with unusual willingness, and one old man whom I was addressing seemed to shed tears. After laboring much to make them understand the gospel, I appealed to *Bharut*, *Petumber*, and *Moorad* for confirmation : they each came forward ; and, in a different way, addressed them upon the subject. *Petumber* invalidated, in a very striking manner, the Hindoo shasters and worship. *Bharut* told them what he had been, and how he had embraced the gospel ; called their attention to

their own sinfulness, and affirmed that none could save them but the Lord Jesus Christ. His grey hairs and simplicity rendered his address (to me) truly affecting. Moorad told them of his hearing the truth; of his going to us; of his returning now again to bring the gospel to his own village; and that it was impossible to be saved in any other way. Several seemed affected, confessed their danger, and enquired much about the way of safety: we told them what we could, gave them papers, and prayed with them." (p. 337.)

Aug. 15. "At Ponchetalock-school, about fifty Hindoos and Mussulmans assembled. Sitting down in the midst of them, I began with shewing the impossibility of a man's purging away his sins, or becoming righteous by his own works; thence deducing the necessity of God's sending his own Son, in the likeness of sinful flesh, to condemn sin and save the sinner. The idea that God's hatred of sin was manifested more by the death of his Son than it would have been in the punishment of the sinner, seemed to strike them very sensibly. I then entered on the Hindoo system, exposed the wickedness of their gods, and the absurdity of their worship; thence inferring that it could be nothing but a snare laid by Satan to destroy the souls of men. I then began to examine the Mahometan delusion in the same manner. They listened with earnest attention; put all the questions they chose as I went along, and desired proof for every thing. But though they thus put questions, and started objections, yet it was quite in a fair and candid manner; and they themselves, as

well as Petumber and Moorad, assisted in explaining to each other, and those around as we went along. In the evening I addressed them from these words: *We pray you in Christ's stead, be ye reconciled to God.* I observed thence that we were at a great distance from God through sin, and could never be reconciled ~~to~~ that were removed; that God himself, when man was utterly unable, had found out a way of reconciliation through the death of his Son, which way I then besought them to acquiesce in and accept. One of them, a Mussulman, here interruptingly replied, That though all this might be very true, yet it was by no means necessary for them; for Mahomet, the friend of God, had engaged to get all *their* sins pardoned at the day of judgment. To this I replied, That even allowing Mahomet to be the friend of God; yet he was but a man, and had never died for sinners: he therefore could only save himself at most. But Noah, Abraham, Moses and David, whom they allowed to be prophets as well as Mahomet, had decidedly rejected their own righteousness, and trusted in Christ for salvation. As for Mahomet, there was some reason to doubt whether he *was indeed* the friend of God; for, to say nothing of many other actions, it was well known that he had nine wives, which they themselves knew to be unlawful; and that he had commanded all who would not turn Mussulmans to be put to death, which was contrary to God's command, *thou shalt not kill.* To think, therefore, that Mahomet could save at the day of judgment was a gross deception, as he would then have quite enough to do to

clear himself. In this he acquiesced; and I afterwards learnt that he had started this objection only for the sake of having it answered in the hearing of the Mussulmans present. We then adjourned to the veranda, where we spent a most pleasing evening together; they sitting around, and asking questions about Christ, the resurrection, the death of sin, a future state, and heavenly happiness. We talked of these things till our hearts seemed to grow warm. About nine, I left them, astonished and thankful on account of what I had seen and heard among them." (p. 339, 340.)

Aug. 16. After a long debate between the Missionary and a Brahman on the comparative merits of Christianity and Hindooism, "an old man, who seems the chief among them, took me aside for private conversation. He asked me whether God was absent or present? I told him he was present every where, but dwelt in a peculiar manner in them who loved him. He then asked me a variety of questions about the gospel, a future judgment, and the destruction of idolatry; and finally, whether we were sent to destroy *maya* or delusion, by which he meant hindooism and mahometanism. I told him we were. He then entreated us to do it quickly, and by no means to be idle in the work.

"He is a pleasant, grave Hindoo, nearly sixty. In his mind first arose doubts about idolatry; he now rejects all their poojahs and casts; and says there is one God, whom he calls Father. He hears the gospel with apparent pleasure, and recommends it to others. I find that about fourteen years ago, some of his neighbors began to dislike idolatry too, and to associate with him. These, making

no secret of their sentiments, soon spread them among others, both Hindoos and Mussulmans; thus they are increased to a considerable number. Moorad told me they reckoned near two hundred there and in adjacent villages, who associate with them, and whom they called brethren. They are not idle in disseminating their opinions, and sometimes meet with much opposition from the Brahmans." (p. 343, 344.)

POETRY.

COMMUNICATED AS ORIGINAL

An Ordination Hymn.

O THOU! who reign'st exalted high,

Almighty Lord of earth and sky,
Thy wond'rous love, ere time began,
A Saviour chose for rebel man.

He in due time on earth appear'd,
His voice this world of sorrow cheer'd;
His messengers, a glorious band,
Spread truth divine thro' ev'ry land.

Thy gracious promise, Lord, fulfil,
Thy servants form with heav'nly skill,
Let them with all their power unite,
And make their duty their delight.

May Sinai's awful thunders roll,
In terror to the guilty soul;
While HE, the LAMB, that once was slain,
Charms a lost world from endless pain.

Let unborn ages catch the sound,
And waft it to creation's bound:
Let grace divine from realms above,
Melt the proud heart with sov'reign love.

O glorious day! O bliss supreme!
ONE GOD—the universal theme!
And every realm with rapture own,
Their faith and hope in CHRIST THE SON.

Then let the last dread trumpet roar,
Let time itself exist no more,
Wrapt like a scroll in purging fire,
Let stars, and suns, and worlds expire,

Donations to the Missionary Society of Connecticut.

Feb. 9. Contributed in new settlements to Rev. S. Williston,	29 36	D. C.
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14 A Friend of Missions,	90 75—42 18	

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VOL. V.]

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[NO. 10.

On the Promise of the Holy Ghost.

BEFORE the resurrection of our blessed Lord, there were a number of predictions and promises given, that the Holy Ghost should be poured out upon believers in an eminent measure. Isaiah was sent to comfort the saints with this promise, and said in the name of the Lord, "Hear now, O Jacob my servant, and Israel whom I have chosen. Thus saith the Lord that made thee, and formed thee from the womb, which will help thee, Fear not, O Jacob my servant, and thou Jesurun whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground : I will pour my Spirit upon thy seed, and my blessing upon thine offspring : and they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord's ; and another shall call himself by the God of Jacob ; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." Many other passages might be copied

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from this prophet, in which he speaks with rapture on the blessings of the latter days. We are also told, by the apostle Peter, that the prophecy of Joel respected this event, when he said, "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions : and also upon the servants and upon the handmaidens in those days, will I pour out my Spirit." But Christ himself promised most expressly, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit which they that believe on him should receive ; for the Holy Ghost was not yet given, because that Jesus was not yet glorified." On another occasion he foretold the gift of the Spirit to his disciples, saying, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever ; even the Spirit of truth." The most particular promise which

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Christ gave, concerning the office of the Holy Spirit is recorded, John xvi. 7—11, "Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." After the resurrection of Jesus from the dead, and before his ascension, he renewed this promise to his disciples, and said that they should receive the Holy Ghost in a very short time. "He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence."

Our Lord gave his disciples the promise of the Holy Ghost a few days before his crucifixion, that he might prepare them for that most trying event, and show them that it was expedient he should go away. It is evident from the promises, that the disciples were to receive a great blessing, even greater than to have enjoyed the presence of Christ with them here in the flesh: and that some wonderful event was to take place, superior to any thing of the kind, which had ever come to pass in our world. "For the Holy Ghost was not yet given, because that Jesus was not yet glorified." It was to be a rich blessing to the apostles,

and to have an happy effect upon the world. By these descriptions we are led to expect, that the promises would be fulfilled in something which would essentially affect the state of the world, and that it would be a most desirable change of things; that it would not, like the ancient dispensation, be confined to the Jews; but that other nations should share in its blessings.—The promises also lead us to conclude, that it would be of a religious nature; for it was declared that it should lead them into all truth, and that the Spirit should glorify Christ, and take of his things, and shew them unto his people. Besides, the things foretold concerning this great event, must have led the disciples to expect a blessing, which would be permanent; for it was predicted, that the Spirit should remain with them for ever, and not leave the world, as Christ was about to do. What these promises meant is best known by their accomplishment, and by other prophecies which inform us what things of this kind remain to be accomplished. To this then we must now attend.

The promise of the Comforter, which is the Holy Ghost, began to be fulfilled on the Pentecost which immediately succeeded our Lord's resurrection. That was indeed a most memorable day, such as the world had never before seen; not only on account of the things which then took place; but because this was the commencement of a train of similar events, which continued till after the apostolic age, and of some important things which abide until the present day, and will remain to the end of the

world, and be attended with blessed consequences to eternity.

When on the day of Pentecost the disciples were together with one accord in prayer, the Comforter came down upon them with various influences, and such as tended to give them unspeakable support and comfort. One effect was the wonderful removal of the fear of men, which till then oppressed them. Though they abode at Jerusalem, as they were commanded, yet they used in secret with closed doors; lest their malice against Christ, should lead them to abuse or destroy his followers. But now of a sudden they were relieved from all their apprehensions, and were endued with such Christian courage, that they went forth undaunted, and preached Christ publicly, and testified to all, whether natives, or strangers who had assembled at the feast, to common people, or their rulers, and in the face of the Jewish sanhedrim, or great ecclesiastical council, which had collected against them, that Jesus was the Christ; that they with wicked hands had put him to death, and that God had raised him from the dead. They came forth from their secret retirements into the temple, the streets and public places, and warned people to believe on the Lord Jesus Christ that they might be saved. Neither threatenings, stripes, imprisonments, nor persecutions, could ever awe their spirits. They suffered death with more than heroism—with Christian triumph, sealing their testimony with their blood. Such fortitude, from this time forth, was imparted to others, and became very general among Christians.

Another effect of the Holy Ghost was an ability which was given them, to address any man, of any nation with whom they met, in his own language; and this they could do, though they had been educated in private life, and had been taught no language but what was common in their own country. A remarkable instance of this took place at the Pentecost; where were Parthians, Medes, Elamites, men of Mesopotamia, Judea, Capadocia, Asia, Phrygia, Pamphilia, Egypt, Lybia, Cyrene, strangers of Rome, Jews and proselytes. All heard the apostles, each in his own language, declare the marvellous things of God. Thus the Holy Spirit furnished them with the gift of tongues, to go into all the world, and preach the gospel to every creature, testifying the gospel of the grace of God to Gentiles as well as Jews. This was a great and singular event, such as had never before taken place in the world, and it was very necessary at that time for the extension of the gospel, and the building up of the kingdom of Christ among the nations.

Working miracles indeed was not a new thing. Moses, Elijah and others had before been empowered to perform them, and Christ, who was full of the Holy Ghost, had wrought them; but this power was now renewed or continued to the disciples; so that they raised the dead, and wrought all kinds of cures, and gave great signs and wonders in the name of Christ, and in testimony to him and his gospel.—This was evidently the power of God attending them, for they had no wisdom or power of themselves to do those things,

any more than other men. It was not they who did them, but God himself. He made them his messengers to declare his truth, and attended them with his power, in testimony of the gospel which he employed them to publish.

The Holy Spirit also, in an extraordinary manner, taught them what to say: he guided them into all truth, opened to them the scriptures of the Old Testament, and revealed by his immediate inspiration such things as were necessary to be done, taught and predicted. And if they were brought before kings and rulers, they were directed never to premeditate their defence, and were assured, that it should be given them from above what they should say; which accordingly took place.

Another thing accomplished by the divine Spirit, was the raising up the church of Christ in one age, nursing and extending it through the whole Roman empire, and far eastward into Asia, and southward into Africa. All this was done without any earthly inducements, without human power, authority or influence, contrary to the will of the kings and magistrates of the earth, and the long established customs, prejudices and education of all people, Jews and Gentiles, and to all the inclinations and passions of the depraved hearts of men. In a short time Jesus, who had been crucified as a malefactor, was adored in almost every city, town and settlement, of any considerable magnitude, through immense regions of the earth. The Jews in great numbers laid aside their ritual solemnities, the Gentiles abandoned the altars of their

idols, and the church of Christ at once rose up in all places. All these works of the Spirit were wrought openly and publicly in the face of the world. The world stood, gazed and wondered, and saw all these things taking place. And tho' no means were neglected, either of force or art, to suppress this work, yet it withstood all opposition, and grew and spread and prospered.

Here we might notice how the apostles and other eminent ministers of the gospel, being led on and filled with the Holy Ghost, labored and journeyed; how they were comforted and rejoiced; how the Holy Ghost fell on thousands in his miraculous influences; so that they could speak with tongues, prophesy, interpret and work miracles. But for further particulars, let me refer the reader to the Acts of the apostles, and to many places in their epistles, where these things are incidentally noticed. The gifts of the Spirit were various, and all to profit withal.

Nor ought the awakening, renewing and sanctifying influences of the Holy Spirit, to remain unnoticed in this place. These were the end and design of all the extraordinary operations of the Spirit, and they are continued to the present day. How many cried, "What shall we do to be saved?" How many trembled and turned from darkness to light, and from the power of Satan unto God! And how many—what multitudes, within these more than seventeen hundred years since that time, have been the subjects of the saving and comforting influences of the Spirit!

Miracles indeed seem to have ceased : they have answered their end, in confirming to us, as well as to those in that day, the truth of Christianity : the world has now the advantage of all those miracles. Prophecies have ceased ; but the accomplishment of them, which is their greatest evidence, continues, and establishes the truth. The miraculous gift of tongues has ceased ; but it has answered its end, and by the providence of God, there is among his people an ability to learn foreign languages, which may be sufficient for every purpose, except that of the miracle, which is already answered. It is no injury to the cause that these, or that immediate revelations have ceased, for all that is necessary is already declared to us in the word of God. But those things which are now needed, the convincing, renewing, sanctifying and comforting influences of the Holy Ghost remain ; Christ holds the stars in his right hand, imparting gifts and graces to his ministers, according to the work to which he calls them, and he walks in the midst of his churches. These are the ends of all the marvellous things in the first ages of Christianity. Nothing is lost ; the world now enjoys the benefits of the Comforter in as high a degree, as in the day of Pentecost.—Having noticed a number of things which the Holy Ghost did, in fulfilment of the promises, others which were promised present themselves for our consideration.

Our Lord informed his disciples, that when the Comforter should come he would reprove the world of sin because they believe not on him. It will be suit-

able to consider how the Spirit has accomplished this prediction.—The wonderful things which the Holy Ghost did, in the apostolic age, and which he has since done, proved beyond all reasonable doubt, that he was the Christ. It is true, that men may shut their eyes against perfect demonstration ; but let candid minds notice all the great and astonishing events, which were wrought in the days of the apostles, and attend to their testimony and instructions, and consider how God was with them in mighty power, and in word ; let them survey the whole scene, and they must acknowledge that it was the hand of God, made visible in support of the cause of Christ. Well might Gamaliel, though an enemy, and highly dignified in the Jewish council, tremble under an half suppressed conviction of the truth, and give sentence to let the apostles alone, lest haply they should be found to fight even against God ; and well might the mad council so shudder, by the terrors of a convicted conscience, as for once to take his prudent advice. The effects wrought by the Holy Ghost made it manifest, that in not believing on Christ, men are guilty of rejecting the most ample testimony of God : that they shut their eyes and harden their hearts, like Pharaoh and the Egyptians, against God himself. This was increased by the influence of the Spirit, in inspiring the apostles to unfold to them the predictions of Moses and the prophets ; so that Stephen had reason enough to say to them, “ Ye stiff necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost, as your fathers did, so do ye.—

Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the just One, of whom ye have now been the betrayers and murderers."—Nor are these things restricted to that day. Those now, where the gospel is known, who do not believe on Jesus Christ, sin against the same, if not against greater evidence, given by the Holy Ghost, that Jesus is the Christ. They reject the counsel of God against their own souls. What the Spirit has done therefore reproves them of sin, because they believe not on Christ.—If we stand astonished at the Jews, let us take heed, lest we be guilty of the same sin.

It was also foretold by our Lord, saying, "When the Comforter is come, he will convince the world of righteousness, because I go to my Father, and ye see me no more." The righteousness here mentioned, it is believed, is the righteousness of Christ. Not merely his own personal righteousness, though that be necessarily implied, but his righteousness as a Redeemer, in fulfilling all righteousness; so that God for his righteousness' sake may be just, and yet the justifier of him that believeth. Had Christ gone to the Father and left his work of atonement unfinished, must he not have returned to complete it? But instead of his return, he is seen no more, and the Holy Spirit comes, not to atone, but to bear testimony that Christ is accepted—is raised from the dead—has ascended on high—is acknowledged of the Father—and is justified as a complete Redeemer. When Christ, according to his promise, sent the

Comforter, he gave evidence that he was enthroned on high—that he had answered the law, and had become the end of the law for righteousness, to all them that believe. And the wonderful things done by the Spirit are sufficient to convince all but the uncandid. God never would have borne such testimony to Christ, had he been deficient or had he abandoned his work unfinished. Men may now be convinced that the righteousness of Christ is complete,—that no righteousness of theirs is necessary as the ground of justification, or will be allowed to possess a share with Christ in the glory of their acceptance with God, however important it may be for other purposes.—This should convince Jews, that no ceremonial righteousness will avail them; and all the self-righteous, that there can be no salvation but by him, who hath finished transgression, made an end of sin, made reconciliation for iniquity, and brought in everlasting righteousness. And this matter of conviction and reproof remains the same to the present time.—After the testimony of the Holy Ghost to the righteousness of Christ, as our Redeemer, it is vain for the self-righteous to hope for favor on the ground of their own innocence, morality, reformation, or even for holy obedience. It is rejecting the righteousness of Christ as their only hope, and opposing or discrediting the testimony of the Holy Spirit.—"If righteousness come by the law, then Christ is dead in vain." The Spirit has declared that Christ is the only name, given under heaven among men whereby we must be saved.

We may now consider another effect, which it was promised, that the Holy Ghost should accomplish. It was said that he should reprove the world of judgment, because the prince of this world is judged. The word *reprove* often signifies *convince*, and in the Greek original, the word used signifies indefinitely, either to reprove or to convince. Satan is the prince of this world; he is also called the God of this world—the prince of the power of the air, who ruleth in the hearts of the children of disobedience. By the wonderful outpouring of the Holy Ghost, and the great events which he has brought to pass, he has made it manifest to men, that Satan is cast down, that his cause is desperate, that God himself has declared against him with power, and has determined to support his Son. This overthrew the notion of a ceremonial righteousness, with which Satan blinded the Jews, and the credibility of the whole heathen mythology and Pagan worship. It discovered Christ as superior to Satan, leading captivity captive, and spoiling the powers of hell. Accordingly Christianity rose upon the ruins of heathenism and the kingdom of Satan.—He as lightning fell from heaven, and the truth burst forth upon the world, like a mighty stream. And it will prevail, till Satan is bound a thousand years, that he should not go forth to deceive the nations any more, till the thousand years are accomplished. This proves that all the followers of Satan shall be brought down, and that God will execute judgment upon them. Thus the Holy Ghost teaches the judgment of Satan,

and Babylon, and all who espouse their cause. If Satan is cast down, his followers may expect the same. And since the Spirit sets forth the righteousness of Christ as our only hope, those who reject him, can have no defence against everlasting judgment: they must be given up to the sentence of the law.—Let such as are found to fight against God, tremble at this assurance, that without repentance, they shall follow their prince into everlasting fire, prepared for the devil and his angels.

We have noticed the wonderful works of the Comforter; how he reproves the world of unbelief; offers men conviction of the righteousness of Christ for the justification of sinners; and of the judgment or determination of God to crush all his inveterate enemies. He will dash them to pieces as a potter's vessel.

The coming and work of Christ, and the witness of the Holy Ghost to him, in his marvellous effects among men, teach us that Christianity is of infinite importance in the view of God. Such astonishing works of God, so different from all his other works and administrations of government, bespeak its superlative importance. Friends and enemies are deeply and eternally concerned.

How mad then are those, who have this testimony of the Holy Ghost, and yet obstinately persist on the side of Satan by their unbelief. They shut their eyes on the most full and marvellous evidence, or they would see that their cause is desperate.—That they fight even against God.—Let the potsherds of the earth

strive with the potsherds of the earth; but woe unto him that striveth with his Maker.

Let these considerations persuade unbelievers to avoid the terrors of divine wrath, and comfort, encourage and animate the people of God in faith and holiness; and may they have more perfect confidence in him whom God hath sanctified and sent into the world, and whom he hath acknowledged with such astonishing evidence.

FIDUCIUS.

The Gospel Warrant for Faith in Christ.

A principal design of the following piece is to show, That there is sufficient ground, foundation, or warrant, for any and every sinner, where the gospel is published, to believe in Christ, even upon the supposition, that numbers of the human race will finally perish.

IT has been the general opinion of professing Christians, that a part of mankind, and even a part of those where the gospel is preached, will die in their sins, in impenitence and unbelief, and abide for ever under the wrath of God. It has been thought, that the scriptures teach this in so plain and express a manner, that it cannot be doubted, consistently with admitting the truth and divine authority of those sacred writings.

It has, moreover, been generally believed, that God from the beginning knew who would believe and be saved, and who would die in their sins and perish for ever. And many have

thought it plainly revealed, that God did, from the beginning, choose to salvation, all those who will be saved, through sanctification of the Spirit and belief of the truth:—that all those, and those only, whom he hath thus chosen, will be effectually called and finally saved; whilst all others will continue in sin, and lie down in sorrow.

But of later years, whilst the doctrine of God's sovereignty and eternal decrees is admitted and strongly asserted, it has been urged, that upon the plan of limited, in opposition to universal salvation, there can be no ground, no foundation, or warrant, for any sinner to believe in Christ, unless he first knows that he is one of the happy number, whom God hath chosen to salvation. For if he is not of that number, but one that God knows will perish, it is said, there is absolutely no foundation or warrant for him to believe. For faith don't create its own object, or make the truth which is believed, by believing it when it was not true. There can therefore be no warrant for every one, to whom the gospel is preached, to believe in Christ, unless it be already true, that every one is to be and certainly will be saved. Yet every one to whom the gospel is preached, is commanded to believe on the Son of God: and the apostle John says expressly, "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son." But if some are not chosen to salvation and never will be saved, instead of making God a liar by not believing, they would make

him so, if they should believe. There is, therefore, no way to make the scriptures consistent, and to discover a ground or warrant for every one to believe, but by admitting that all are to be saved—that God doth really intend, and hath absolutely determined or decreed, and will certainly effect, the salvation of all mankind. After this manner is the salvation of all men attempted to be proved.

But is this indeed the case, that there is no ground or warrant for any one to believe in Christ, unless he knows that he in particular is chosen to salvation; or, which amounts to the same, that all mankind are so chosen, and will be saved? Do not the scriptures exhibit a sufficient foundation and good warrant for any and every one to believe on the Son of God, even though they teach, that many will die in their sins? This, surely, is an enquiry worthy of our most careful and serious attention. Wherefore, let it be observed,

1. It is plainly revealed that Christ has, by the Father's appointment and his own consent, been lifted up on the cross, an atoning sacrifice for the sins of men to the end that *whosoever believeth in him may not perish, but have eternal life*. He hath also been raised from the dead, as a proof that he hath made an atonement for sin, and brought in a righteousness, to the acceptance and entire satisfaction of the Father; and that God, therefore, can consistently forgive and save every one that believeth in him, whoever and how many soever they be.

The scripture proofs of this and the next proposition are so

numerous and full, that I shall only refer to a few of them, without rehearsing the words, John iii. 14, 15. Rom. iii. 25, 26. and x. 4.

2. It is equally plain from the scriptures, that all, wherever the gospel is preached, are called upon to believe in Christ—to be reconciled to God, with a promise of salvation, in case of compliance, Mark xvi. 15, 16. Acts iii. 19. and xvi. 31. and xx. 21. 2 Cor. v. 20, 21. But,

3. The faith called for from every one, and to which the promise of salvation is annexed, consists *not* in believing that we in particular shall certainly be saved, but in believing with the heart, that God hath raised Christ from the dead. Rom. x. 9, 10. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness."

The fact, that God hath raised Christ from the dead, with what is implied in it and proved by it, is the object of a true saving gospel faith. He who, with the heart, believes this fact in its full import, or gives full credit to and cordially entertains the truths imported in this fact, believeth unto righteousness, and will be saved.

He who, in the scriptural sense, believes the resurrection of Christ, gives full credit to the scripture account of the fact in its connections. He, therefore, believes that although Jesus was put to death by the hands of men, yet that he was delivered by the determinate counsel and fore-knowledge of God—that his death was *designed* both by the

Father and by himself, and designed to make an atonement for the sins of men; that whosoever believeth in him should not perish, but have eternal life. Of course, believing, in the scriptural sense of the terms, that God hath raised the Lord Jesus from the dead, implies a firm belief of the principal things imported or signified, declared and proved, by his resurrection; particularly, that God owned and approved him in the character in which he professed to act—that as he professed to be, so he in fact is *the Christ, the Son of the living God*—that whatever he said, is divinely true—that he hath answered the end, for which he obeyed and suffered—that he hath wrought a complete righteousness for the justification of all who believe, and made a full atonement for all their sins, to the acceptance and entire satisfaction of God the Father—that he is the end of the law for righteousness to every one that believeth—that God is ready and willing, for his sake, to pardon and save all who come unto him by Jesus Christ. And believing these truths *with the heart* implies believing them with a heart corresponding, consenting and agreeing to them. Hence, believing with the heart the resurrection of Christ, implies, or is inseparably connected with, believing the great truths imported in his resurrection, with penitent acknowledgment of sin—with cordial approbation of God's character and law—renouncing all dependence on any thing distinct from the righteousness of Christ for acceptance with God, and trusting only in the virtue of that divine righteousness, as amply sufficient for our justification

in the sight of God, and submitting to the authority of the Lord Jesus Christ, and returning to God through him.

Here, then, is exhibited an ample ground for faith in the Son of God—a sufficient warrant for any and every one, to whom the gospel is published, to believe on the Lord Jesus Christ. He is presented to view as having made a complete atonement for sin and wrought a perfect righteousness; so that God can be just and justify all who believe in him; and of which he hath given the most unexceptionable evidence by raising him from the dead. He, therefore, now commandeth all men every where to repent—to believe on his Son Jesus Christ—to be reconciled to him. And the faith required essentially consists in believing this fact, that God hath raised Christ from the dead, with a hearty concurrence in its plain and obvious import, according to the scripture account of it.

Where, or on what account, then, is there any difficulty in the way of any one's believing to the saving of his soul? Certainly, there is none, on account of any deficiency in the revealed object of faith; nor on account of any defect in the ground or warrant for such faith; but simply, in the blindness and perverseness of the sinner's heart.

Christ spake of himself as the antitype of the serpent which Moses lifted up. What if God, when he ordered Moses to make and place on a pole the brazen serpent, and declared that every bitten Israelite, when he looked on it, should live, had perfectly known, that they would hold the idea of obtaining a cure in that way, in such scorn and con-

tempt, that no one would, of his own accord, or unless secretly influenced by his Spirit, ever cast his eyes upon the serpent of brass? Would that have made any alteration as to the ground and warrant, which there really was, for any and every one of them to look upon it in expectation of receiving a cure? None at all.

What if, in that case, God had determined effectually to incline a number of them to behold the serpent and live, and to leave the rest to take their own way, and abide the consequences? Would that have made any alteration as to the reality of a sufficient warrant for every one to behold and live? None at all. Further: what if God had plainly revealed his determination effectually to dispose some to look and live, and told them explicitly that a number of them would derive no benefit from the brazen serpent, but would die of their wounds by the fiery serpents, through their own folly and perverseness? Would that have altered the case, as to the ground and warrant for every one to look on the serpent of brass in full confidence of a cure? Evidently, not at all. So in the case before us. Neither the indisposition of sinful men to believe on the Son of God, to look unto him and be saved; nor God's purpose to remove the indisposition of some, and to incline their hearts to believe, and to leave others to their own chosen way; nor the revelation of this his purpose;—neither of these makes any alteration, as to the reality of sufficient ground and good warrant for every one to whom the gospel is revealed, to believe and be saved.

Perhaps it will be said, The record which we are required to believe is this, viz. "That God hath given to us eternal life; and this life is in his Son." Very true. Therefore the apostle immediately adds, "He that hath the Son hath life; and he that hath not the Son of God hath not life." So it might be said, The record which God gave the Israelites was, that he had provided them a remedy for the bite of the fiery serpents; and this remedy was in the serpent of brass. Therefore, he that beheld the serpent of brass lived; but if any beheld it not they died. God's providing them a remedy in the brazen serpent did not make them personally partakers of a cure, unless they beheld it. And his giving us eternal life in his Son don't make us personally partakers of eternal life, unless we believe on his Son, or receive him by faith.

REFLECTIONS.

1. What an infinite mercy is it, that Christ has been lifted up on the cross, and is now exalted in heaven, and that whosoever believeth in him should not perish, but have eternal life?

Was it not a great mercy to the bitten Israelites, that such a remedy was provided for them, as the brazen serpent proved? May we not well presume that they esteemed it so? And had every Israelite been stung by the fiery serpents, and seen no way to avoid that death which the mortal poison would soon produce, unless some powerful remedy, of which they were ignorant, was speedily applied, how great and general may we presume the joy would have been, upon the erection of the serpent of brass, at the sight of which

they were informed by God, that they should live ?

But we are all infected with the more dreadful poison of sin. This would have inevitably issued in our death, our eternal misery, if Christ had not been lifted up. But now, *whosoever* believeth in him will not perish, but shall have eternal life. The connection between seeing the serpent of brass and living, was not more certain than is the connection between believing on Christ and enjoying eternal life. How great then, how infinite, is the mercy displayed towards us ! How great the cause for joy and praise to God !

2. What folly and madness, and aggravated wickedness is it, to make light of Christ—to slight and neglect him—to refuse to come unto him for life ! How foolish and wicked would it have been for the bitten Israelites, to have slighted the remedy provided for them, and to have refused or neglected to look on the brazen serpent ? Thus, and more so, is it for us, to slight and neglect the crucified Saviour, or to expect salvation by him without believing on him. For we have no more reason to expect salvation by Christ without believing on him, than the bitten Israelites had, to expect a cure by the brazen serpent without looking upon it.

3. If sinners perish from under the light of the gospel, how evident will it be, that their perdition will be owing to their own voluntary neglect or contempt of the sovereign remedy which God hath provided and revealed ? That they will perish through their own fault, committed after they were in a state of condemnation and had a way of forgive-

ness and salvation proposed to them. Wherefore, let all take warning, and flee for refuge to lay hold on the hope set before us.

PAREPIDEMOS.

Thoughts on Genesis iii. 24.

“ So he drove out the man : and he placed, at the east of the garden of Eden, Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.”

THE direct, literal meaning of the words is, That God drove Adam with his wife out of the garden of Eden, in which he had placed them before their fall, and set at the east of the garden a guard of angels with a flaming sword which turned every way, to render it impossible for them to return into the garden, and obtain access to the tree of life.

This transaction of the Deity was very significant and expressive, and doubtless recorded for our instruction. And to contribute a little towards explaining its import, it may be observed,

1. God's transactions, with Adam, when he put him in the garden, contained, at least, an implicit promise of life upon condition of perfect obedience. Gen. ii. 16, 17. “ And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat ; but of the tree of the knowledge of good and evil thou shalt not eat of it : for in the day that thou eatest thereof thou shalt surely die.”

By these words death was presented to Adam's view, as the

penalty of his disobedience, in case he should transgress the divine command by eating of the forbidden fruit. And from this, if nothing more was or had been said, he might justly infer, that in case he did not eat of the forbidden tree, but was perfectly obedient, he should not die, but should surely live. For if he was liable to die in case he did not transgress, he was liable to the same evil in case he was obedient, as he would be in case he proved disobedient. And upon this supposition, there was no penalty annexed to disobedience—no evil threatened to which he was not liable, though he should prove perfectly obedient. It is clear, then, that a sure promise of life if he should not transgress, was implied in the express threatening of death as the penalty of disobedience.

2. There were two trees in the garden particularly distinguished from the rest, viz. The tree of life, and the tree of knowledge of good and evil. Gen. ii. 9. The tree of the knowledge of good and evil might perhaps be so called, because it was designed to be the medium of trial and proof, whereby it would appear whether man was good or evil, obedient or disobedient. And the tree of life, on the other hand, was probably so called, because it was to man the appointed pledge or token of life so long as he should have access to it and eat of its fruit, or rather, of confirmation in endless life and happiness, upon his eating of its fruit when he should have finished his probationary course of obedience. This appears probable from several passages of scripture. God's words in Gen. iii. 22. "And now, lest

he put forth his hand, and take also of the tree of life, and eat and live for ever," appear in their connection, to suggest at least so much as this, viz. that, from what had been said respecting that tree, Adam would probably think he could lay claim to eternal life; provided he took and eat of its fruit. Again, In Rev. ii. 7. Christ says, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." These words are indisputably a promise to those who are faithful unto death, and prove victorious in the Christian course and warfare, of the confirmed, everlasting enjoyment of the life, glory and happiness of the heavenly state. The paradise of God is the place where the redeemed church will dwell and reign with Christ in happiness and glory for ever. This glorious place is called paradise, in allusion to the earthly paradise, the garden of delight, which God formed for the place of man's abode in his original state of innocence and rectitude. In the heavenly paradise Christians were to the tree of life in the earthly. He is the life of Christians—the author, purchaser and giver of it. From him their life is derived, and in union with him only do they possess and enjoy it, with a sure and irreversible confirmation. To eat of the tree of life is to eat of the fruit which that tree produces. Hence the promise, that professing Christians, in consequence of overcoming, shall eat of the tree of life which is in the midst of the paradise of God, is a promise that they, in consequence of finishing successfully their Christian course and warfare, shall in

heaven partake of and enjoy all the benefits of Christ's redemption, the eternal life with all the honors, joys and delights which he hath obtained for them, and of which, as their forerunner and head, he hath taken possession, with an irreversible confirmation in the enjoyment thereof forever. Now it does not appear, that there would be any propriety in expressing this confirmation in the endless life and happiness of heaven, by the figurative or metaphorical language of eating of the tree of life, which is in the midst of the paradise of God, if the tree of life, in the midst of the garden of Eden, had not been the appointed token and sacramental pledge of confirmation in endless holiness and happiness to Adam, upon his admission to eat of it in consequence of finishing successfully his probationary course of obedience.

The same idea of the tree of life in the earthly paradise, as being the appointed symbol or sacramental pledge of confirmation in endless life and happiness, in consequence of finished obedience, is again suggested in Rev. xxii. 14. "Blessed are they that do his commandments, that they may have *right* to the tree of life, and may enter in through the gates into the city." Hence,

3. Adam's expulsion from the garden, and the guard set to render it utterly impracticable for him to take and eat of the tree of life, showed, in a very striking and forcible manner, that it had become utterly impossible for him to obtain a confirmed title to life by the first covenant, or according to its tenor in the way pointed out in it, viz. by his own obedience; and therefore

that he had no ground of hope, but of mere free grace, through the mediation of a substitute, of which God had just before given some intimations, by including in the sentence which he pronounced upon the serpent, a declaration that the Seed of the woman should bruise his head; and also, by making to Adam and his wife coats of skins and clothing them—of skins, most probably, taken from animals then offered in sacrifice to prefigure the atonement, through which the promised Seed would in due time furnish a covering to their spiritual nakedness. If another way of life, than that proposed to Adam when first placed in the garden, had not been thus provided and in some measure revealed to him, it appears as though, when driven out of the garden and totally barred from access to the tree of life, he would have had no ground to expect any thing short of suffering, in its full extent, the death intended in the original threatening.

4. As Adam was driven out of the garden by God, and barred from all access to the tree of life, whilst his posterity were included in him as the head or root of the whole species, his expulsion, &c. showed, that the way of life revealed in the first covenant, was as effectually barred to all his posterity, as to himself. Nevertheless,

5. As before his expulsion, another way of life, by free grace, through a Mediator and atonement, had been, though obscurely, intimated to him, he might consistently view his posterity as coming into actual existence, under a possibility of eternal life in the same way, in

which divine grace had opened a door of hope to him, when all hope by virtue of the first covenant was utterly cut off.

These observations will be closed with a few brief remarks naturally suggested by them.

1. Adam's expulsion from the garden and the guard set to render his return impracticable, were well suited to afford him useful instruction, and to operate as means to bring him off from all dependence on his own righteousness or obedience to entitle him to life and a happy immortality, and to excite him to look for this blessing in the way of mere grace through the promised Seed.

2. The divine conduct in this affair, was expressive not only of holy displeasure against sin, but also of great wisdom and goodness. For the same facts, in God's treatment of our first parents, which clearly manifested great displeasure against them for their disobedience, were well calculated and admirably suited to warn and guard them against those attempts to establish their own righteousness, of which they were in great danger, and which would have greatly tended to prevent a cordial compliance with the only possible way of salvation; and on the contrary to excite them to look forward by faith to the promised Seed as their only refuge and hope.

3. How vain, foolish and daring it would be, for us to expect and attempt the attainment of a title to life and immortality, in the way of the first covenant, or by the law of works—as foolish and daring as it would have been for Adam to have attempted to force his way back to the tree

of life, whilst guarded by Cherubims and a flaming sword which turned every way.

4. What great cause we have for gratitude and praise for the provision and *clear revelation* now made to us, of a way of life and endless happiness, of free grace through the mediation of Christ; and how highly it concerns us to comply with it.

PAREPIDEMOS.

Christ the faithful Witness, considered in some Remarks on Rev. i. 5.

“And from Jesus Christ, who is the faithful witness.”

IT is generally agreed that this book of Revelation was written by the same person who penned the gospel of John—the same who was called the beloved disciple; and who, in the exercise of an uncommon intimacy with Christ, leaned on his bosom at supper. It was written at Patmos, a desolate island, whither the writer was banished by the cruel edict of a persecuting emperor. It is generally agreed that this took place about sixty years after the ascension of Christ, and, of course, when John was far advanced in life. He was spared to a great age that he might complete the revelation of God, and close the canon of scripture.

In the verse immediately before the passage under consideration, John begins an address to the seven churches in Asia. “John to the seven churches which are in Asia: Grace be unto you, and peace from him which is, and which was, and

which is to come ; and from the seven spirits which are before his throne ; and from Jesus Christ who is the faithful witness, and the first begotten from the dead, and the prince of the kings of the earth."

The highest character, and the most dignified titles are applied to Christ. But his importance to fallen man, in the good procured and bestowed by him, is expressed in nothing more clearly than in his being styled *the faithful witness*.

A witness, in the common acceptation of the word, is one that testifies to the truth of any fact. In courts of justice, where causes are disputed, and controversies settled, the judges determine facts according to the testimony of witnesses. The word which in the Greek is put for a witness signifies one who testifies to the truth at the expense of life. Hence from the same Greek word is derived *Martyr*. It follows therefore that the truth is more important than ease, happiness or life. The faithful witness at all hazards, adheres to truth. The great question with him is not how he shall please men, and secure his own personal safety. But the grand question is, "what has God revealed, and what does he require should be maintained and supported as true?" When this question is once determined he adheres to the truth, and trusts the event with God.—When this point is settled, he declares the truth, even at the expense of life. On this principle the apostles acted when life was at stake : On this principle the primitive teachers of Christianity acted with death in full view : and on this principle the

lover of Jesus will act.—But Christ is the faithful witness in a twofold sense. He has made known divine truth, and, as a sacrifice, sealed the truth with his blood. The passage brings him into view, therefore, both in his prophetic and priestly office.

To enter largely into these, and show how Christ hath acted as Prophet and Priest, in the various ages of the world, would open a field too extensive for this dissertation. But yet, it may be observed that Christ hath acted in both these capacities ever since the fall of man. It was in the full belief of those truths he revealed by his prophets, and on the ground of his personal righteousness, that the saints under the former dispensation died in peace, and went to heaven.

Christ is the faithful witness,

I. As having revealed all necessary truth.

By all necessary truth is designed all that truth necessarily connected with the salvation of sinners. There are certain truths which are necessary to be known and embraced, without which we can see no consistent way for sinners to be saved. Of these the patriarchs, and saints of the first ages of the world were firmly persuaded; concerning whom the apostle saith, Heb. xi. 13. *These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth.* These pious men of old saw by faith the good things contained in the truths revealed by the prophets, and embraced the promises of God, made to the Fa-

thers, pertaining to a Saviour to come. The glorious Redeemer, the second person in the adorable Trinity, having been appointed from everlasting, and given for a witness to the people, hath performed, completely, the work and business assigned him. He hath made such a revelation as the state and circumstances of depraved man required.

1. He hath revealed all that was necessary pertaining to doctrine.

Christ, by his prophets, made a revelation of all the essential doctrines of religion. The gospel and its essential truths were known long before Christ appeared in the flesh. There was a revelation of the doctrine of salvation by the Son of God many ages before his birth. The promise in the garden, that the seed of the woman should bruise the serpent's head, made, probably, by Christ himself; pointed out his incarnation and future sufferings, and brought his atoning sacrifice, clearly, to view. Moses prophesied of the same person with a great degree of clearness; and after him all the prophets, until prophecy ceased about four hundred years before he made his appearance in the world. But no one of the prophets hath given so clear views of the gospel as Isaiah; for which reason he is called, by some, "the evangelical prophet." He appears to have spoken strikingly of Christ, as to his birth, life, sufferings and death. All the essential doctrines pertaining to salvation are found in the prophets.

After the world for ages had been instructed by the prophets, Christ himself appeared among men, in the body of flesh that was prepared for him. And at

the appointed time he entered on the work of teaching and explaining the truths which, for many ages, he had taught by his prophets. Having completed the work he had to do on earth, and finished his personal ministry among men, he left a number of chosen and commissioned servants to close the canon of scripture. These explained, established and confirmed what had been taught by Christ and his prophets before him. So that Christ, as *the faithful witness*, hath revealed and made known all things pertaining to doctrine which is necessary for sinners to know, that they may be saved.

2. In the same character Christ hath revealed every thing pertaining to precept which is needful for men to know.

Man is a dependent, accountable creature. His actions are connected with a future state, and his character in this life is formed for eternity. Hence it is exceedingly important for him to know the mind and will of his Sovereign. Unhappy, indeed, would be the state of man had he no intimation of the divine pleasure more than what is naturally impressed on his mind, or can be known by the light of nature. Aside from supernatural revelation, we must be exceedingly in the dark as to our duty to God and our fellow men.—Without the revelation Christ hath made, we never could be fully satisfied, whether God is pleased or not—whether our conduct will meet the divine approbation, or incur the displeasure of our God. But men are not so left in the dark as to a knowledge of duty. It is made as plain as the noon-day sun. *The faithful witness* gave the ten com-

mands from mount Sinai, which teach men their duty to God and one another, and are to remain an unaltered rule of life, to the end of time. He went before his people in their long march to the land of promise, from time to time gave them such laws, and so opened and explained their duty, as in the fullest manner, to let them know his divine pleasure. When his gospel kingdom was set up he gave laws for the government and regulation of his church, which are to continue in force as long as he has a church on earth.

3. Christ, in the same character, hath revealed and made known to his church the ordinances to be observed, until his second coming.

The faithful witness hath taught his church that God is to be worshipped in a public, and in a private manner. He hath taught the various duties they are to perform relating to God and their fellow men. But there are two special divine ordinances which are of peculiar significance, and of perpetual binding force. Baptism and the holy supper are the two special, standing ordinances which every Christian is bound to observe. These are to continue to the end of the world. One is designed to signify the washing of regeneration, and sprinkling with the blood of Christ, whereby the sinner, being renewed and cleansed from the pollution of sin, is brought into the covenant of grace, and entitled to the promises of the gospel. The other is designed to represent and show forth the Lord's death, and bring to the view of believers, in every age of time, the love of Christ whereby they are redeemed; and the

grace of the Lord by which they are made partakers of his body and blood, to their comfort here, and glory hereafter.

Thus Christ *the faithful witness* hath revealed all necessary truth.

II. The next idea suggested by the passage is that Christ hath acted in the character, and performed the office of a priest.

Jesus the Saviour not only acted as a *faithful witness* in revealing all necessary truth, but he sealed that truth with his own blood. He had discharged the office of a prophet, and been considered by the Father, and relied on by the saints, as the atoning priest, long before his incarnation, even from the time of the divine promise that *the seed of the woman should bruise the serpent's head*. The legal priests were all, in a greater or less degree, typical of Christ the great antitype. But the high priest was more eminently so. When he went into the *holiest of all*, and, with the blood of the sacrifice, sprinkled the mercy seat, it pointed out, and prefigured Christ as entering into heaven, by his own blood, and making intercession for his people. This showed how an atonement would, in due time, be made by Christ, and a complete sacrifice offered for sin. When the appointed time arrived, he showed that this was no unmeaning service. To complete the purpose and design of God Christ must die, and make an ample atonement. The way was prepared for his death by the truths he taught. The truth must be preached; and preaching the truth must bring him to the cross.

There was a glorious consistency in the divine plan. Hence

Jesus taught those truths which were galling to the corrupt, un-sanctified heart. None more so than his real divinity. This doctrine had been taught by the prophets ages before Christ appeared among men, especially by Isaiah, when he declared, *Unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.** This doctrine which the prophets taught with a degree of obscurity, was declared by Christ with great clearness. He expressly declared his eternity, *Before Abraham was I am.*† He asserted his oneness with the Father, *I and my Father are one.*‡ This important, fundamental doctrine of Christianity, Christ taught as much more clearly than the prophets, as the meridian sun outshines the pale moon, or twinkling stars. And for this doctrine, more than any other, the Jews brought him to the cross. By his death, he faithfully witnessed the truth; and by his death he completed the atonement. He came into the world not only to give witness to the truth by his death; but, also, by his death to make reconciliation for iniquity, and to bring in everlasting righteousness. How clearly is this expressed by Daniel in his prophecy relating to the seventy weeks. *Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal*

up the vision and prophecy, and to anoint the most Holy. Know, therefore, and understand, that from the going forth of the commandments to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself.||

When Messiah was cut off, but not for himself, then was reconciliation made for iniquity, and the vision and the prophecy sealed up. To this pointed all the sacrifices and legal oblations. To this all the predictions of the prophets had respect; and in this they had their accomplishment. Herein was the plan of God relating to redemption completed. As a *faithful witness* Christ revealed divine truth, and died to confirm and establish it. And herein he made *reconciliation for iniquity, and brought in everlasting righteousness.*

It may not be improper to hint a few thoughts naturally suggested by the foregoing remarks.

1. We are led to conclude that Christ is the promised Saviour. If Christ was pointed out as the Saviour, and in that character was the subject of prophecy for hundreds, yea for thousands of years; if the legal priests were all typical of him, and in him the prophecies and types all meet, and are fulfilled; if these things are true, then he is to be viewed as the Saviour. He is doubtless the person promised in the garden, and who was, for a long time, looked for

* Isaiah ix. 6. † John viii. 58.

‡ John x. 30.

|| Daniel ix. 24, 25, 26.

and expected to make his appearance among men. As the Saviour, therefore, it becomes men to view and receive him. We are to own and embrace him in the character he hath assumed, and allow him all that dignity and glory he hath claimed; acknowledging that it is the duty of all men to honor the Son even as they honor the Father. We are to rely on him as the only Mediator between God and man, and make him all our hope and all our dependence.

2. It is clearly the duty of people to embrace, and adhere closely to all the truths Christ hath taught. Is Christ the faithful witness, and hath he revealed all necessary truth? Hath he also sealed his testimony with his own blood? If so then is it not plain that people are to embrace and adhere closely to all the doctrines he hath taught? How can we answer it to Christ, and with what face can we appear before him, if we give up a single doctrine he hath revealed? He taught no doctrine but what is important as it relates to the honor of God, as well as the good and happiness of men. He hath revealed no doctrine but what is nearly or more remotely connected with the salvation of sinners. Jesus Christ did not, as many speculatists do, spend his time to no valuable purpose. He did not hold up ideas and make propositions merely to amuse mankind, and afford matter of speculation. All that he revealed had an important meaning, and was designed for an important end. If it were not so the apostle could not have said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for

correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."*

All the doctrines revealed by Jesus Christ are the eternal truths of God, and are connected with the everlasting salvation of the soul. As such we are to receive and embrace them. We are to give up no doctrine contained in the scriptures, nor deny any thing Christ hath revealed. By denying the doctrines of revelation we deny Christ; and by denying him we seal our own destruction.

3. We have exhibited an example of fidelity. Christ was appointed in the counsel of eternity to be a "witness to the people," in which character, we have seen, he was to reveal all necessary truth, and seal his testimony with his blood. Yes, to this he was appointed, even to die, making his soul an offering for sin; for he saith, *Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.*† And he was faithful to do all that to which he was appointed. He did not fail in the smallest and most inconsiderable thing. He revealed all that which, in the divine counsel, he was appointed to reveal. He endured all the sufferings which were appointed, and were necessary to the atonement; and he performed all those works which it was the Father's pleasure to require of him. He is the faithful witness.

* 2 Tim. iii. 16, 17. † John x. 17, 18.

In Jesus Christ we have an example of fidelity. Christians in him may see what is to be the extent of their obedience. They are to imitate him in doing freely, and suffering cheerfully, all that it is the pleasure of their heavenly Father to require of them and lay upon them. Like Jesus they are to say under the most pressing calamities, *The cup which my Father hath given me, shall I not drink it ?** They are, like him, to be faithful in doing, and patient in suffering all the will of God, even to the death.

4. Ministers and preachers of the gospel are not to confer with flesh and blood. The minister of Jesus is under peculiar obligations to imitate *the faithful witness*. Called to preach the unsearchable riches of Christ, and set for the defence of the gospel, he needs the whole armor of God that he may stand, faithfully, in his lot, and honor his divine Master. Having to meet the prejudices, the unbelief, the ignorance and vices of mankind, if he consult ease and popularity, he will daub with untempered mortar, and plaister over the errors and wickedness of his fellow sinners. However unreasonable it may be to reproach the servants of Christ for preaching the doctrines evidently contained in the gospel, yet such is the depravity of the human heart that unsanctified men will do it. Every age from the commencement of the Christian era to the present period, has produced this evidence of human depravity. Bitter enmity against Christ and his doctrines has produced raging and violent persecutions, and stained the

earth with the blood of Martyrs. The same spirit that pursued Jesus to the cross, has, and will yet pursue, and thirst for the blood of his faithful servants, But they are not to confer with flesh and blood. When the persecuting Saul of Tarsus was converted into the meek and humble follower of Jesus, he well knew to what he should be exposed; and he was sufficiently armed for the fiery conflict.— *When, saith he, it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood.†* Knowing the trials he must undergo in the apostleship had Paul conferred with flesh and blood, or consulted his own ease and personal safety, he would have shrunk away from the work. But, feeling the importance of the cause, and relying on the almighty arm of Jesus, he could venture forth, even though he knew that bonds, imprisonment, and death were before him. Is there not the same inducement, and the same ground of confidence in every age of the church? Religion and divine truth are the same now as in the days of the apostles; and Jesus Christ is unchangeably the same yesterday, to-day, and for ever.

We have, however, a more perfect pattern than that of Paul or any of the inspired servants of God. Our divine Redeemer has gone forth in the face of a most powerful opposition, and declared the truth at the expense of life. And shall not—will not his ministers go and do likewise?

* John xviii. 11.

† Gal. i. 15, 16.

On Covenanting with God.

PART I.

COVENANTING with the great, holy, and omniscient God, is one of the most interesting and solemn transactions in which a creature can be engaged. Eternal life or death are dependent on the manner in which men covenant with him. Keeping the covenant is no less important than covenanting in the fear and love of God. If men's hearts be not sound in his statutes, and stedfast in his covenant it is impossible to enjoy the blessings which it secures to the heirs of promise. It is in a conscientious, stedfast walk with God, according to covenant engagements, that his people have peace with him, peace in their own consciences, joy in the Holy Ghost, and assure their hearts before him. It is in this way that they do honor to God and the gospel, give joy to their brethren in Christ Jesus, become the pillars and ornaments of our churches, prepare and ripen for a happy exit, and for distinguished blessedness and glory, in the presence of their Redeemer.

But if they deal falsely in his covenant, they bring great guilt upon themselves, wound religion, grieve their brethren, can have no peace with God, nor in their own consciences, no communion with him in grace here, nor in glory hereafter. Notwithstanding their fair professions and high advantages, they will be cut asunder and have their portion with hypocrites.

Even God's own children, by backsliding, may bring great guilt and chastisements upon

themselves, and awful judgments upon their families. If his children forsake my law, and walk not in my judgments: If they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes.* What affecting instances of this have we in Eli, David and others, who might be mentioned? Of what moment is it, therefore, that Christians should understand the nature of covenanting with God, or what is implied in that solemn transaction? That the solemnity of it, and the importance of keeping covenant with God should be truly represented?

Might not a discussion of these points be of special use to individuals, to our churches, and to society in general? It is the design of this paper to illustrate and impress them.

Covenanting with God implies his willingness to be reconciled to rebellious men, and to enter into a covenant of peace with them, through Jesus Christ.—That the infinite God who dwells in the high and holy place, whose name alone is holy, should condescend to be a covenant God, and Father to polluted worms of the dust, is indeed wonderful. It should arrest the attention of the whole human race, and fill earth and heaven with gladness and hallelujah. Of this he hath given the fullest assurance. This is the language of his word, And this is the covenant which I will make with the house of Israel after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God,

* Psalm lxxxix. 30, 31, 32.

and they shall be my people.* This was the promise to Abraham, I will establish my covenant between me and thee for an everlasting covenant; to be a God to thee.† This covenant God maketh with the whole church, and with every individual, who chooseth him for his covenant God and eternal portion. And I will be to them a God.‡ And I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.¶ These passages of scripture give us the fullest assurance that God is willing to enter into an everlasting covenant of peace with fallen men. The gift of his only begotten Son, from his bosom, to open the way for it, the gift of the Holy Spirit to make application, all the invitations and promises of the gospel, and means of reconciliation, show that the divine mind is exceedingly engaged in it.

Had it not pleased God thus to have made known his willingness to be a covenant God to men, and to have made known the terms of his covenant, there could have been no rational foundation for covenanting with him. It could not have been known that it was possible; or on what terms it might be effected.— There could have been no rational ground of faith or hope in covenanting. All attempts to covenant with God, without a revelation of his will, would be the highest presumption and madness. But blessed be his name, that he hath given us the fullest assurance on this point;

that he will be a covenant God to all those who will be his people.

To be a God to them implies immense good, the inheritance of all things. It implies the forgiveness of all sin, adoption and sanctification, peace with God, peace which passeth understanding and keepeth the heart thro' Jesus Christ. It is a covenant ordered in all things and sure; so that all things shall work together for good, to them that love God, to them that are called according to his purpose.* God himself, in his infinite perfection and fulness, becomes theirs to make his grace sufficient for them, to give them peace in life and death, to raise them up in glory at the last day, and to give them eternal life. He that overcometh shall inherit all things, and I will be his God, and he shall be my son.† This covenant thus full, ordered in all things and sure, is also an everlasting covenant. Nothing can vacate it, or prevent the Christian's enjoying all the blessings of it. This is the language of the scripture; He hath made with me an everlasting covenant.‡ The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed.¶ He hath said I will never leave thee, nor forsake thee.§

This is the covenant which God freely proposeth to lost men, through Jesus Christ. He is the mediator of the new covenant, and the only mediator between God and man. No man

* Jerem. xxxi. 33. † Gen. xvii. 7.
‡ Heb. viii. 10. ¶ 2 Cor. vi. 17.

* Rom. viii. 28. † Rev. xxi. 7.
‡ 2 Sam. xxiii. 5. ¶ Isai. liv. 10
§ Heb. xiii. 5.

cometh unto the Father, but by him. It is by him only, that any man may be admitted to covenant with God, or to the enjoyment of any covenant mercy. The terms of covenanting on the part of men are that they shall be God's people. I will be their God, and they shall be my people.* This implies a full persuasion of the truth of the gospel, and a cordial acceptance of the terms of the covenant; a renunciation of all sin; and a sincere and solemn engagement to walk in all God's statutes and ordinances blameless. God said to Abraham, Walk before me and be thou perfect, and I will make my covenant between me and thee.† That is, love me supremely, be sincere, and constant in your belief of my promises, and in your obedience to my commandments. I will then be your covenant God and portion. Israel, in covenanting with God, said, All that the Lord hath said, will we do and be obedient.‡ In the second epistle to the Corinthians vi. 17, 18. The terms of the covenant are thus expressed, Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Covenanting with God therefore implies universal obedience: That men love him supremely, consecrate themselves entirely to him, through Jesus Christ, and a solemn engagement to be the Lord's, and his unreservedly; walking in all his statutes

* Jerem. xxxi. 33. † Gen. xvii. 1, 2.
‡ Exod. xxiv. 3, 7.

and ordinances blameless; giving none offence to the Jews, nor to the Gentiles, nor to the church of God. They engage to cultivate religion in their own hearts, to maintain it in their closets, in their families, in all their relations and conditions, at all times and in all places. They engage themselves to God, to be righteous and charitable towards all men, to love their brethren in Christ, to submit to their faithful reproof and admonitions; that they will, in brotherly love reprove and admonish them, when it shall be necessary; that they will employ their labor and influence to maintain that holy discipline which Christ hath appointed in his house, and submit to it themselves; that they will cordially unite with their brethren in supporting the worship and ordinances of God, for his honor, their mutual instruction and edification, and for the instruction and salvation of others. This all Christians engage in covenanting with God. It is required that they put away all iniquity. If sins as dear as the right eye, or the right hand cleave to them, they must be put away, and they must observe all things whatsoever Christ hath commanded them. This is the view which Moses and the Israelites had of covenanting with God. Deut. xxvi. 16, 17. This day the Lord thy God hath commanded thee to do these statutes and judgments: Thou shalt therefore observe and do them with all thy heart and with all thy soul. Thou hast avouched the Lord this day to be thy God; and to walk in all his ways, and to keep all his statutes, and his commandments, and his judgments, and to hearken unto his

voice. The covenant bound them to universal obedience. There was no reservation with respect to any command or duty, in any relation or condition.

This is the sense in which our churches view it, as appears by the forms used in them, which are generally if not universally to this effect, "You do now avouch the Lord Jehovah, Father, Son, and Holy Ghost to be your sovereign Lord and supreme good, giving up yourself to him, through Christ, in the way and on the terms of the covenant of grace. And you do also give yourself up unto this church, according to the will of God, promising to watch over your fellow Christians as becomes a saint: and in your place, to bear testimony against all sin, and to walk in the strict and conscientious observance of all the commands and ordinances of Christ; upholding the worship of God in this place, submitting yourself to the discipline of Christ, according to his word." Those who enter into covenant, engage also to give up such as God hath committed to their care to him, and to train them up in the nurture and admonition of the Lord, and to teach all under their care to know and serve him. In words to this effect have all professors covenanted, even from the first settlement of the country to the present time. They have bound themselves to an unreserved obedience to the whole will of God.

Having considered what professors covenant with God and their brethren, we will consider the solemnity of the transaction.

There is every thing, which

can well be conceived, to render it solemn. The greatness of God, before whom all the nations are as nothing, and they are counted to him as less than nothing and vanity. He is infinitely pure, the very heavens are unclean in his sight. He is omniscient and omnipresent. It is impossible to deceive him, and none can escape from him. He is wise in heart and mighty in strength. None hath hardened himself against him and prospered. He can save and he can destroy. He is our judge and will dispense the rewards of eternity. These considerations all unite their influence to render the transaction deeply and wonderfully solemn. It is rendered further solemn and interesting, in that, in its very nature, it comprises the obligation of a most solemn oath, and contains in it an implication of a curse on those who deal falsely with God. Thus God, Moses, and the Israelites understood it. It was termed both an oath and a curse. Deuteron. xxix. 12. That thou shouldest enter into covenant with the Lord thy God, and into his oath. Nehemiah x. 29. And entered into a curse and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes. The ancient people of God swore universal obedience to his will, and exposed themselves to the curses of his law upon them, if they did not perform their oath, in keeping covenant with him. In covenanting, a calf, or some beast for sacrifice, was cut in pieces, and the covenanters passed between the pieces, the more

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deeply to impress the mind, silently confessing that it would be just in God, if they did not keep covenant with him, to cut them asunder as they had the beast, between the parts of which they passed. In this manner, God and Abraham covenanted. Gen. xv. 9, 10, 17, 18. Abraham passed between those pieces of the beasts, and when the sun went down, and it was dark, behold a smoking furnace and burning lamp passed between those pieces. This was emblematical of God's passing between them. In that same day the Lord made a covenant with Abraham. In the same manner did the Israelites covenant with God in Jeremiah's time. They passed between the divided calf, confessing it would be just in God to cut them in pieces, if they did not keep covenant with him.* Hence covenanting with God, was termed an oath and a curse; and making a covenant in the Hebrew phraseology is termed cutting the covenant; because the slain beast, or sacrifice, at the time of covenanting, was divided, and those who entered into covenant passed between the pieces.† In some other passages covenanting is termed swearing unto the Lord, swearing with all the heart, an oath, and swearing in righteousness. 2 Chron. xv. 14, 15. Isaiah xix. 18. Jeremiah iv. 2. Nothing therefore

* Jeremiah xxxiv. 18.

† See Pool's Synopsis, and his English Annotations on Gen. xv. 9, 17, 18; on Nehemiah x. 29, and on Jeremiah xxxiv. 18. and Buxtorf on the Hebrew root Carat, and Robertson's Key to the Hebrew Bible, on the same word. This appears anciently to have been the usual way of covenanting.

can possibly be more solemn and interesting than the manner of covenanting.

Further, covenanting with God is solemn and interesting as the safety and comfort of Christians, in the present state, and eternal life in the future, are dependent on the manner in which they covenant. If they covenant in a right manner, choosing him with supreme affection, believing on the name of his Son, and depending on his merit for acceptance, and for grace to keep covenant with him, he will be their God. They will have an interest in his covenant love, and in the promises; and he will enable them to keep his covenant. He will never leave, nor forsake them. They will have communion with the Father and with his Son Jesus Christ. They will have peace with God, and in their own hearts, and rejoice in hope of the glory of God. But if they covenant, while they have no love to God, no faith in Christ, they will have no interest in him, can derive no grace nor strength from him; and without him they can do nothing acceptably. They never can keep covenant, or perform a single duty of it. In the very act of covenanting, they flatter him with their mouth, and lie unto him with their tongues.* They grieve his Spirit, and there will be no rational prospect that they will keep covenant with him; but that they will forsake him. They will be but foolish virgins bearing lamps without oil. Being branches which bear no fruit, they will be in danger of being taken away from God's altar, by

* Psalm lxxviii. 36.

discipline or by the judgments of God. Having not on a wedding garment, they may soon be bound hand and foot, and be cast into outer darkness : soon be cut asunder and have their portion with hypocrites, where is wailing and gnashing of teeth.

What grievous afflictions God's own children may bring upon themselves by violating his commands, and not walking stedfastly in his covenant, hath been already suggested. For this cause, he may take from them their dearest enjoyments. He may lay his hand heavily upon them. He may send darkness and horror into their souls. Like Heman, while they suffer his terrors they may be distracted. He may visit them with distressing pains and sickness of body, and like the Corinthians, many among them may be weak and sickly, and many may sleep. Besides, it is by a circumspect walk with God, that Christians enjoy communion with him, peace and assurance in life, joy and triumph in death. How important is it therefore, that their hearts should be sound in his statutes and stedfast in his covenant !

(To be continued.)

The Rev. Mr. Kicherer's Narrative of his Mission to the Hottentots.

(Continued from p. 358.)

Visit to the Great, or Orange River.

SEVERAL of the Corannas, from the Great, or Orange River, arrived at our Settlement about this time, repeating the invitation they had before sent us,

to remove to their country, which is about 300 miles distant, and preach the word of life among them. We held a Council with our old people, all of whom expressed their determination to follow us. Accordingly we set out in May, 1801. Brother Anderson, who had joined us some months before, preceded us, with part of our property ; Kramer, Scholtz, and myself followed at a distance, with the bulk of our people. In the course of our journey we found the country far more populous than we had conceived.

One of our company whose name was Katjee, was taken so ill on the road, that we expected her dissolution every moment. In this critical situation she was greatly alarmed, and admonished the people, in very affecting strains, not to trifle with their souls, nor to think real conversion an easy work. Her discourses on this subject made lasting impressions on myself and others ; but, I am sorry to say, after she recovered her health, and was out of danger, she relapsed into her former carelessness.

Proceeding on our journey, we were joined by Cornelius Koopman, who had not been with us more than a single day, when he was struck with convictions while I was praying. When I first saw him, I perceived so much pride in his carriage, that I entertained a very unfavorable opinion of him ; but no sooner was his heart touched by grace, than the Lion was changed into a Lamb ; the haughtiness of his deportment entirely forsook him ; and he appeared to be possessed of that deeply humbled spirit, which I always considered as the most conspicuous token of real

grace. He became remarkably cautious in whatever he said, but discovered, at the same time, that "faith which worketh by love," in the exercise of which he enjoyed close communion with God. I recollect holding many a sweet conversation with Cornelius. "Ah," he would say, "how happy should I, poor sinner, think myself, were I assured that Jesus is *my* Jesus; there would not be a more blessed creature on earth than myself; I am so poor here, that frequently I know not how to provide for my family; I would gladly clothe my poor children, were it only in sheep skins, but alas! I have no supplies, for my few sheep are all gone; yet had I rather starve here, where Jesus is preached, than return to serve those Christians, who never told me a word of God, or of Jesus, or of the way of salvation." After this man had entirely surrendered himself to the Lord, his whole walk and conversation bespoke the sincerity of his faith, and he became a pattern of Godliness to all the company. Every day he would walk forth, three, four, or five times, into the solitude of the wilderness, (where I sometimes followed him unperceived) to hold converse with Jesus, by prayer.—Many a time have I watched him, at a distance, wrestling with God, and was put to shame by his importunity. It was also his custom, about sun-set, to take with him two of his children, whom he tenderly loved, to a solitary spot, that they might be present at his devotions. And here I would make a general observation that, when sitting by myself on some eminence, I of-

ten had the pleasure to observe some of my poor people, one here, behind a rock; another there, under a bush, earnestly engaged in private prayer: and seldom did Cornelius fail to appear with his two little ones in his arms, or led by his hand, whom he caused, with himself, to bow their young knees before the Lord. How was my faith strengthened by such cheering objects! I now plainly saw that the Lord Jesus had begun a good work among these poor heathen, and I was encouraged to hope, that he would triumphantly establish his church in this country, and cause his blessed word to be preached to the children, and children's children of the present generation.

Another person, named Røeloph, was a striking example of the power of divine grace. Having been deeply affected under the reading of the Scriptures, and praying in our morning service, I observed him sitting in a pensive posture on a waggon, apparently in great distress of soul. I approached him, and enquired into the cause of his dejection; when he returned the following answer: "Q my dear Sir, never could I have thought that I was so great a sinner, such a monster of iniquity, and my state so dangerous, as I now perceive! God is a holy and righteous God, and I am such a vile sinner! Oh, the very thought makes me tremble, that God thus! thus! (meaning, by his motions, in the twinkling of an eye) may put an end to my life! Oh, if God should not have mercy for me, then must I sink into the eternal pit. Oh, I am greatly afraid, lest God

“should cause the earth to open her mouth, and swallow me up a live. O Sir, what must I do to be saved?”—— I answered his question, as St. Paul did that of the Jailer, at Philippi—“Believe in the Lord Jesus Christ, and thou shalt be saved.” Let your fears, said I, drive you to the Saviour; lay fast hold of him as your Redeemer; and then you need not be afraid. But, woe be to you, if you seek peace from any other quarter, or try to find rest in the things of this world. Having approved of my advice, he daily applied by faith and prayer to Jesus, as a sinner who earnestly wishes to be saved by his free grace. But I know not the result of his profession, as he removed from us to a considerable distance among the Farmers.

About the close of the month we reached the Great River, which, in the dry season, is about half as wide as the Thames at London Bridge, and which was now so much swollen by the rains, as to be impassable: we therefore were obliged to wait for its fall. Our brethren Kramer and Anderson had previously crossed the River, and had begun to preach the gospel to the people, among whom they found a considerable attention. While we waited for the subsiding of the waters, with our people and cattle, some of our friends on the opposite shore, who were bold enough to swim across, assisted us in constructing rafts. By means of these, we were enabled, in about a week, to get over the river, yet with great difficulty, for our raft sunk so deep, that I sat up to the middle in water. Here we rejoiced to find a great hunger for the bread of

life; some cried, and others fainted under the preaching of the word.

We found it necessary shortly to look out for another position, more distant from this dangerous river, the inundations of which are so sudden, that men and beasts frequently perish in its mighty floods. We pitched on a spot called Reed Fountain, which some of us began immediately to clear for cultivation. While we were thus engaged, with about twenty Hottentots, the Corannas brought us regularly, every day, three sheep, and three hollow bamboo canes full of milk, as a present.

Here it was that sleeping one night with Mr. Scholtz and my Hottentots, by the side of a little cart, the barking of my spaniel dog disturbed my rest so much, that I was quite vexed at him. The Hottentots, however, understanding the little creature's meaning better than I did, looked carefully around, and soon discovered a Lion near us, who, like a cat, was creeping along the ground, in order to make a spring upon us. Immediately they snatched up their guns to fire at him; but the Lion, finding we were so well prepared to receive him, turned tail, and retreated with the utmost speed. As brother Scholtz and myself lay nearest to that spot from whence the Lion approached, we felt peculiarly thankful to our Lord for this new preservation.

Being now comfortably settled, we soon found ourselves surrounded by crowds of different people—Corannas, Namaquas, Hottentots, Bastard Hottentots, and Boschemen, together with their numerous flocks and herds. The Corannas and

Namaquas lived servants to the Bastards, having been reduced to this abject condition by the depredations of a monster, known by the name of THE AFRICAN, a Bastard Hottentot. This bloody man, having murdered Pennar his master, collected a band of robbers, with whom he made incursions into the Namaqua and Coranna countries. Some of these poor, timid people sent him a message, requesting that he would restore a little part of their property, at least a Cow for each family, that they might have a drop of milk for their starving children; the wretch promised to comply with their wishes on condition that they would cross the river, and fetch the animals; but when they came, he treacherously tied them to the trees, cut out their tongues, or otherwise maimed them; some of them he shot dead. Being thus reduced to extreme poverty, they were glad, for the sake of subsistence, to serve the Bastards, who treated them with great severity, flogging and abusing them like slaves, and allowing little more for their support than the milk of the sheep which they kept. This horrid monster, The African, understanding something of colonial politics, has hitherto contrived to evade deserved punishment. How great are the blessings of a good civil Government!

All our new friends expressed great joy at our coming to live among them; but particularly the poor oppressed Namaquas and Corannas, who looked up to us as a kind of protectors. Here we built a long shed of Timber, Reeds and Clay, the roof reaching to the ground. The middle part of it was our Church, at

each end was a room, one of which was occupied by brethren Anderson and Kramer, the other by myself and brother Scholtz. The provisions were stored in my apartment. This building was appropriated to the worship of the Hottentots, another of a similar construction, was devoted to the instruction of the Corannas and Namaquas, whom we addressed by Interpreters. Divine service was performed in both places at the same time, each of us officiating by rotation. For the purpose of raising a considerable quantity of vegetables, we planted a large garden, which we inclosed by a wall.

It pleased God, at this time, to visit my faithful fellow laborer, Mr. Scholtz, with a heavy affliction; he was confined for five months by a dangerous illness, which left a lameness in his, formerly, athletic body.

Our labors here appeared to be attended with a peculiar blessing, a great desire prevailing among the people to be taught the things which accompany salvation. The impressions made by the Spirit of God on the hearts of our hearers were very remarkable. What I am about to relate will probably appear to some readers perfectly ridiculous, but it is a fact that we were always obliged to have a bottle of vinegar on the table, for the relief of those who actually fainted under alarms of conscience and powerful convictions. Certain it is that the tears which were shed at that period among these poor people cannot be numbered, and though we could not say that these strong impressions always issued in sound conversion, yet we have reason to believe they did so in many hap-

py instances. But it is the province of my brethren Anderson and Kramer to furnish the particulars of this work, as they are the stated laborers on the banks of the Great River. I shall however touch upon a few events which took place during my stay in those parts.

The most prominent of these was a visit of brother John Kock, who was going as a Missionary to the Briquas or Bootsuannas, a nation dwelling North East from the Cape, and about eight days journey from us; these people differ entirely from the Hottentots, resembling the Caffres in their stature, habits and manner of life. John Kock bro't me letters from my family in Holland, containing also the painful intelligence of the death of a very dear friend of mine at Cape Town. My feelings on this occasion were exceedingly keen, but blessed be the Lord, who comforted me in my affliction.

Soon after this, the British Commissioners, Messrs. Sommerfield, Daniel and Truther, arrived here. We did our best to assist them in the prosecution of their journey to the Bootsuannas, accompanying them part of the way. John Kock followed them shortly afterwards.

Returning to the Great River on horseback, attended by one Hottentot only, I was once obliged to sleep in the open field. About midnight, our horses, which were fastened near us, began to be very unruly, and their noise awaked us both out of our sleep. The Hottentot was much alarmed, but seemed desirous of concealing from me the cause of this stir, to prevent my being alarmed also. Upon my interrogating him closely, he confessed

that he saw a Lion at the distance of twenty or thirty yards. I myself soon perceived a pair of shining eyes, like two burning candles. The Hottentot, preparing to fire his piece, desired me to strike a light, and set the grass in a blaze. This being effected in a moment, we discovered a huge animal with his mane erect, just in the very act of springing upon us. At this critical moment, the Hottentot fired, and the Lion slunk away. This appeared the more extraordinary to us, as we could, next morning, trace his bloody footsteps on the ground;—a certain proof of his having been wounded. In such a case, the Lion, seldom, if ever, retreats, till he has avenged his blood: But the Lord was doubtless pleased to shut the mouth of this Lion. When we got home, the brethren informed us that, during our absence, a Lion had destroyed eighteen of our Oxen.

I now received the afflicting intelligence that Stephanos, who, after leaving our settlement at Zak River, had gone to a horde of Bastard Hottentots, commonly called Cornelius Kock's Kraal, had there set up for a Missionary and a Prophet, establishing his authority on the basis of superstition so firmly, that his will had become the law of every individual in the horde, and the most atrocious crimes were committed by him with impunity. Whoever ventured to murmur against his abominable acts of rapine or lust, was sure to be put into the stocks, or to be beaten unmercifully. Stephanos had erected a Temple, resting on pillars, with an Altar within, on which sacrifices were offered. He had a number of select disci-

ples, who, like himself, feigned trances, in which they lay for many hours, and out of which they pretended to awake with messages which they had brought from the angel Gabriel, or from God himself. Did the Impostor wish to gratify his lust, his covetousness, or his revenge? an answer from heaven authorized him to effect his purpose. Should any dissatisfaction or lukewarmness appear among his followers? immediately the judgments of God, yea, the conflagration of the whole world were immediately threatened. Cornelius Kock himself, the Chief, who possessed a vast property, was completely devoted to the will of this wretch. He would preach against us also, and we were apprehensive that his doctrine, like that of Mahomet, might widely diffuse its baneful influences among the neighboring heathen.

After mature deliberation, and consultation with my brethren, I undertook to go out, and try to stop his diabolical proceedings. As this measure was likely to be attended with danger, I took all our armed men with me. Stephanos, being apprized of our design, called a meeting of his followers, in which many messages from heaven were devised; he then told them that this was the important moment in which they were called upon to demonstrate their attachment to God and his Prophet; but that, if they proved unfaithful, fire would come down from heaven to destroy them.

We approached his party. Their eyes sparkled with rage. Stephanos stepped forward, and offered me his hand. I refused to take it, but desired him to

walk with me under a tree, where we would decide the matter. My people accompanied me to the spot, and he was covered by his followers. With my Bible in my hand, I disputed with him four hours successively, and, I trust, experienced the peculiar assistance of the Holy Spirit. He insisted chiefly on the prophecy of Joel, concerning the visions and dreams of the latter days, and introduced many passages from the Revelations. I was enabled clearly to refute his arguments, to the great satisfaction of my people, who declared they had received light and blessings on that day, to which they had before been strangers.

Stephanos and his deluded followers were unconvinced; and becoming more and more enraged, they seemed disposed to do me violence: but this my vigilant guardians knew how to prevent. The Impostor himself conveyed to my mind a striking idea of the Chief of Hell. His eyes rolled and flashed; his tongue moved with incessant volubility, and he strove to vindicate all his atrocities by examples derived from the Scriptures.

I thought myself now fully justified in ordering my people to seize him, as a malefactor already under the sentence of the law, that he might be conveyed to the Cape for punishment. My order was instantly obeyed, and he was made a prisoner in his own temple. In a moment his crest fell, and he requested me, in the French language, (which the people did not understand) to set him at liberty, promising, in that case, to leave the country. I replied, that if I was convinced that he felt due contrition for

his crimes, and proved it by a frank confession of his guilt, I might, perhaps, let him go.

Immediately, he spoke to the people, in a crying tone of voice, acknowledging that he had imposed upon them—that if they went on in his ways they would certainly go to hell—and that they ought to thank God who had sent them Teachers of the truth.

This confession had a wonderful effect on the multitude, who crowded round me, and thanked me heartily for what I had done, expressing boundless joy at their deliverance from the shackles of this tyrannical impostor. They wished now to send him away naked into the desert; but I interfered; and procured for him needful provisions, and a guide into the Namaqua country, towards the sea-coast, where I thought it possible he might meet with an European vessel, and so finally leave Africa. However, on his journey, he was recognized by Mr. Engelbrecht, a Farmer, who was also an Officer of the Militia; this gentleman, in the execution of his duty, attempted to arrest him, but in the scuffle unfortunately fell: Stephanos, seizing the opportunity, cut the throat of the Officer with a razor which was concealed in his book: after which he made his escape, and joined the noted robber, The African, before-mentioned, with whom, I fear he still roves the desert.

After this event, I continued at the Great River a few days longer, preaching the gospel at John Kock's Kraal. From morning to night they entreated me to instruct them, and I felt peculiarly happy in my labors a-

mong these poor Boschemen. I have dwelt the longer on this visit, as it proves how easily such people might be won, at least to make an external profession of Christianity, if means proportioned to the magnitude and importance of the object were duly employed. At present, Mr. Anderson and Mr. Kramer are settled at that Kraal, and, I trust, are made a blessing to the people. Cornelius Kock, the Captain or Chief, has since been baptized at Cape Town, by a Clergyman of the Church of England.

Among the fruits of our labors in this country, Piet Goeiman, who has been already mentioned, may be deemed one. By his walk and conversation he graces the gospel he believes, and is peculiarly dear to me. Old Berend is another seal of our ministry. He possesses a strong understanding, can read the Bible very well, and is frequently engaged from morning to evening in prayer and meditation. His conduct keeps pace with his profession. A more circumstantial account of these and other converts, will probably be given by our brethren who are stationed there.

(To be continued.)

Constitution of the Missionary Society of Rhode-Island. Adopted May 5, A. D. 1803.

AS the gospel is the greatest of treasures, even the sum of good—suited to promote the highest happiness of individuals and society in this world, and to prepare all by whom it is em-

braced for endless and complete felicity in the world to come, it is most reasonable and important that they by whom it is enjoyed, should not only be grateful and solicitous to secure its privileges for themselves, but be affected with the miserable state of those without it, and ready and zealous to do all in their power that its blessings may be extended to them.

In addition to this, Christ, who is "Head over all things to the church," hath commanded his disciples thus to exert themselves, "going to all nations, and preaching the gospel to every creature:" and it is graciously promised, that in this way "the kingdoms of this world shall become the kingdom of our Lord and of his Christ." It is further to be observed, that in the present season there is a general prevalence of errors and destructive delusions: and the enemies of Christianity are peculiarly bold and active in attempts to introduce doctrines subversive of piety and morality and all the best interests of men; and that it is incumbent on Christians to exercise a zeal proportioned to that by which their enemies are actuated.

Among the associations of Christians in this country for the purpose of counteracting infidelity and vice and promoting the gospel, but few of the inhabitants of this state appear, though in some parts of the state the people are destitute of the regular preaching of the gospel, and ignorance and vice are very prevalent. Nor by any Missionary Society in the country has any attention been paid to the condition of Africans, which duty, important to them,

the inhabitants of this state are, in some respects, under peculiar advantages and obligations to perform.

From these considerations, the subscribers agree to form a Society, to be styled "The Rhode-Island Missionary Society," the objects of which shall be to promote the gospel in any part of the state where there may be opportunity for it: and to assist Africans in coming to the knowledge of the truth in any way which may consist with our means and advantages.

We agree that the following doctrines shall be supported by the missionaries and schoolmasters, who may be employed by the Society, viz. That there is one God subsisting in three Persons; that the second Person in this mysterious Trinity hath become man, by taking the human nature into personal union to Deity, by which he is "God, manifested in the flesh"—that He, by suffering the curse and obeying the precepts of the law, hath opened a way for the pardon, justification and complete redemption of those who may be brought to believe in him—that all men, in their natural fallen state, are wholly under the influence of moral depravity—that they must be born of the Spirit of God in order to be saved—that they who experience this sanctifying change are pardoned and justified, and shall be "kept by the mighty power of God through faith unto salvation"—that God hath decreed whatever comes to pass, and hath elected some to everlasting life—that the purposes of God are in general instances accomplished by means, and that the preaching and ordinances of the gospel are ap-

pointed means of salvation—that the condition of admittance to the Sacraments is a credible profession of faith in Christ; and that the children of such professors are to be baptized—that “God hath appointed a day in which he will judge the world,” and that he will confer on the righteous an everlasting reward, and doom the wicked to endless punishment.

We agree that each one subscribing this plan and paying one dollar into the Treasury, shall become a member of this Society: and at every annual meeting of the Society each member shall pay the sum of one dollar, which monies, with whatever may be acquired by donation, or otherwise, shall be drawn from the Treasury only by order of the Society, and their Committee, or Committees hereafter specified.

The votes of two thirds of the members present at any duly appointed meeting, shall be deemed the act of the Society.

There shall be an annual meeting of the Society, at Newport, on the Tuesday evening preceding the general state election, at which time the officers for the year ensuing shall be chosen.

The officers shall be a President, and if expedient, a Vice-President, a Secretary and Treasurer:—and there shall be a Committee, or Committees of business.

To the annual meeting, or oftener, if requested by the Society, the Treasurer shall report the state of the funds, and the Committees the business by them transacted.

Either of the Committees may, with the consent of the Presi-

dent, call a special meeting of the Society. The Society shall hold a correspondence with other Missionary Societies, so far as may conduce to the object of promoting the gospel among the Africans, and shall solicit benefactions when they may be applied to useful purposes.

This Constitution may be altered at any annual meeting, by a vote of two thirds of the members present, provided the whole number present amount to two thirds, or a representation of two thirds of the whole number of members in the State. But no essential alteration shall be made in its doctrines.

An account of the Society shall be published annually, in some Magazine, or in a manner most satisfactory to those interested in its proceedings.

AT the time the preceding Constitution was adopted the Society was organized, by the following choice of officers, and appointments, viz.

Rev. Samuel Hopkins, D. D. Newport, President. Rev. William Patten, Newport, Secretary. Mr. Jabez Denison, Newport, Treasurer.

Rev. Thomas Kendall, South-
Kingston, Man Shepard, Little
Compton, Wm. Patten, Messrs.
John Mein and Jabez Denison,
Newport, Committee.

AT an adjourned meeting of the Society, May 18, A.D. 1803, It was voted, That it be recommended to the several ministers belonging, or who may belong to this Society, to concur in a quarterly meeting for prayer, for the revival of religion, and extension of the influence of the gospel; the meeting to be on

the first Tuesday of every quarterly day, beginning at 2 o'clock P. M. and at the close of the service to have a collection for missionary purposes.

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 AT an adjourned meeting of the Society, July 13, A.D. 1803, It was voted, That the Rev. William Patten be appointed to deliver a Sermon before the Missionary Society, on Thursday succeeding the day of General Election, in May next; and that at the close of the service, a collection be made for the Society. By a previous vote there is to be a sermon annually delivered.

At this meeting Gold S. Silliman, Esq. of Newport, and Cyrus French, Esq. of South-Kingston, were added to the Committee—and a majority of the Committee being present, they elected Mr. John Mein, Chairman, and Gold S. Silliman, Esq. Clerk.

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 AT the annual meeting of the Society, May 3, 1804, Rev. Man Shepard of Little Compton, was elected President, in place of Dr. Hopkins, deceased. The officers of the Society and the Committee for the preceding year, were re-appointed for the year ensuing; and Major John Bailey, of Little Compton, added to the Committee. The Committee then made choice of their own officers as before.

According to appointment, a Sermon was delivered before the Society on Thursday the 4th inst. from Matthew xxii. 39.—“Thou shalt love thy neighbor as thyself;”—and after the service a decent collection was made. Rev. Man Shepard was appointed to deliver the Sermon at the next annual meeting.

The funds of the Society consist of the subscription money of the members, collections at quarterly prayer meetings, and by the missionaries; private donations, &c. and the part belonging

To the African fund	
amounts to	£ 168 30
To the general do. to	247
	<hr/>
	£ 415 30

Which is at present at interest, payable on demand. None of it constitutes a permanent fund; but the whole may be applied according to the discretion of the Society.

In the State of Rhode-Island to the eastward of a line from Newport to Providence, there is but one minister of the Congregational order. To the westward of that line, a territory still more extensive and populous, there is but one, whose settlement is very uncertain. There are several remnants of churches and societies, who were once flourishing, and who are amply able, if they were disposed, to support the institutions of religion. The few, who are disposed, need encouragement and assistance; without which there has been reason to fear that the knowledge and influence of the gospel would cease from among them.

The Society has several times sent missionaries to those parts of the state which are destitute of the gospel; and their labors have been attended with some success. They have in general been received with much kindness and gratitude, and there is a prospect that two or three societies will be gathered and have the ministry established.

• With respect to Africans the

Society has no particular plan : nor is there any other than a general prospect of being useful to them. Its attention is not confined to the natives of Africa ; but may be applied to their descendants in this country, and the West-Indies. In a field so extensive, and which requires great labor, much good may be done. Within the United States, there may be some disposed to devote their services, and to contribute of their wealth to the spiritual interests of this description of men. Opportunities to do them good might be lost, were it not the professed object of some to observe and improve them. It was the design of those who subscribed the preceding Constitution to hold up this object, and if there should be any opportunity to promote it, that it might be improved to the best advantage.



An Explanation of Scriptural Types.

NO. IV.

ENOCH a type of CHRIST.

SOME of the names given by parents to their children, in the early ages of the world, were dictated by the divine Spirit, and denoted what manner of persons they should be, or some important event to be effected by their instrumentality, or some peculiar blessing to be derived by mankind from them. Among those of this description, may we not place the name of the son of Jared, by whom the Messiah was eminently prefigured ? We may consider him as a type of Christ,

I. In his name. Enoch signifies *teaching*. From his eminently holy character, we are

morally certain, that he diligently taught his family the right and good way. As Abraham did, he commanded his children and his household to keep the right way of the Lord, inculcating the doctrines and duties of religion, in the house and by the way, when he sat down and when he rose up ; while in his social connections he diffused a savor of divine knowledge all around him. Enoch was endowed with the gift of prophecy and enforced his instructions, warnings, and reproofs, by the solemn retributions of judgment and eternity. Enoch also the seventh from Adam prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all and to convince all that are ungodly of all the ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him. In these respects did he not typify that teacher who truly came from God ; who taught his disciples, his little family, the mysteries of the kingdom of heaven, explaining and inculcating the sublime and glorious doctrines of the gospel, recommending all manner of holy conversation and godliness by the blessed rewards which he would confer on his humble followers in their regeneration, and animating them to patience and perseverance in suffering for his name's sake, by assuring them, that great should be their reward in heaven ? Was he not indefatigable in preaching the gospel of the kingdom to the multitudes who attended his public ministry, addressing the most instructive and awakening considerations to the stupid,

and exhorting sinners to repentance by the terrors of the world to come? I have preached righteousness in the great congregation. I have not refrained my lips, O Lord, thou knowest. And at the same time, in the melting accents of compassion, inviting those who labored and were heavy laden to come to him, with the promise of rest and peace. Was he not also a divinely enlightened prophet? minutely predicting his own sufferings and resurrection—the trials and persecutions of his disciples—the destruction of Jerusalem and the calamities of the Jews—the end of the world, and the eternal retributions of the righteous and the wicked?

Enoch also signifies *dedicated, or devoted*. And did not that exemplary holiness which he exhibited in life, originate from a voluntary dedication of himself to God? Consecrating himself a living sacrifice, holy and acceptable to God, whether he ate, drank, or whatever he did, he performed it for the glory of God. In this did he not typify the divine Saviour, who was dedicated to God by his parents, and who perfectly resigned and consecrated his body and soul to the service and glory of his heavenly Father? Mine ear hast thou opened, (to receive the intimation of thy will, or *bores* as the servant who loved his master and would not relinquish his service, Deut. xv. 12.) said the only begotten Son when he came into the world. With what solicitude did he apply himself to his Father's business, in his youth, and with what zeal, fortitude, patience and perseverance, did he pursue it to the end of life!

II. In his communion with God.

Of all the excellent characters drawn of holy men, in the holy scriptures, few are equal to the character given of this eminent saint. *Enoch walked with God*; importing views which corresponded with God's end and designs, the pursuit of the same objects, the glory of God, and a mode of action, or manner of living which, in his place, corresponded with divine administrations, and by which he progressed with God in the daily walk of life. In this did he not typify the holy life of Christ Jesus? How perfectly did his views harmonize with the mind and will of his heavenly Father! How perfectly united in object and design! How cordially did he co-operate with him in effecting the grand designs of his wisdom and his power! How were his heart and soul absorbed in prosecuting that wondrous work of love and grace, the glorious work of redemption! I must work the work of him that sent me whilst it is day. My meat is to do the work of him that sent me and to finish his work. I have a baptism to be baptized with and how am I straitened until it be accomplished.

III. In special manifestations of divine approbation and favor.

Enoch walking with God in the way of truth and holiness, had *this testimony that he pleased God*. What holy and refreshing communications did he receive from him! How was his mind enlarged and enriched with transporting manifestations of the excellence and glory of God, and of the wisdom and perfection of his ways and works; while his soul, enjoying the loving kindness of the Lord, was satisfied with marrow and fatness! In

this was he not a type of our divine Redeemer? Doing always the things which pleased his Father, did he not receive the most positive assurances of his esteem and delight? The Father loveth the Son and sheweth him all things that himself doeth. Thou lovest righteousness and hatest iniquity, therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. What a public and honorable testimony of his Father's approbation and complaisance did he receive when there came a voice from the excellent glory which said, *This is my beloved Son in whom I am well pleased; hear ye him?*

IV. In his translation.

Enoch walked with God and was not. By faith Enoch was translated that he should not see death and was not found for God took him. As he had distinguished himself by the holiness of his life, God highly honored and distinguished him in the manner of his transition from this to a better world. Exempt from natural infirmity and decay, from the anguish of wasting sickness, from the terror of the conquering king, the gloom of the shadow of death, and a painful separation of soul and body, in full possession of health and vigor, *God took him*, and he went directly, body and soul, from earth to heaven, exchanging an house of clay for a celestial mansion, and his social connections on earth for the society of angels and the perfect communion and enjoyment of his God and Saviour. Hail happy Enoch! Was not this a lively prefiguration of the glorious ascension of God's well beloved Son? From the nature of his office and work he

could not be exempted from the pains of death, nor from the solitary mansion of the dead; but having spoiled principalities and powers by his obedience even to the death of the cross, and made a shew of them openly triumphing over them in it, by the mighty power of God he burst the bands of death and the grave, and came forth a glorious conqueror of all the powers of darkness. Ascending on high and leading captivity captive, attended by a joyful choir of holy angels, he entered into heaven itself and appeared in the presence of God, who expressed his infinite complacency in him by honoring him with a seat at his own right hand, investing him with royal dignity and power, subjecting angels and authorities to him, and constituting him head over all things to the church, consigning all the affairs of the universe to his direction and influence, that he might gather in his chosen and bring many sons to glory: and, blessed be my rock, enthroned in majesty and light, there he lives and there he reigns. Amen. Hallelujah.

In the translation of Enoch what a solemn and instructive scene opened upon the astonished spectators of the wonderful event? The heavens opened and a saint passing into glory! What ocular and decisive evidence of a future state and the glorious reward of the righteous! But when the triumphant resurrection and glorious ascent of our exalted Redeemer, far above all heavens, and the blessed effects to all those who love his appearing and kingdom, are the subjects of our meditation, how are our minds absorbed with the sublimity and magnitude of the sub-

jects! And how consoling the prospects which result from them! The power of darkness vanquished, death conquered, the grave perfumed, a direct, safe, and joyful translation to heaven, whither the forerunner for us hath entered; where we shall see him as he is, and be made like him, where we shall for ever admire his love and sing his praise! Thanks be to God for his unspeakable gift.

Religious Intelligence.

ORDINATIONS.

On the 6th of February, the Rev. Sherman Johnson was ordained to the pastoral office over the second church and society in Milford. The Rev. Oliver Hitchcock made the introductory prayer; the Rev. Samuel Austin of Worcester, preached the sermon; the Rev. Doctor Trumbull made the consecrating prayer; the Rev. Noah Williston gave the charge; the right hand of fellowship was given by the Rev. Bezaleel Pinneo, and the Rev. Abner Smith made the concluding prayer.

On the 13th of February, the Rev. Samuel Merwin was ordained to the pastoral office

over Union church and society in New-Haven. The Rev. David Ely made the prayer before the sermon, which was preached by the Rev. Doctor Dwight; the Rev. Doctor Trumbull made the consecrating prayer; the Rev. Noah Williston gave the charge; the Rev. Mr. Pinneo gave the right hand of fellowship; and the Rev. Claudius Herrick made the concluding prayer. A great concourse of people attended at the said ordinations and conducted themselves with great decorum and solemnity.

On the 14th ult. the Rev. Josiah Hawes was ordained to the pastoral office over the second church of Christ in Cornwall. The following gentlemen performed the parts: the Rev. Ammi R. Robbins of Norfolk made the introductory prayer; the Rev. Peter Starr of Warren preached the sermon; the Rev. Joel Boardwell of Kent made the consecrating prayer; the Rev. Mr. Cornwall of Nine-Partners, N. Y. gave the charge; the Rev. Timothy Stone of Cornwall gave the right hand of fellowship; the Rev. Samuel J. Mills of Torrington made the concluding prayer. Propriety and attention marked the solemnity.

Donations to the Missionary Society of Connecticut.

Feb. 19. From the Rev. George Colton, of Bolton,	-	25	—
20. Rev. Thos. Williams, collected in new settlements,	44	36	
22. From a Friend of Missions,	-	-	11 32

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[NO. 11.]

On Covenanting with God.

(Continued from p. 387.)

PART II.

SEVERAL interesting remarks offer themselves from a review of the preceding subject on covenanting, and keeping covenant with God.

I. That all attempts of unregenerate men to covenant with God, and pretences that they can do it consistently are absurd and delusive. How can they, with the solemnity of an oath, avouch the Lord Jehovah to be their Sovereign Lord and supreme good, while their carnal minds are enmity against him, and they do not like to retain him even in their knowledge? How can they give up themselves to God through Jesus Christ, on the terms of the covenant of grace, when in their hearts they reject him? Will not come to him that they might have life, nor have him to reign over them? How can they covenant to walk in all the statutes and ordinances of God blameless, when there is no faithfulness in their mouth,

and their inward part is very wickedness.* When there is no judgment in their goings?† How can they covenant or promise any thing in the name of Christ, while they have no faith in him, no union to him, nor any spiritual life, or covenant communications from him? Does not every thing essential in covenanting with God, imply a new heart, love to him and union with the Saviour? Does not the Almighty therefore, that he may have a covenant people, who shall indeed be his, and that he may be their God, put his law in their inward parts and write it in their hearts?‡ Does he not when he makes an everlasting covenant with his people, that he will not turn away from them to do them good, give them one heart and one way, that they may fear him for ever, and that they may not depart from him?|| How do all natural men deceive themselves while they imagine that they covenant with God in sin-

* Psalm v. 9. † Isaiah lix. 8.

‡ Jerem. xxxi. 33. Heb. viii. 10.

|| Jerem. xxxii. 39, 40.

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cerity and truth, and that he is their covenant God and Father in Christ? Or that they do, or ever shall, while unregenerate, keep covenant with him? They cannot be accepted in covenanting with him, nor in their persons, nor in any of their religious performances: for men are accepted in Christ the beloved only.* God can have no pleasure in them: for without faith it is impossible to please him†. They can have no communion with him in time, nor in eternity: For without holiness no man shall see the Lord‡

II. That when, in covenanting with God, persons make exceptions, in words or in their hearts, to the terms of the covenant, not renouncing all sin, and determining to perform all known duties, they do not enter into covenant at all; and they can lay no claim to covenant privileges. Nor can there be any such thing as keeping covenant, without a conscientious avoiding of all known sin, and the performance of all known duties. The terms of the covenant are universal obedience. Walk thou before me, and be thou perfect. Teaching them to observe all things whatsoever I have commanded you.¶ Men must forsake every sin, be it ever so dear to them, or they never can enjoy one covenant blessing, nor escape the vengeance of eternal fire. If thine eye offend thee, pluck it out: It is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where the worm dieth not, and the fire is not quenched.

They must perform all known duties, whether they respect God, their neighbor, or themselves; or they will violate the express terms of the covenant, and deal falsely with God. When men do neither cordially embrace the terms of God's covenant, nor walk according to the tenor of it, they can have no claim to its blessings. All their expectations of enjoying them are delusive. They are foolish virgins who have no oil in their lamps. When they shall say, Lord, Lord, open unto us; he will tell them, I know you not, whence you are; depart from me, all ye workers of iniquity.

III. How great and awful is the guilt, and how dreadful will be the consequences of dealing falsely in God's covenant? Lying, perjury, and covenant breaking are great crimes, when committed against men; but much more so when committed against God. The more directly sin is committed against God, his perfections and glory, the more heinous it is. The apostle Peter therefore represents the sin of Ananias as exceedingly aggravated on this account, That he had not lied unto men, but unto God.* This is the case with all those who covenant with him in hypocrisy and deceit, and who take no proper care to keep covenant with him. They swear falsely to their Maker. In his awful presence, before angels and men, they call him to witness the truth and sincerity of their vows, when they are made without a conscientious regard to either. What solemn perjury is this? What a presumptuous profanation is it of that

* Eph. i. 6. † Heb. xi. 6

‡ Heb. xii. 14. ¶ Matt. xxviii. 20.

* Acts v. 4.

great and fearful name, the Lord our God, and of his holy ordinance? What trifling is it with him, and with the momentous concerns of eternity?

For professors after the most solemn covenant engagements, to take no conscientious heed to walk with God, is presumptuous and abominable wickedness. It involves in it not only the grossest hypocrisy and falsehood, but it is rebellion against the most express and positive commands relative to keeping covenant with him, and paying their vows. It is written, thou shalt keep my covenant therefore.* Keep therefore the words of this covenant and do them.† When thou vowest a vow unto God, defer not to pay it: for God hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Wherefore should God be angry at thy voice, and destroy the work of thy hands?‡ The guilt of false professors is further aggravated and increased, in as much as defiled with all this hypocrisy, deceit, covenant breaking, and rebellion against the most express commands of God, they come to the Lord's table, and from month to month, and year to year, eat and drink unworthily, and are guilty of the body and blood of Christ. As it were, at the foot of the cross, in full view of the love and dying agonies of the Saviour, while he is evidently set forth as crucified before their eyes, they still act the same presumptuously wicked part, sealing their covenant vows in hypocrisy and de-

ceit. How often do they crucify to themselves the Son of God afresh, and tread him under foot? What guilt can be compared unto this, except that of Judas, who betrayed his Lord?

Will not the consequence be dreadful to them, as it was to him? Will they not go with him to their own place? Will not their punishment be equal to their enormous guilt? Shall not the congregation of hypocrites be desolate?* Shall not their hope perish, and be as the giving up of the ghost? Is not Christ's fan in his hand, will he not thoroughly purge his floor, gather the wheat into his garner, and burn up the chaff with unquenchable fire?† Will he not reward every man according to his works? Shall it not be more tolerable for Sodom and Gomorrah in the day of judgment, than for those who have thus violated the covenant of their God?

IV. This paper not only administers solemn reproof to covenant breakers in general, but particularly to persons of this character, of various descriptions.

Some there are who notwithstanding their solemn covenant with God and their brethren, for some private pique against the pastor, or some particular brother or sister, entirely withdraw themselves from their communion. Though their brethren can discover no just occasion for it, use all pacific and prudent measures to reclaim them, yet they obstinately persist in withdrawing themselves from their communion and worship. They join themselves to no other church, and for many years,

* Gen. xvii. 9. † Deut. xxix. 9.
‡ Eccles. v. 4, 5, 6.

* Job xv. 34. † Matt. iii, 12.

even to their dying day, neglect to honor Christ in the sacrament of his holy supper. They will not hear their brethren of the church, will not submit to them as Christ has commanded; will not so much as worship with them, nor do the least thing to maintain the worship and ordinances of God among them, which they had expressly covenanted to do. Have not persons of this character lied both unto God and men? Do they not persist in their wickedness? Are they not gone already, or are they not going to judgment, laden with gross iniquity? With hypocrisy, breach of covenant, malevolence and self-will? Is not this really the case with all those who are withdrawing themselves from the Lord's table, on the account of some private offence, or fault in their brethren, which others cannot discover? Even supposing a brother hath been faulty, can this warrant others in violating their covenant with God and their brethren? Most certainly it cannot.

Others there are who are guilty of falsehood, fraud, theft, intemperance, adultery and other scandalous conduct, yet when their brethren in faithfulness to God and them, attempt to reclaim them by the discipline of the gospel, they show themselves to be haughty scorers. They refuse to hear their brethren and confess their faults. Instead of this they hate them, speak all manner of evil against them. They forsake their worship, exhibit a most implacable and revengeful spirit, laboring by all means to injure and ruin the churches with which they have covenanted to walk in brotherly love, and to build up.

They proceed from sin to sin, from one gross violation of their covenant to another. Do not they like Judas betray their Lord? Do they not treat the blood of the covenant as an unholy thing? Can there remain for them any more sacrifice for sin? Any thing, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries? If he who despised Moses' law died without mercy, of how much sorer punishment shall they be thought worthy, who thus despise the authority and tread under foot the Son of God?

There are other professors who grossly violate their covenant vows by an omission of the duties of religion. They cast off fear and restrain prayer before God, in the closet and in the family. They in a great measure if not wholly omit family government and religion.— They pay no conscientious attention to the bringing up of their children in the nurture and admonition of the Lord. Tho' these duties were expressly stipulated in the act of covenanting, and though they are abundantly inculcated in the Divine oracles, they are not regarded. They also too much neglect the assembling of themselves together, and other duties of religion: especially, the duties of their particular relations.

There is yet another sort of professors, who are gross covenant breakers, who, notwithstanding, are very zealous in some things. They are very deficient in their attendance on the public worship and ordinances in general, appear to be inordinately attached to the world and things present, are careless and loose

livers, yet zealous and punctual to attend the Lord's supper.— Though they may scarcely be seen at public worship, from one sacrament to another, though they neglect seasons of worship preparatory to the communion, yet they will be sure to attend upon it. In this they seem to place almost the whole of religion. By this they seem to expect to make an atonement for all their other neglects of God and their duty. Indeed some are very zealous in external acts of piety, they pray and converse much about religion, they are zealous to hear the word preached, do not openly profane the name or sabbaths of the Lord; yet they are not righteous towards men, nor conscientious in the performance of relative duties. They are unfaithful, covetous, unrighteous and worldly minded. Persons of all these characters are particularly reprov'd by our subject as dealing falsely in God's covenant. They are all to be considered as covenant-breakers, as triflers with God and their own souls, who will finally be cut asunder and have their portion with hypocrites. It is then that Christians shall not be ashamed when they have respect unto all God's commandments.*

V. With what holy fear and trembling, with what caution, self-examination and prayerfulness ought persons to covenant with God? As it is a most solemn and interesting transaction, the heart should be most deeply impressed, and filled with great concern to covenant sincerely in the love of God, and in the faith of the gospel; and also with the

most fixed resolutions, through the grace of God, to keep covenant with him? With what seriousness and impartiality should they examine themselves, whether they are born of God? Whether their hearts are broken for sin? Whether they are so united to their Redeemer, by faith and love, as that they may expect grace and influence from him, enabling them to perform their covenant vows? Whether they really covenant with God in obedience to his will, for his glory and the good of others? How cautious should they be of deceiving themselves, and of covenanting merely because it is customary where they reside, or to obtain some external privileges for themselves or children, or to obtain a name, honor or some worldly advantage? How should they pray God to search them, to try their heart and their reins, and to lead them in the way everlasting?

Having covenanted with God, with what vigilance, prayerfulness, constancy and zeal, should they keep covenant with him? Having named the name of Christ, how careful should they be not only to depart from all iniquity, but to shine as lights in the world; and to bear much fruit that they may glorify their father who is in heaven? How should they strive to excel in all the duties of private and public life, and to be constantly growing in knowledge and in grace? How should they add to faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, that they may neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. Doing these things they shall never fall; but so an

* Psalm cix. 6.

entrance shall be ministered unto them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

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An answer to the question,
Is travelling on a journey, on the Sabbath day, a profaning of holy time?

THE supposition is, that this question is put by those, who believe in the holiness of the sabbath, and who think there is such a thing as profaning it. I know that there are some such, who profess to believe, that for travellers upon the sabbath is no breach of it. It is requested that such would candidly attend to the following arguments, which will be brought to prove, that travelling is an actual breach of sabbath.

I. It cannot be denied that travelling on business and to make visits to our friends is either doing our own ways or finding our own pleasure; both of which are expressly forbidden, Isa. lviii. 13. The command, as it was written by the finger of God, requires, Remember the sabbath day to keep it holy, (i. e. devote it to the *immediate* service of God in distinction from attending to the business of this life; for in every other sense, every other day is to be kept holy.) Six days shalt thou labor and do *all thy* work; but the seventh day is the sabbath of the Lord thy God; in *it* thou shalt not do *any* work, i. e. any of *thy* work. But who can say, that journeying is not any of their work? The waggoner, who carries heavy loads to and from market, will not

pretend that this is none of his work. And the visitor must acknowledge, that it is either his work, or his pleasure; both of which are forbidden on God's holy day. The truth is, if you are clearing your lands, *that* is your work; if you are gathering in your harvest, *that* is your work, and if you are on a journey, *travelling* is then your work. If therefore when the sabbath comes, you keep along on your journey, you do as really continue doing your own work, as you would do at home, if you were to pay no attention to the arrival of the holy day, but keep on in the same worldly business, in which you had been employed all the week. If journeying be *our own* work, then it is undoubtedly a profanation of the Lord's day.

II. There is something said, Exod. xxxiv. 21. about the extent of the prohibition contained in the fourth commandment, which furnishes an argument against the lawfulness of pursuing a journey on the sabbath. The passage is as follows, "Six days thou shalt work, but on the seventh day thou shalt rest; *in earing time and in harvest* thou shalt rest." Earing time and harvest is the most hurrying season in the year. There is then the greatest temptation to do our work on God's holy day. The Lord of the sabbath foresaw, that we, worldly minded creatures, should be under great temptation, at such a time, to rob him of his consecrated day; he therefore explained his own commandment, to mean that we should rest from our work, even in harvest. That was certainly as much as to say, we should rest in the most hurrying time

in the year, let business drive as much as it would. Will not this express requirement to rest in earing time and in harvest, amount to a command to rest when we are on a journey ?

III. An argument may be drawn against pursuing a common journey on the sabbath from what is said in the scripture concerning a *sabbath day's journey*. We are informed, Acts i. 12, that mount Olivet was from Jerusalem a sabbath day's journey. It appears from collating this passage with Luke xxiv. 50, that Bethany was on mount Olivet, and by turning to John xi. 18, you will find its distance from Jerusalem. It was only about fifteen furlongs, which is hardly two miles. A sabbath day's journey then was about two miles. We are not to conclude, that it was right for *travellers* to move on their journey, even this small distance. Let them be ever so selfish they could not wish for the liberty, to take up their carriages and make all the preparation necessary to set forward on their journey, and then be obliged to put up again when they had advanced but fifteen furlongs. We may infer from the short distance, which is in scripture called a sabbath day's journey, that travelling at all, on worldly business, was considered as wholly inadmissible. Why then do we hear any thing said about a sabbath day's journey ? This appears to be the probable solution of the difficulty. Besides the temple, whither the Jews went up three times a year, there were synagogues, or places of worship, scattered all over the holy land. In these they met every sabbath day. It is likely, that in that well populated

country, and where they were all of one religion, that houses of worship were placed so near to each other, that the inhabitants on the extremes would not often have to travel more than about two miles. From that circumstance, this distance might at length come to be called a sabbath day's journey. By hearing of a sabbath day's journey, we learn, that it is lawful to travel to the house of the Lord on his holy day ; and by finding that a sabbath day's journey is scarcely two miles, we learn that common journeying is not sabbath work. Twenty, thirty, or forty miles will do well for a Monday's or Tuesday's journey, but not for a sabbath day's journey. Your lawful sabbath day's journey is as far as it is from your house to the meeting-house.

IV. Travelling on the sabbath is a very great disturbance to others. It prevents others from keeping the day holy to the Lord. Tavern-keepers and their families, especially if they live upon a great road, are almost wholly occupied in waiting upon travellers. As they do not know at what hour they will come, they think it will not answer for them to attend public worship. The practice of travelling on the holy sabbath almost annihilates the distinction between this and other days, in houses devoted to the accommodation of travellers, where waiting on them and receiving their money is the constant business of the day. If travelling upon the sabbath tends to annihilate the day in all public houses, it must be a great evil ; for the number of such houses, through the land, is not inconsiderable.

Journeying on the sabbath is a

greater disturbance to others, than *laboring in the field*. In labor, you may take a field, which is out of the sight of your neighbors; but you cannot pursue your journey without going along the high-way. If you travel thirty or forty miles, you will perhaps attract the notice of several hundred families, whose attention will be more or less diverted from those meditations, devotions and employments with which we are commanded to fill up holy time. Besides your travelling emboldens others to do so, and this makes a continual passing by of some stranger, and it is difficult to keep children from gazing at strangers. Your travelling also emboldens others to make visits and transact their worldly business, which they think cannot be worse than you are doing. And if you should, as you are travelling along the road, when on a journey of business, or a visiting journey, see some of your fellow men polluting the sabbath, by transacting worldly business, or by making visits, how could you consistently reprove them for the breach of the sabbath, without, at the same time, reprovng yourself? Might they not ask—"If *we* are polluting the sabbath, what are *you* doing better? Are we sabbath breakers for going *a mile* to visit a friend, and are you guiltless for going *forty*? Must we be reprovng for making a bargain on the sabbath, and you be innocent for driving your loaded wagon thirty miles towards the market? Are you not making bargains all day in your mind—are you not contriving how to dispose of your load?" I do not see how you will answer these close questions, unless it be by

making a confession of your more aggravated sin, and resting from your journey immediately. "Thou hypocrite, first cast the beam out of thine own eye, and then shalt thou see clearly to pull the mote out of thy brother's eye."

Those, who take the Lord's day for journeying, greatly disturb public worship. Meeting-houses are commonly built on great roads. It is a great interruption to the worship of God's people, to have a constant stream of travellers passing by, some prancing their horses, some rattling in their carriages, and some driving their lowing herds and bleating flocks.

To what has been said concerning the sin of travelling on the sabbath, there will no doubt be objections brought—such as these :

1. "When we are on a journey, we are away from our families, and we want very much to get home."

Does your being away from your families give you any more right to transgress an express command of God, than though you were at home with them? If so, when you are from home, you may take the Lord's name in vain and be guiltless; when you are away from your families, you need not keep the sixth, seventh nor eighth commandments, but may kill, commit adultery and steal. "But we want to be with our families." It is agreeable to see men love their families and to manifest it either by keeping at home, or returning home as soon as their business and duty will permit. But let me ask my brethren, whether their families lie upon their hearts with so much

weight, that business of great consequence would not detain them one day longer? Is not keeping the commands of God of as much consequence, as worldly business? Brethren, if we love our families, let us be exhorted not to travel on the Lord's day, for the sake of being with them one day sooner.— We had better leave them in the care of our heavenly Father, than to displeasé him for the sake of seeing them the sooner. "Blessed is the man, who feareth the Lord, that delighteth greatly in his commandments; his seed shall be mighty upon the earth."

2. "Works of necessity and mercy may be done."

It will be granted that to heal a broken bone, you may ride a distance even on the Lord's day, to obtain the aid of the surgeon. To relieve a distressed and starving family, whose distressing circumstances have just come to your knowledge, you may take the first moment, though it be the Lord's time, to carry them some relief. Here mercy is to be preferred before sacrifice. In this sense, works of necessity and mercy may be done on the Lord's day. But it is exceedingly wrong to apply this rule to our common journeying. I appeal to husbandmen.—Is not the harvest more pressing than journeying? Yet God himself has said, "In earing time and in harvest thou shalt rest." Is travelling in its very nature, a work of necessity? then let a man only make this his constant employment, and the fourth commandment becomes wholly inapplicable to him. Is this then the true meaning of the command; "Remember the sab-

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bath day to keep it holy," except you are on a journey?

3. "But we do keep the sabbath day holy, though we pursue our journey; for we can have as good thoughts on the road, as we could if we lay by."

To this we answer; That having good thoughts does not, of itself, amount to a sanctification of the sabbath. A man may think of God and nothing else all the day, and yet not keep the day holy. There is an external as well as an internal sanctification of the sabbath. If the external be wanting, we do not keep the sabbath holy.— When man was in a state of innocence, his thoughts were all good and holy; yet, even then, he was obliged to sanctify the seventh day in distinction from the other days of the week.*— Sanctifying the sabbath must mean then something more than having pious thoughts. The children of God are sometimes favored with remarkable nearness to God on week days, while they are pursuing their secular business, while they are laboring in their shops, or in their fields, or while their hands take hold on the distaff; but still this is not keeping sabbath day. And we should all think they did very wrong, to plead the lawfulness of pursuing these occupations on the sabbath, by saying, that they could have as good thoughts while at work in their houses, shops and fields, as if they were worshipping in the house of the Lord. Let us, my brethren, be ashamed to make such a weak objection as this. If we hold it up to the light, we shall see it to be frivolous. Our having pious me-

* Genesis ii. 2, 3.

ditations on the road, no more makes a sanctification of the sabbath, than it would, if we were to have the same meditations while laboring in our fields. Here I would remark, that tho' the husbandman has precious thoughts in his field on a week day ; yet he would have no reason to expect to be thus favored of God, if he were to go into his field on the Lord's holy day.— So the traveller, who is favored with the most delightful communion with his heavenly Father, on Saturday, would have no reason to expect the continuance of this inestimable favor the next day, if he were to pursue his journey. We have no right to seek nor reason to expect communion with God, out of the ways of his appointment. If we would enjoy his favor, we must, like Enoch and Noah, walk *with* God.

4. " We sometimes fall in among a very wicked people on the sabbath, where they pay no attention to the day, except it be to behave worse than on any other days ; in such a case, we think we had better go on our journey, than to stay in such company."

The very reason stated in the objection for proceeding on your journey, is a powerful reason against it. The command of the Saviour is, " Let your light shine before men, that they seeing your good works may glorify your Father, who is in heaven." Now let me ask, Where in the world do people need the light of your holy example more than in such a dark place as the objection supposes ? And in what do they need your example more, than in the sanctification of the sabbath ? If your hearts are full of love to God and

to the souls of men, can you let so fair an opportunity of doing good, pass unimproved ? The Lord has in his providence cast your lot for one sabbath among those, who greatly pollute this holy day. You must stay and reprove them. Good example is the most striking kind of reproof. If they see you lying by from your journey, all the sabbath, for no other reason, only because it is the *Lord's* time and not *yours*, it cannot fail to arrest their attention, even though you should not speak one word on the duty of observing the day. This would command more attention and be likely to do more good, than all you could possibly say, on the duty of observing the commandment, provided you did not observe it yourself. Words cost but little, but there is some expense of time and money in lying by at an inn one whole day. I know one man, who had his attention much called up to the duty of sanctifying the sabbath, by the circumstance of having a traveller put up at his tavern, during this holy day. If such examples prove effectual only one time in a thousand, it is worth our while to set them before our fellow sinners continually.

The objectors suppose that the sabbath cannot be enjoyed among these ungodly people so well as on the road : but let me ask such, whether they have made a trial, to see how well they can enjoy this consecrated day in a public house ? Perhaps you could obtain a chamber, where you might spend the day in secret duties, if there be no public worship in the place.* If

* If those who make the above

the weather be mild, you might in almost any part of the country, find, in some neighboring woods, or orchard, a place to pray, read and meditate; and this would be a suitable way to fill up this day of heaven. If you have not tried this method of spending the sabbath when on a journey, you ought not to say, that the wickedness of the place makes it necessary that you should proceed on your journey. But supposing you can have no retirement at all (which is hardly a supposable case) I think you have reason to expect a good sabbath, if you conscientiously refrain from proceeding on your journey, which is now your work. "If thou turn away thy foot from" encroaching upon "the sabbath, from, doing thy pleasure on my holy day" saith Jehovah—"then thou shalt delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth,"—i. e. I will make thee prosper in spirituals and in temporals—thou shalt have much delight in communion with thy God, and he will bless thy substance. This will prepare us to answer another objection.

objection against lying by on the sabbath, do not cease to proceed on their journey, as soon as they come among a people, who attend public worship; or if they do not stop their travelling at the first house, public or private, where the sabbath appears to be revered, (provided they can have entertainment;) then it is manifest, that the reason which they offer for travelling is not the one which really influences them; but is invented, either to still an accusing conscience, or to stop the mouth of the brother, who is so kind and faithful as to reprove them for disobedience to God's holy commands.

* Isaiah lviii. 13, 14.

5. "It is very expensive to lie by a whole day, when we are on a journey, and are all the while living upon our money."

To this objection we answer, first, That profaning the Lord's day is a poor way to make money or save expense. "Will a man rob God" to save expense? Is not this the way to bring down his curse on your blessings? Do not you, who believe the weekly sabbath to be a divine institution, also believe, that a nation which carefully observe the institution have reason to expect even greater temporal prosperity, than a nation which altogether disregard it, though this disregard gives them one more day in the week for labor? Why then have we any reason to expect to increase our wealth, by taking the *Lord's* time for *our* journey? It is infinitely easy for God so to order his providences, that what we appear to gain, by robbing him of the time, which he has reserved to himself, we should lose, in some other way, even before we have accomplished our journey.

To the objection now under consideration, I would answer in the second place; Though it be expensive to lie by when we are out from home, still this is no reason why we should not do it: For it is also expensive to rest from labor when we are at home. A large family will consume several dollars worth of provisions on the sabbath, and they are earning nothing. Now why may it not be plead in favor of their being at work in the field, or in the loom, that it is very expensive for so many to be eating and drinking, while they are earning nothing. The same argument, which you use

to push you on your journey, you may use to drive your sons into the field, and your daughters to their several domestic employments. It would be trifling to endeavor to make a distinction, by saying, "but at a tavern I have to pay out money for my sabbath's provision, while I have provision, laid up for my family at home." What they eat and drink at home, either cost you money, or would have fetched you money; therefore you may just as well say, I cannot afford to have my family lie by upon the sabbath; for they are upon expense. This objection against the expense of lying by on the sabbath, appears to be founded almost wholly in covetousness, or that love of the world, which is inconsistent with the love of the Father: and yet this is probably the greatest and most influential of all the objections. The losing of one day's advance in our journey, together with the bill of expense incurred in the mean time, no doubt, does more towards making people travel on the sabbath, than all other reasons put together. But can they, who seek *first* the kingdom of God—can they, who henceforth live not unto themselves, but unto him, who died for them—can they, whose treasure is in heaven—can they, who call the sabbath a delight, the queen of days and the day of heaven—can they offer such selfish reasons for trampling the holy sabbath into the dust? "Let us awake to righteousness, and sin not."

I know not how to dismiss this subject without making a few reflections.

1. It is no proof, that our fathers were superstitious, because

they did not travel on their journeys upon the holy sabbath.— They thought it to be equally a violation of the commandment, with laboring in the field, and they acted accordingly; and I do not see why they did not think and act right on the subject. Not only the laws of New-England, but the laws of most of the other states were formed on the supposition, that travelling was a real breach of the sabbath. It seems from this, that heretofore the whole country have been of the same sentiment, which is now advanced in this essay.

2. The great increase of the practice of journeying on the Lords's day, is a proof of the degeneracy of the times. If our fathers were right in resting from their journeys on this day, we are wrong in pursuing ours. The time was, at least in New-England, when a sabbath traveller was a rare sight. Then, if a man was seen riding by, it was concluded, either that he was called abroad by some distressing providence, or that he was a man, who had not the fear of God before his eyes. But now, (O New-England how art thou fallen!) but now, travelling on the sabbath has become a common practice. At the present day, there are many, who do not love God well enough to be at the expense of resting from their journey on his holy day.

3. Have not we reason to fear the righteous and tremendous judgments of God for this profanation of his day? Let us tremble, while we read the denunciations of divine wrath against those, who go to market, and who travel to transact their worldly business on the Lord's

sabbath ; “ But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden even entering at the gates of Jerusalem on the sabbath day : then I will kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.” Jer. xvii. 27.

4. The friends of Christ have now a fair opportunity to show, that they have a more obedient spirit than his enemies. While they go on their way, let the Christian manifest that he feels still bound to obey the laws of Him, who hath said, “ But the seventh day is the sabbath of the Lord thy God ; in it thou shalt not do *any* work.” People in general stop working in their shops and on their farms upon the sabbath ; but many do not stop their travelling ; Christians therefore do not show so clearly, that they have a more excellent spirit than the unconverted, by refraining from the work of the field, as by refraining from the pursuit of their journeys.

5. Does not the matter before us call for the aid of church discipline ? Is it not time for churches to awake and put the laws of *Christ* in force ? If we suffer our brethren to pursue their journeys on God’s holy day, we suffer sin upon them. We suffer them to dishonor God to confirm sinners in their abuse of holy time, and to harden their own hearts. The increasing prevalence of this sin calls loudly to churches of Christ to exert every nerve and use every mean to suppress it. Let the churches of Christ know the time, that now it is high time to awake out of sleep. The night is far spent. The morning of the Millennium

cometh. The King of Zion, however, has much to do, to prepare his church for that peaceful period. And it becomes us to be workers together with him. Many corruptions must be purged out, many sins must be deeply bewailed before him, and many neglected duties must be revived and performed. Among other reformations, churches must be more strict in sanctifying the Lord’s day, and more careful to discountenance every breach of it. I am persuaded, for my part, that travelling on the sabbath will all be laid aside in the Millennium. If it will be laid aside then, through the prevalence of a spirit of holiness, no doubt, it ought to be laid aside now. Let each one resolve, whether professors or not, to endeavor in this matter to reform himself ; then the reformation of the whole would be easily and speedily effected. I have but one word to add, and that is a request, that my readers would not condemn what has been advanced on this subject, without attentively looking into the word of God, and looking to him by prayer for wisdom and direction. If any fall in with the sentiments advanced (as I trust many will) I request that they would pray earnestly to God to make others see their duty in this respect, that wherein they have done amiss, they may do so no more.

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On Self-examination.

BELIEVERS usually spend many of their thoughts in examining their own hearts and lives. It is however no certain evidence, that a man is a true believer, because he examines himself ; for every serious man,

who believes in a state of future and eternal retributions, has powerful motives to attend to his own situation ; he will therefore examine himself. There may be those also, who have without just reasons, imbibed a hope, that they are interested in the promises, and being sensible that they may have mistaken their case, are prompted to search and try themselves. And both believers and unbelievers may receive much benefit from this exercise. The self-deceived may be, and sometimes are by this means, convinced of their sinful and miserable condition ; and this is sometimes used by the Holy Spirit, as the instrument of turning them to God : and believers are in this way comforted, reformed, encouraged in their duty, and excited to admire, praise and give thanks to God for his distinguishing mercy to them. But self-examination will be of little or no service, it may even confirm one in a false idea of himself, unless it is conducted in a proper manner, and upon right principles. Believers may be led to conclude, that they are not real believers, and unbelievers may determine, that they have an interest in Christ, and be led to it by a wrong method of examining themselves concerning this matter. The reader must now feel the importance of attending to a short essay on self-examination.

I. There are a number of difficulties in the way of a profitable trial of ourselves, which deserve our serious attention. One of these is the strong prejudice, which people usually have in favor of themselves, and of their own hearts and conduct. We are naturally fond of thinking well of

ourselves, and of very much excusing and mitigating the evil of those things which we cannot justify. We are accustomed and disposed to view our actions in a too favorable light, and especially to think well of our hearts and intentions, and to say to ourselves, that we meant little or no harm, and that there were some special circumstances, which influenced to that, which otherwise we should not have done.

It should also be considered, that in proving our own hearts and conduct, we ourselves are called to sit as judges in our own case, for we are the party to be tried. And it is probable that if malefactors were to sit as the judges in their own trials, few of them would be led to execution. It is difficult to be impartial and candid in such circumstances. This is to be carefully noticed, to caution us against a dangerous mistake.

We are not only the judges in this matter, but we are the witnesses too ; or at least we are to summon and bring forward the witnesses, which are to testify for or against us. Here again is a field for all our partiality for ourselves to exercise itself, which requires great care ; for a partial or false decision, may be attended with the most fatal consequences. This is a serious difficulty even to a pious man, and often influences him to misjudge concerning himself : how much more are those in danger of deluding themselves, who are wholly under the power of a selfish spirit ?

II. That a man may examine himself to any good effect, it is necessary, that he should fix upon some standard, by which to try himself, and compare his

heart, life and conversation. Indeed, there can be no judging ourselves, but by some standard in view, which is accounted perfect, and to which we may bring ourselves for trial.

But if our ideas of this standard be loose and obscure, and we undertake to try ourselves by these vague and indeterminate ideas of truth and duty, our examination must be very uncertain and unsatisfactory, and may be ruinous. We might as well perhaps have neglected to examine ourselves at all, and shall remain uncertain concerning our true condition. Such an ill conducted examination may very much discourage and depress a real believer, or it may inspire an unbeliever with a presumptuous hope, to his destruction.

It is of importance, therefore, that people, when about to examine themselves, first of all fix upon the rule of trial, and obtain clear and definite ideas of it; so that they may determine with precision whether they correspond with it. And though this may cost much labor, and close application, yet it may abundantly recompense their faithfulness.

Besides, it is of the utmost consequence that we fix upon the true standard, by which we are to be judged at the last day; otherwise the result will certainly be false, and the consequences may be fatal. If a quantity of any thing be weighed in a false balance, and be estimated by it, the result will be wrong; in the same manner, and from a like cause, a trial of ourselves by a false rule will give a false result. Here there is much danger, because every man will form his own ideas of the rule of trial, and our partiality and ignorance are

both calculated to influence us, to consider it in the light most favorable to our own characters and hopes of happiness.

If one man esteems merely external exactness in dealing with his neighbor, the only standard of his character,—another, kindness to the sick and the poor,—another, an external pharisaical attendance on ordinances,—another, a mere doctrinal knowledge of a system of religious truth, and another, universal holiness of heart and life, it is plain, that all of them examining themselves by their respective ideas of the rule, may be approved as true Christians in their own eyes: but only those, who examine by the standard, by which they will be finally judged, will receive any benefit from the trial; the others will be deluded. This standard must respect truth, as well as practical duties, for God as much requires the belief of his testimony, as obedience to his precepts; and it is no less criminal, virtually to give him the lie, by rejecting revealed truth, than to disobey his commands.

III. The examination should always be conducted with the most cool deliberation, and the most careful comparison of ourselves with the rule. If, instead of a careful and deliberate comparison of our faith and practice, with the standard of truth, we are hasty and superficial, and content ourselves with some faint resemblance of conformity to it, our negligence concerning our own exercises, will expose us to self-deception, however accurate our ideas may be of the standard itself. It is probable that many mistake here. The wicked are not disposed to bring

themselves to the light; they hate the light, and will not come to the light, lest their deeds should be reprov'd. They are disposed to justify themselves on any distant resemblance to the rule; and may mistake zeal for love, party warmth for godliness, the effects of conscience for those of holiness, natural compassion for pure benevolence, and a fair appearance for real innocence. Men must search out the workings of their own hearts, and consider the principles and secret springs, by which they are influenced. The Pharisee and the Publican both prayed, and both in the temple, which was the appointed place; but they were influenced by very different motives; and therefore, one returned to his house rather justified than the other.

IV. The examination in question should respect our general line of conduct. We are to enquire what we usually do, and how we usually think and feel, and by what principles we are permanently actuated; for this will best determine what we are; and we are less liable to mistake concerning our general conduct, than about our feelings, exercises and principles of action, in some insulated and particular parts of our lives, or frames of mind on uncommon occasions. If we make such particular frames the principal subject of our examinations, there will be a two-fold danger. One is the danger of singling out some of our most specious frames, or instances of practice, which have the nearest apparent resemblance to the standard; for we are prone to partiality in favor of ourselves. The other is the danger of mistaking the true motives, which

influenced us on such occasions. A sordid miser, if on two or three occasions he should chance to do something, which might have the air of generosity, by continually examining himself, by these instances of his dealings, might think himself a generous man, and mistake his wish at such times to *appear liberal*, for a really liberal spirit. So there are many people, who have some serious contemplations on religious subjects, with an apparent resemblance to devotional exercises; they may think these true devotion; and by continually confining their examinations principally to these, may believe themselves pious; though the general tenor of their lives is a scene of worldly-mindedness and unbelief. Their seriousness, at times, may be no more than the ordinary effects of natural conscience. Believers too, whose general conduct is greatly influenced by the Spirit of Christ, may at times, like Peter, do some notorious wickedness, or become comparatively stupid and regardless of their duty, and be unable on such occasions to perceive any holiness in their hearts, and if they examine themselves chiefly by such detached parts of their lives, they may conclude, that they are altogether destitute of godliness. This will dishearten and render them incapable of praising God for giving them a new heart, which is the greatest blessing they ever received from him. It is therefore manifest, that in our examinations we are to regard our general state of mind and practice.

V. In seasons of self-examination, it is necessary that our minds be solemnized, by a sense of the presence of an holy and

all-seeing God. We should consider ourselves as immediately before him : for many things, which appear well, when we have not the presence and purity of God in view, will not bear our own inspection, when we think of bringing them into his sight. Nothing so effectually does this as prayer, and especially, as imploring God himself to search us. By such prayers we also call in the aid of the Holy Spirit, to give us a true discernment of ourselves, and of the standard by which we are to be tried. Therefore David prayed to God to search him, and try him—to search his heart and his reins, and see if there was any wicked way in him. This had a direct tendency in itself, to render him more faithful and impartial in his review. And in answer to his prayer, he had also encouragements to expect the influences of the Holy Spirit, to enlighten his mind, respecting the rule, and his own life, and assist him to compare them together to advantage. Prayer then, and a solemn sense of the presence of God, and that our decision must be re-judged by infinite rectitude, are of the utmost importance to self-examination.

VI. There are two objects to be sought after in trying ourselves. The first is, that we may know, whether we are true believers in Jesus Christ, and so are entitled to the promises ; or whether we are in a state of impenitence and condemnation.

This is a question of infinite importance to us, as the answer to it will at the general judgment determine our everlasting destiny. A wrong determination of this question, so as to conclude

that we are believers, when we are not, is extremely dangerous. For when a selfish man thinks he has secured eternal life, he will naturally compose himself, to rest in his present condition. He will not be alarmed by the awful threatenings of God, because he concludes, that they do not respect him. Nor does he wish for more religion than is necessary to secure him a place in heaven. Thus the Scribes and Pharisees depended on their false hopes, and by their fancied security hardened themselves against convictions ; while publicans and sinners, who had not thus deluded themselves, entered into the kingdom of God. This examination should therefore be conducted with great care. And if any one finds, that he can be satisfied with a measure of holiness, which might merely acquit him at the judgment, he may consider this as an evidence, that he has no delight in holiness, and no wish to serve God, except for the sake of a reward.

The other object to be sought and obtained by self-examination is different. A man may be well satisfied that he is a true believer, but not contented with that only, he may desire to know how far forth he is sanctified, what progress he has made in holiness, in what he is deficient, and in what respects and by what means, he may reform his heart and life, what sins to repent of and guard against, and what particular graces require special cultivation. This is a very important end of the Christian's examination, and very useful. We are commanded to watch, and this watchfulness is derived, in a great measure, from searching ourselves. Without it, a be-

liever would be very much exposed to have some sin, which easily besets, and insensibly grow upon him; some grace or duty would be imperceptibly neglected; religion might in some of its branches greatly decay, and he would grow lax in some duties. But when a Christian calls himself to a frequent and strict account, concerning his whole course of faith and duty, he will discover his deficiencies, and see what to repent of, and what is to be done, that he may be delivered from sin, grow in grace, and be to the glory of God. A true Christian desires to press forward for perfection, and may derive great advantage from proving himself in this way, and be more useful to the church of God. This appears to have been the object of David, when he prayed to God to search and try him, and discover to him every wicked thing, which should be found in him. There is reason to fear, that many real Christians fear much, by not bringing themselves to a more frequent and strict account. Believers, however, are willing to come to the light. When people examine themselves frequently for these purposes, and are faithful to make all the amendments, which their examinations show to be necessary, it may be expected, that they will be growing Christians.

VII. After all that has been written concerning self-examination, it will be expected, that the standard, by which we are to try ourselves, will be pointed out. The holy Bible is the only rule of trial. This is a perfect standard of holiness, and gives a just representation of sin, and so enables the Christian to know in

what state of sanctification he is. By comparing himself with the scriptures, he may detect all his wickedness of heart and life, trace out his real character, see wherein he is conformed to duty, provided he faithfully examines himself in the way just pointed out. And by comparing his present with some past examination, he may ascertain what proficiency he has made, and wherein to repent and amend. "The word of God is quick and powerful."

The holy scriptures have also given us the real character of true believers, as they are in this imperfect state, and have taught us what things are essentially necessary, to constitute a true believer. They are the standard by which we are to prove ourselves, and know whether we are believers or unbelievers. The history of many of the saints is given, and their characters delineated in the scriptures; and so they teach us by example. And Christ has expressly informed us, what the essential things are, that we may know them by his description. He has explained to us repentance, faith, obedience, submission and holy love: he has also taught us the great doctrines to be believed, and has left nothing unnoticed, which could be of any benefit to us, as a rule of self-examination, or to instruct us how we may profit by it. The word of God is admirably full and explicit on this subject.

That we may be able in the best manner to prove our doctrines, hearts and lives by the rule God has given us in his word, we must diligently acquaint ourselves with the Bible, carefully observe and treasure

up the doctrines it contains, the duties it enjoins, the marks which distinguish the real Christian, and which evidence proficiency in the divine life. These are given in plain and decisive language; and it must not be our business to warp them to our wishes, or to our pre-conceived opinions, but to take them as they stand in the word of God, in its most natural import.

We, in this favored land, have had opportunity from our childhood, to acquaint ourselves with these things. The rule of truth and duty, and the standard of real Christianity, have always been before us. It must therefore arise from very criminal negligence, or prejudice against the things contained in the holy scriptures, if we are not under advantages, to go into an immediate and profitable examination, and thoroughly investigate our real state and characters, at least so far as to teach us our present duty. In doing this, let us take heed to the standard of truth and duty, examine ourselves with cool deliberation, and carefully compare ourselves with the unerring rule, beware of the difficulties and dangers to which we are exposed by prepossessions, prejudice and a desire to have a good opinion of ourselves. We must not trust to an examination by some detached parts of our lives, but ground it on our general state and conduct. If we sincerely desire to know ourselves, we shall implore divine aid, and consider ourselves under the all-seeing eye of infinite purity. We shall be solicitous to assure ourselves, whether we are real believers, and if we find satisfying evidence of this, shall still examine ourselves, that we

may profit by it. We shall carefully acquaint ourselves with the holy Bible, and make it our constant companion; our examinations will be frequent, and we shall make them a serious and fixed business. If it should appear, that we are not interested in the promises, let us consider the importance of believing in Christ, and entering into his service without delay; let us immediately become his disciples.

And may the foregoing observations be attended with a divine blessing, and be made the means of detecting the deceived, converting sinners, comforting, establishing and quickening Christians, and exciting them to praise distinguishing grace, and make greater proficiency in the divine life!

Finally: Let us bear it in mind, and if our own hearts condemn us, God is greater than we, and knoweth all things. "Examine yourselves whether ye be in the faith; prove your own selves." **QUESTUS.**

—

Reflections on the sin of Achan.

GOD had commanded to utterly destroy Jericho for the sin of its inhabitants, and let nothing remain, which the fire would consume; but all the gold and silver was to be devoted to God, for sacred purposes.—One of the executioners of divine vengeance, from the covetous and selfish feelings of his heart, was under strong temptation to violate the divine command.—When he saw a beautiful garment, wrought with great skill and labor, that was about to be lost in the general destruction, and shining treasures of gold and silver in his power; in so

favorable a moment, and blinded by impetuous desire of gain, he might reason thus with himself: The divine prohibition is, without doubt, designed to keep the people of Israel from falling into the idolatry of these nations, and if that general design is answered, God will not be strict to mark some trifling deviation in a single individual. One would think his goodness and benevolence would dictate the saving every useful and beautiful thing that would not lead us into errors in religion. To prohibit this would seem marked with a severity unusual in the dispensations of heaven. How much thought, genius and time must have been spent upon this beautiful garment. This gold and silver I know are ordered to be put in the treasury of the Lord; but how can silver or gold affect him who made all things? It is not probable it can all be wanted immediately for sacred purposes; it might place me in a gainful situation; so that I might soon be able to place it in the treasury of the Lord with good interest, which might be much better than putting it there now. Could I take these things secretly, I see no way in which I can hurt any one, for the real owners are now no more; to me they would be of much service, and I trust no evil will arise from it. I will take them and risk the consequence.

Soon after this the people of Israel, in a very surprising and unexpected manner, flee and fall before their enemies. Their very souls fainted at the event; and Joshua their leader prostrated himself in humble prayer before God, to know the reason of his displeasure, and to implore

his forgiveness. God informed him that sin was the cause, and that the offender must be searched out and punished. While they make the search, the divine finger points out the guilty, and Achan is taken.

By this time his heart must tremble, for his sin has found him out, and he sees it become a very serious matter indeed.—Joshua, in a very paternal manner, calls upon him to confess his sin and give glory to God. Achan seems very readily to comply; probably in some hope his confession might procure his pardon, especially since God had proclaimed his name, "The Lord, the Lord God gracious and merciful, slow to anger and abundant in goodness and truth." But he finds it not so easy dispensing with the breach of a divine command: for by God's direction he is ordered to be stoned to death, with all his family, and his cattle, and his substance to be wholly destroyed.

But why this severity on his family—what have they done? His wife and children were not in the war, and took not the things forbidden. But is it not more than probable they were knowing to what he had done, were pleased with it, and thus made the sin their own?

The destruction of all his substance with him, is doubtless designed to show the greatness and holiness of God; what a dreadful evil he views sin; how true he is to his word; and the strange and certain punishment that awaits all the impenitent breakers of his commands.

Much instruction is communicated to us by this portion of scripture history.

1. We see here the true

church, immediately directed by God, under a typical dispensation, designed not only to instruct them ; but to be a light to the church in all succeeding ages. We see them encountering their enemies, by divine direction, under Joshua their leader, and entering the promised land of Canaan, a type of that heavenly rest that remains for the people of God, after they have vanquished their spiritual enemies through Jesus the captain of their salvation. We see the church, while obedient, protected and defended by an irresistible arm ; so that they had little more to do, in conquering their enemies, than to stand and see the salvation of God. But soon their enemies prevail, while they flee and fall before them, and seem ignorant of the cause ; but by the prayer and intercession of Joshua, who is a type of Jesus, they are informed, that the reason why they could not stand before their enemies was, their having transgressed the command of God. That they must search out and punish the offender, before God would again be with them. Then follows the scene of discipline, in the affair of Achan, which we have been contemplating.

This wears the marks of strict justice raising its glittering sword against the transgressor, and brings in view the greatness and holiness of God, the nature of sin, and how dreadful, strange and certain will be the punishment of all the impenitent breakers of his commands, both as it respects his church, and individual persons.

The church cannot make progress towards the heavenly Canaan, and overcome her spiritu-

al enemies, while she tolerates an Achan in the midst of her, and allows the breach of any of the commands of God ; for her prayers will not be heard, and her enemies will prevail. But when she purifies herself, God will be with her, and make her terrible as an army with banners.

2. As individuals we are taught how selfishness blinds the human mind. Like Achan, we do not take warning by the judgments of God on other sinners. The prejudice in favor of self is so strong, that we think our own sins small, compared with others. We feel many excuses for ourselves, arising from various concurring circumstances, which seem peculiar to us. And tho' on the whole, we may allow we commit some sin, yet under all circumstances, and considering the weakness of human nature, we think it is very small, and what the Divine Being, in the greatness of his mercy, will scarcely mark against us.

3. Blinded by our own false views of self-importance, we have very low ideas of the greatness and holiness of God. We think the great Jehovah, who fills heaven and earth, compared with whom, all nations weigh no more than the small dust that lights upon the balance, and even less, for they are as nothing and less than nothing and vanity, is a being like unto ourselves ; and dream that unchangeable perfection may change ; that he, who is so infinitely pure that the heavens are not clean in his sight, will view those sins we call small, in the same light we do. Thus, like Achan, we transgress and flatter ourselves, that we shall have peace, though we add drunkenness to thirst, and

fill our coffers with dishonest and sacrilegious gain.

4. From the wrong estimate we have of ourselves and of God, arise misconceptions of his commands and threatenings. Had the mists of selfishness been dispelled from the mind of Achan, had just views of God, the infinite and unchangeable perfection of his law and government entered his soul, he would have shuddered at disobedience more than death. But the false promise which the devil made to our first parents in the garden, every self-deceiver makes to himself. That though he break the commands of God he shall not surely die, especially as he has so many excuses for his transgression.

But will God Almighty trifle with his creatures? Will he act in a manner derogatory to the greatness and perfection of his being? Will he degrade himself so low as to give commands, and suffer them to be broken with impunity, to threaten and not fulfil his word? Did not Achan find to his sorrow, that there was no trifling with the commands of God; that all excuses were but refuges of lies; that the all-piercing eye of God, would search out the most secret and hidden acts of disobedience, and that there was no escape for the transgressor; that God would and did deal with him in terrible things in righteousness. Vain would have been his plea, judging in his own case, that his punishment was greater than his crime deserved. The judge of all the earth does right, he alone can rightly determine how terrible a punishment is just for breaking his commands. He bids us be still and know that he is God.

We have in this instance of Achan, and in many others an earnest of what God will do.— That he will by no means clear the guilty. That out of Christ he is a consuming fire, and will deal in terrible things in righteousness with the impenitent transgressor; will whet his glittering sword and his hand take hold on vengeance.

Let the person, who spends the sabbath for worldly purposes and pleasure, and profanes the holy name of God, pause— Will not a moment's consideration convince you, that your sin is like Achan's, only more heinous as you have more light? Has not God set apart the sabbath as time sacred to his honor and worship, and commanded thus to keep it holy? When you spend it for worldly profit or pleasure, do you not sacrilegiously take from him those hours, he has appropriated to himself?

When you profane his name, do you not break his commands and take from him that honor and reverence, which belong to him? Do you not see in the sacrilegious Achan, a specimen of that justice and wrath, that will overtake all, who impenitently sin like him; for there is no respect of persons with God.

Look, formal and hypocritical professor, at the ancient dispensation, when future life and immortality were less brought to light, and the justice and severity of God more exhibited on the transgressor in this world, and learn that God is great, his law perfect; and that there is no escape from wrath, but by sincere repentance and faith in the Lord Jesus Christ.

Look at the ancient church and see the terrible judgments

that have fallen on the house of God, for their hypocrisy, sin and unbelief, and tremble, lest the same omnipotent arm should be lifted against you in still heavier wrath; for you have much more given to you, and of course much more will be required of you.

As future retribution and a judgment to come are now clearly brought to light in the gospel, you may not feel the divine displeasure so heavy in this world; but it is only a comparative and uncertain moment, towards which every breath hastens you, when the Mediator will stand between you and strict justice no longer; when it will be vain to plead you have "Eaten and drunken in his presence, and he has taught in your streets."

Thoughtless, gay, careless sinner, stop—pause for a moment. Are you not a creature of God? Has he not preserved your life, and loaded you with many comforts, and given you many privileges and opportunities to be acquainted with your duty? What returns have you made to this God? Have you ever thought how great and how holy he is? Have you ever sincerely thanked him for his favors, or prayed to him for his mercy? As he is your maker, you are his property, he has a right to you and your services; and he has given you commands, which in their nature will make you happy in obeying them; and has affixed penalties to breaking them, enough to make the stoutest heart, that is not adamant itself, tremble.—Have you kept these commands, or do you daily break them in thought, word and deed? If you have, how do you expect to escape the penalty, or do you believe the suggestion of

Satan to our first parents, "That you shall not surely die?" Believe him not, he was a liar from the beginning.

Perhaps, by this time, you will say the subject is a gloomy one, and tends to destroy your present happiness, and all your future schemes to increase it: and though religion may be necessary when death comes, yet you wish to defer it to old age, or to some period when it will not obstruct present enjoyment.

My friend, stop—think again before you decide on a subject so great—a subject that involves all your future happiness or misery through more years than there are sands on this globe, or drops of water in the ocean. But what certainty have you that you shall live to old age? Do you not see death strike without any order as to age or circumstances? But few of the human race arrive at old age; and much fewer still, at that age of pain and infirmity, are disposed to attend to religion; habits, if sinful, are then fixed and hard to change. Do you not see many at your period in life called into the world of spirits, where their state and their character are fixed for eternity? Some are taken by accidents without any warning, some by acute, and some by lingering disease, taken from friends, from all present enjoyments and future schemes of happiness, till the heavens are no more.

Could they now speak to you, their words would be truth.—They have passed through life, they can look back upon the whole sum of its enjoyments, on all its disappointing, golden dreams. They now know the worth of time, as it stands con-

nected with eternal happiness or misery.

If they have entered the paradise of God, and drink of those rivers of life that flow from the throne ; they would tell you the joys of earth are vanity, the pleasures of sin delusive, ending in misery and death. That all good, beauty and glory are in God. That his service is all pure delight, peace and joy. That without a holy temper, none, even in heaven itself, could be happy : therefore marvel not that it is said, "Ye must be born again."

Having just views of the regions of eternal despair, where there is weeping, wailing and gnashing of teeth, judge for yourselves what they would say, when they saw you with multitudes, equally thoughtless, walking the broad road that leads to that world of misery. But in vain do we listen at the grave, or seek impressive truth from the world of spirits ; for "if we hear not Moses and the prophets neither should we be persuaded though one rose from the dead."

ZETA.

MESSRS. EDITORS,

THE subject of the following memoir was an acquaintance of the writer from her childhood. The particulars of her character, religious exercises, and Christian walk, previous to her removal from her native town, are from his own personal knowledge, and the information of others to be depended on. The affecting scene of her death is given from minutes made by her friends and neighbors, at the time, or soon after, while the particulars were

fresh in their minds. The account is penned and transmitted for publication, if you should approve, with a hope that it may be useful to your readers, and be received as a new testimony, in the providance of God, to the reality and importance of experimental religion, and to the riches of the divine mercy and faithfulness.

Yours, &c. J. W.

Memoir of Mrs. Lucy Jerome, late consort of the Rev. Amasa Jerome, of New-Hartford, Connecticut.

MRS. Jerome was a daughter of his Hon. John Treadwell, Esquire, Lieutenant Governor of Connecticut. She was born in Farmington, May 18th, 1781, and was married to Mr. Jerome August 11th, 1803. On the 22d day of September, 1804, she was delivered of twin infants, a son and a daughter—the latter of which deceased very soon after the birth. On Wednesday, the fifth day from her delivery, and after a scene of uncommon distress of body, except in the last fifteen hours, she closed her eyes in death, aged 23 years and 4 months.

Mrs. Jerome was possessed of good natural powers, which were cultivated and improved by a suitable education. In her natural disposition she was mild, amiable, obliging, modest and unassuming. Her conduct in the several relations she sustained, was worthy of imitation, and secured the attachment of her friends and the esteem of all her acquaintance. She was a dutiful, diligent, and desirable child—an affectionate sister—a kind and benevolent neighbor, and a

prudent and faithful wife. The heart of her husband might safely trust in her. She was disposed to be to him an helpmeet indeed. And she was well qualified for the important sphere in which she had begun to move. But the brightest part of her character—that which gave a lustre to the whole, and which it is fit should be particularly noticed with gratitude to Him who is the giver of every good and perfect gift, was her piety—her attachment to the Redeemer's kingdom. To exhibit this as it appeared in her life, and more especially in the scene of her death, was the principal design of this paper.

Between five and six years previous to her death, at a time very memorable in her native place, and in many towns in Connecticut and other parts, for the outpouring of the Spirit of God, she was deeply impressed with a sense of her lost and guilty state,—was hopefully converted and brought into the family of Christ, and made a public profession of his name. And now, from a state of natural sobriety, and decency of conduct, the effect of education, and which was her character while unacquainted with the Saviour, she became a warm and active friend to the cause of God—was ready to converse upon religion; and tho' surrounded with all the peculiar temptations of youth, by a watchful and exemplary conduct, honored the good profession which she had made. An aged member in the church, speaking of her and several other young converts, two or three years after they had united with the church, observed to the writer, that it was wonderful; and what ought

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to be noticed with thankfulness, that they were so exemplary—and that instead of giving us occasion for anxiety, and to be frequently cautioning them against the allurements of youth, they were even helpful to us in respect to others. After her seriousness she appeared to have no more any taste for those companies, and circles, where the name and cause of a Saviour could on no occasion be introduced, without its being considered a breach of politeness, or a fit subject for ridicule. But her delight appeared to be in meetings for prayer and religious instruction, from which she was rarely absent; and in the circle of those youthful friends, where the mention of religion was not disgusting, and where social happiness was not lessened, but encreased, by conversation upon divine truth, and by news of the prosperity of the Redeemer's kingdom. She appeared evidently to adopt and practise upon the sentiment of the Psalmist, expressed Psalm xvi. 3, "The saints that are in the earth, the excellent, in whom is all my delight."

From the time of her hopeful conversion, her mind was exercised with a tender concern for the youth of her acquaintance, and particularly those with whom she had been intimate. To one of these she expressed her anxiety in writing, as follows:

"Dear Julia,

"My thoughts have been on you this morning. I feel very anxious respecting your situation. I wish to know what you think of religion? For some time you felt engaged to attend to it. I fear your impressions are worn off, and that they will not return. I have thought a great deal about

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you of late, and felt anxious to write though you did not desire it of me. But I could forbear no longer at such a time as the present. Julia, we have been together in the ways of sin—why can not we go together in the road to the heavenly Canaan. It is of the greatest importance to attend to religion in early life, even now. “Remember now thy Creator in the days of thy youth.” There is nothing short of God, which can satisfy the desires of an immortal mind. We have been attempting to find substantial joys in the diversions of youth. But have we not always been disappointed? Have we not generally returned unsatisfied with ourselves? At such times have our minds been calm and prepared for religious duties? We have tried the vanities and levities of the world long enough—we must judge for ourselves what they are—and carefully avoid all such company as will have a tendency to cool our love to God. Dear Julia, death, judgment and eternity are just before us. Look forward, perhaps twenty years, and view the eternal world. In all probability, we shall be in it before that time! Then is it not important to attend to these things now, because we know not what a day may bring forth.”——“It is my sincere prayer that your heart may be changed—that you may taste and see that the Lord is gracious.”——“If we are not renewed, we are filling up the measure of our sins every day. Every day increases our guilt. I hope I do in some measure feel reconciled to the character of God. But the heart is deceitful above all things, and desperately wicked. I have made a profes-

sion of religion, but what is that, without the Christian graces?”

“Oh, that the Lord would guide my ways

To keep his statutes still!

Oh, that my God would grant me grace
To know and do his will!

My soul hath gone too far astray,

My feet too often slip:

Yet since I've not forgot thy way,
Restore thy wand'ring sheep.”

When she was called in Providence to contemplate the important subject of changing her situation and entering the married state, she treated the matter with becoming seriousness—expressed to her friends a sense of the greatness of the undertaking, and a degree of concern lest she should not fill, with propriety, a station in which prudence, discretion and exemplary piety are peculiarly needful.

After her removal to New-Hartford she applied herself with diligence to the duties of her station; and was noticed by all who had opportunity to observe, as excelling in economy and industry. By these, and by her discreetness, kindness and serious deportment, she soon obtained the friendship and high esteem of her neighbors and of all who became acquainted with her. And it appeared by observations which she made a little previous to her death, respecting that people, that their spiritual prosperity, by a revival of the work of God among them, had lain near her heart, and been a subject which had often carried her to a throne of grace.

For several months previous to her death she was rather uncommonly impressed with an idea that she should not survive the sickness before her. And from various circumstances at

the time, as well as from her peaceful and triumphant departure, it appears that, during that period, she was ripening fast for the employments and perfection of the heavenly state. Her conversation was in heaven. She appeared disposed, more than had been common, to repress every suggestion of plans and prospects of temporal enjoyments—often giving a turn to the conversation by remarking upon the uncertainty of human prospects, and the importance of having our affections on things above. She expressed a lively sense of the value of the public worship and ordinances of God's house. And being for a number of Sabbaths previous to her sickness, deprived of the privilege, she submitted to it as a peculiar affliction and trial. She was peculiarly attentive to the Bible, and other religious books; and it was judged from circumstances, that she often retired for secret devotion. Nor were these things occasioned by a gloomy state of mind. She was not gloomy; but generally cheerful, and appeared not in the least to have lost her relish for social enjoyments.

When the scene of her distress commenced she met it not only with that natural resolution which is common in such cases, but with a Christian fortitude, which enabled her to go through the whole, though a scene of uncommon and indescribable anguish, with unusual patience and resignation. She said it had been her prayer that she might not dishonor God. And she requested those who saw her distressed situation, to pray that she might be patient, and endure, without a murmur, whatever God should see fit to lay upon her.

After her delivery she was informed by her physicians and friends, that there was hope of her recovery. But she seemed to give but little heed to their suggestions. In the afternoon of the day previous to her death, apprehending her dissolution near, she desired to be alone, and consented to have no person, except a sister, in the room. Accordingly she was gratified; and in that situation spent several hours, apparently in meditation and prayer, and composing her mind for the great change which she expected soon to experience. After this she willingly received company, and was ready to converse, as before, so far as she was able. Soon after this, her friends informed her that they considered her case to be desperate. She received the information with perfect calmness, and appeared pleased that they were no longer reserved, and that she could converse with them freely upon the subject. Having conversed with her alone, her husband, at her particular desire, prayed with her with special reference to the parting scene which was before them. In the evening, several passages of scripture, adapted to her condition, were read, and family prayer attended, in which she was commended to God, as one apparently near the close of life. Soon after this, she appeared evidently struck with death. The inflammatory stage of her disorder was past, and a mortification commenced; and now, being relieved from bodily pain, a holy triumph of soul began, and continued about fifteen hours, and to the moment of her dissolution. She rejoiced in her God and Saviour—was filled with a sense of

the divine presence, all-sufficiency and glory, without one fear or doubt, or obscuring cloud—and improved her time and strength, in bearing testimony for God—sometimes speaking generally, to all in the room, and at others, calling particular persons to her bed-side—addressing them upon the importance of divine and eternal realities, and solemnly warning them of the danger of delaying a preparation for death. Through the whole time her memory was quick and retentive—and all the powers of her mind appeared to expand and brighten—as she spoke, especially if of herself—the progress of death, and her speedy departure, a smile frequently spread over her countenance—and when she ceased to speak, she composed her countenance—laid her hands decently across her breast, and in a few moments expired.

The following are some of the things which she addressed to different persons, during this interesting scene.

Conversing with her consort, she said, “It is but a short time since our connection, but we have lived happily together. We had flattered ourselves with much happiness in our connection, but now we must be separated. I hope we shall meet again in the heavenly world, to part no more. You see how liable we are to be disappointed in our prospects as to this world—I hope this will be a mean of weaning you from it. You will be left alone with this motherless child. But it is no more than many others have experienced. I hope you will be taken care of—I hope you will be supported—I can leave you with God. This child I

hope will be a comfort to you. I could wish to live, were it the divine will, to assist in bringing it up, but I am willing to leave it in the hands of God. I hope it may live and be a blessing to you, and that you will bring it up for God, to whom I have dedicated it, even before its birth.” At this time the child being laid in her arms, she joined in a prayer, in which they unitedly dedicated it to God. After this she expressed a desire to unite, while she was living, in dedicating it to the Lord in baptism. Accordingly it was baptized.

Soon after a hymn was sung, entitled “Moses dying in the embraces of God;” in which she joined with a sweet voice. It was the only voice in the room which did not tremble. At two other times she joined, with her dying lips, to sing the praise of God—once in the 227th hymn, in Dwight’s selection, and once in the 61st psalm.

Again addressing her husband, she mentioned his connection with that people, and the importance and greatness of his work—“You have taken,” said she, “a great deal of satisfaction in your connection with this people. I hope you may live and be a great blessing to them. They seem very near to me. I wish I could see them all once more before I die. I hope you will go on in the good work in which you are engaged, and not be discouraged.” Some time after, seeing a number of the people of the society in the room, she addressed them—expressed her sense of the kindness of the people since she had resided among them—said their circumstances had lain with weight on her mind—that she had been

very desirous that the work of God might be revived among them—that she had made this the subject of her earnest prayer; that now, though she was about to leave them, it seemed to her still more desirable and important than it had ever before, and that she hoped her death might be blest as a mean to effect this; and be sanctified to her husband to quicken and animate him in his labors among them as a minister of Christ.

Towards morning she desired a neighbor who was present, and who had several children, to send and call them. When they came to her bed-side, she tenderly and impressively addressed them upon the importance of becoming religious, and being prepared for death while young—and closed by repeating to them these words :

“ Now in the heat of youthful blood, Remember your Creator-God. Behold the months come hastening on, When you shall say—My joys are gone.”

In the morning when the day light fully appeared, she said : “ Well, I am alive this morning ! I did not expect last night to see the light of another morning ! How thankful ought we to be for every morning !

When the usual time for family prayer arrived, at her particular desire the scriptures were read, and a prayer made by her husband, as being their last family prayer together. At this time, the joiners, who were building their house, being in the room, she said ; “ You were preparing a house for me. But I am going to a silent and narrow house—the house to which we must all soon go”—and added exhort-

tions upon the importance of religion.

To a neighbor, who looked upon her and observed that he was sorry to see her in such a situation, she replied, very earnestly, that he was mistaken in respect to her situation—that he saw her in the happiest situation she had ever experienced in life—and that she would not exchange her present situation for that of any person in the room.

To a young man, a particular acquaintance, she said : “ You see I am going to leave this world, and I warn you to prepare for death. You doubtless flatter yourself that you shall enjoy much pleasure in this world. But you will never enjoy true happiness till you make your peace with God. Think of what I say, and prepare for death. It may overtake you soon. Spend not the best of your days in the service of sin and Satan ; but make your peace with God ; and devote your best days to him.”

To a young man who had lately recovered from sickness, she said : “ You have been brought very near the grave the summer past. You felt very anxious about yourself—I felt anxious for you, and tried to pray for you. It has pleased God to spare your life—You must devote the remainder of it to him. You experienced a great deal of pain and distress, in your sickness—I also have suffered an immense deal during mine, but it is nothing to what Christ suffered for us. Go to Christ. He never sent any empty away. Pray for me, and for yourself. Youth is the best time to seek God, and prepare for death. You cannot be too soon engaged in

the cause of Christ. Should you begin now, you would never regret it. I have enjoyed more true happiness, in one hour, in religion, than in my whole life, in all things else."

Addressing a particular female friend, to whom she had expected to live a near neighbor—she said: "I must die and leave you. But you are only a step behind me; and it is no matter which goes first. I hope you will assist in bringing up the child which I leave. You will probably, continue a near neighbor to him. Instruct him, with yours, in the ways of early piety. Strive to live for God and his glory. I trust you will."—Then kissing her with her cold and trembling lips, she said, "I hope we shall meet in heaven to be for ever with God."—With another friend, living in a part of the same house, she parted in the same manner—saying, "You have been a mother to me since we have lived together. We have enjoyed many agreeable hours together—but we shall enjoy no more in this world. I am going to leave you. Fare-wel! I hope we shall meet in another world, enjoying the blessings which are laid up in store for them who love God."

Being asked by one, whether, if it were submitted to her she would choose to live or die? She answered, "to die."—The hope which she entertained of herself at this time, though strong even to assurance, appeared to be founded on the merits of Christ, and the free grace and faithfulness of God. She appeared to rejoice in Christ Jesus, having no confidence in the flesh, and to desire that God might be all in all in her salvation. She repeated-

ly expressed herself on this subject to this effect—"That she was a dependant creature, had been a great sinner, and very neglectful of God. That it would be just in God to banish her for ever from his presence. That if he should, she could have nothing to say; and that it was no matter what became of her, if God was glorified." Yet such was her sense of the glory of the divine character, and the fulness there is in Christ, and such the conscious cleaving of her soul to him, and her joy and peace in believing, that she "abounded in hope."

Upon being asked whether she had ever experienced doubts and fears relative to her state, since she first entertained a hope, she answered in the affirmative. And when questioned as to the means by which she had risen above them and regained her hope and comfort in religion, she said it was by *prayer*. And she earnestly recommended it to all doubting Christians, to be much in prayer, as a most happy means of removing their doubts, by quickening their affections and giving them peace and joy in God.

To her particular friends and connections, as well as to her husband, she expressed a strong desire that they would make known to her child, if he should live to years of understanding, her dying words and wishes respecting him. Particularly her earnest desire, that he would make religion his business in early life, taking the bible for his guide through life. And if it were the will of God, and he should be qualified, that he would devote himself to the ministry of the gospel; and that he might

be a means, in God's hands, of bringing many souls to Christ.

She repeatedly expressed a desire to see her parents once more before she died, if it were God's will. They had left her two days before ; it being then supposed that she was better, and might recover—and they did not arrive again till after the affecting scene was closed. When speaking of them, she manifested a tender, filial concern on account of the affliction they would experience in her death—but expressed a desire and hope that they might be resigned—willing to part with her, and ready to follow her at the call of God.

Of a young brother and sister who were absent, she said, "Charge them, if I do not see them, to prepare to follow me. My prospects for long life, one year ago, were as promising as theirs now are. Oh, tell them God is waiting to be gracious—and that they never will find happiness in any thing but religion. I have enjoyed more happiness in one hour of prayer, or at a religious meeting, than in my whole life while in the service of sin. Tell them these are my dying words."

To several connections of the family, and particular persons of her acquaintance, she sent the most pressing desires that they would not delay repentance for an hour—charging them as their dying friend to make their peace with God—Assuring them that nothing but religion could give them any true peace in the world, or support them in the hour of death. She also expressed a tender concern for all her young friends in her native place—and spoke with regret of their

engagedness in pursuing worldly happiness to the neglect of God and religion, and requested that they might be informed of her earnest desire that they would prepare for death. Her eldest brother, and two eldest sisters were present during part of this scene. With these she conversed in a very tender and affectionate manner reminding them of former trials, and mercies which they had experienced at the hand of God, and exhorting them to be devoted to his service. "You see," said she, "I am dying. You must be willing to part with me. I am willing to go, if it is God's will. I pray that I may have patience, and that my will may be swallowed up in the divine will."—Seeing her sisters very much affected, she took them both by the hand, and with a look of inexpressible sweetness, said :

"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 gently there."

"Weep not for me, my dear sisters, but weep for yourselves and for your children."

It was noticed as remarkable by those present that though evidently dying, she could speak with such an audible voice, and distinct articulation, and with so little intermission, till her last moments.

The above is but a specimen of her conversation. Indeed, in the opinion of those who were present, but a faint idea can be given of the interesting scene. Death appeared to be baffled by his prey. It was both a pleasing and solemn day to the Christians who were present. They were humbled, encouraged and strengthened ; and rejoiced and

triumphed in the grace and power of God, by which a feeble mortal was enabled by the victory of faith, to triumph over the world, and over death. Their souls might triumphingly say, "O death! where is thy sting?"

Even persons of philosophical and sceptical minds, wondered—were impressed—said "they had never seen the like"—that "such tranquillity of soul in death was glorious!" And seemed almost disposed to admit it to be an evidence of the reality of experimental religion, and its importance in the article of death.—What a striking instance indeed was it, of the efficacy and worth of a Christian faith? What an instance of its power to overcome the world! What motives had she to desire to live—motives I mean calculated to operate upon the feelings of the human heart? But such was the light which shone upon her soul—such the joy and peace she had in believing, and so high her affection to her God and Saviour, that she could part with an affectionate consort—all her friends to whom she was most tenderly attached, and even the little surviving babe of her bosom, to go at the call of God, through the dark valley of the shadow of death. What a display of grace! What a precious death! "*Precious in the sight of the Lord is the death of his saints.*"

Let all who read, reflect seriously upon the subject—give God the glory, and learn to practise the lessons which it teaches.

Let surviving connections be consoled under a temporary loss of their friend, from the consideration of the glory which she has been instrumental of giving to God, by her death—and that

if through grace, they are enabled to be followers of them who through faith and patience inherit the promises, they shall shortly have a happy meeting with her, as she prayed they might, to part no more; where they will find her improved—possessed of far higher degrees of knowledge and grace, and every thing which is excellent, than she had here below, being perfected in the image of her God and Saviour.

Let Christians be humbled, encouraged and quickened, by such instances of the power and faithfulness of God in the death of his children. In such instances God shows his people something of what heaven is, and what he is able to do for them. If he can so fill the souls of his children with joy and peace even in the dark valley of the shadow of death; what shall we conceive of the realms of light and bliss in his immediate presence?

Let not careless professors, who live in a compliance with the maxims and customs of a vain generation, expect that such a peaceful death will be theirs. They are planting thorns to pierce them in their dying moments.

Let sinners ask themselves, whether the death here recorded is like the death of the wicked, or not more to be desired? And if they desire to die the death of the righteous, and to have their latter end like his—let them remember that they must live the life of such—a life of faith on the Son of God. In this way, and in this only, may they hope that their deaths will be peaceful, and precious in the sight of the Lord.

The Rev. Mr. Kicherer's Narrative of his Mission to the Hottentots.

(Continued from p. 393.)

Return to Zak River.

HAVING continued at the Great River about ten months, and finding that the produce of the land was insufficient for the support of our numerous cattle, we thought it expedient to separate. We began to remove in the month of March, 1802. The river being then low, we took the favorable opportunity of crossing it; but as we could not at that time pass the desert, we erected sheds of branches for a temporary residence, till we should be able to pursue our journey to Zak River. Here we celebrated the New Year; when all my people came to dine with me, and I preached to them on the parable of the Barren Fig-Tree. I was much indisposed in body at this time, owing, I conceive, to the want of bread; nor was I more comfortable in my mind.

I should have remarked, that in the month of January, the English Commissioners, returning from the Bootsuannas, requested me to assist them in procuring cattle; I therefore accompanied them to the Kraal of Cornelius Kock, by whom we were kindly received. Immediately I embraced the opportunity of preaching, and teaching the people, which I continued from morning to night.

My poor people, at home, were in the mean time in much danger of being deprived of all their property, by a Boscheman free-booter of great fame, whose name is Courakakoup. Providence, however, seasonably in-

terposed, and prevented this mischief. About this time, General Dundas, the British Governor of the Cape, was pleased to make me a present of 100*l.* in reward of my services, and offered to promote me to the living at Rodezand, where Mr. Voss had been minister; this generous offer however I thought it right to decline.

Some of the Boschemen of the country about Zak River, who expressed a desire for our return to that neighborhood, having mischievously given us false information, that considerable rain had fallen in the wilderness, (a circumstance which alone could enable us to pass it,) we broke up our encampment, and commenced our journey. We had not proceeded far, before we were convinced that the Boschemen had deceived us.— We travelled till the third day without finding a drop of water. Our cattle then began to be in the utmost distress; their looks indicated extreme anguish, and their piteous lowing seemed to forebode our destruction in the wilderness. At length we found a very small pool, just sufficient to assuage our own thirst, but not that of our animals. A girl was just going to drink, when, to our great mortification, we perceived that it had been poisoned by the Boschemen, for we discovered many heads of serpents swimming in it. I know it is commonly reported that the venom of serpents may be swallowed without danger, but our experience leads us to believe the contrary. Water thus poisoned will soon cause a person who has drank it to become so giddy that he cannot walk upright, and if an antidote be not

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speedily administered, he will certainly expire in a few hours. It is, however, true, that Boschemen, being properly prepared, will drink the poisoned water without prejudice to their health. We were greatly distressed on the sight of these serpents' heads, and knew not what course to take. I deliberated in my own mind, whether I should call the people together for a public prayer-meeting on this occasion, to implore of God a supply of rain; but having weighed the matter fully, I resolved to apply in private prayer to our Saviour, and being supported in this by my Brother Scholtz, we earnestly intreated his help in this our time of need. The Lord graciously heard the voice of our supplication, granting us, in the course of a few hours, such "showers of blessings," as put a period to our distress. We praised the name of Christ, and stayed two days at this place to recruit our cattle.

On the morning which was fixed for our departure, one of our Cows came home with an arrow sticking in her flank. We immediately concluded that the Boschemen had driven away part of our herd. In these cases they oblige the cattle to run as fast as they can, and when any of them is unable to keep up with the rest, they pierce it with a dart; in consequence of which it falls on the road, and the carcase is fetched away by the robbers on the following day. The Cow which returned to us had been thus treated, and served as a messenger to apprise us of what had happened. I dispatched some Hottentots with fire arms to pursue the track of the banditti; and in the mean

time travelled on with the remainder of the caravan. On the next day, my people joined us with seventy-three out of eighty Oxen which had been stolen from us. They had happily fallen in with the robbers, at the distance of a long day's journey beyond the hills, and recovered the property; but two of our horses had been killed by the fatigue.

Leaving my flock under the care of Brother Scholtz, I hastened forward, towards the residence of the nearest Farmers, partly that I might gratify my extreme longing for a morsel of bread, having been without this kind of food for half a year. I stopped on the road only a single night, urging my journey with all possible dispatch, in company with three of the best of my people, Cornelius and James de Trees, and John Kotze, whose conversation was singularly spiritual and pleasant; happier hours than these I scarcely ever spent. At length I came within sight of the first Farmer's house, my joy on approaching which was inexpressible. My first request was for a piece of bread, which I immediately devoured with the keenest appetite. It is difficult to conceive of the gratification I enjoyed, when tasting once more this long-missed article of food.—Shortly after this, I arrived in safety at my home near Zak River. I rejoiced exceedingly when I regained the favored spot, where the Lord had shown me so many wonders of his grace and goodness. My dear Cornelius was overjoyed, and said, "O Sir! what happy times have we formerly had here!" "This little house, could it:

“ speak, would tell us what thousands of gracious words have here been spoken in it, and how good the Lord has here been to us poor Hottentots !”

A convenient opportunity presenting itself at this time for a visit to the Cape, I gladly embraced it, as I had conceived a plan of forming a regular congregation of Hottentots, for which purpose I stood in need of a variety of articles, and particularly a good stock of clothes. Nothing very remarkable happened on this journey, but, wherever I had opportunity, I preached to the people who collected at different places as before, and I humbly trust “ the Lord gave testimony to the word of his grace.”

When I arrived at Cape Town, I received the money from the honorable Governor, which he had before promised to give me ; and which I immediately laid out in the purchase of clothing, and needful utensils for our settlement. Here also I received the repeated offer of the Church at Rodezand, which, for the sake of my poor people at Zak River, I thought it my duty to decline.

As soon as I could dispatch my business at the Cape, I hastened back to my situation in the wilderness ; when I informed my people, that I had refused the living at Rodezand ; and assured them that I would never forsake them, provided they should discover a spirit of industry, and would be more diligent than they had formerly been in cultivating the ground, and in other useful employments ; but I told them that if they should hereafter grieve me, as they had done, by their idleness, they might depend on it, I would leave them, and

accept of the Church at Rodezand. The people, in reply, promised me every thing I could desire, and assured me that I should have no cause to complain. I therefore immediately set about the erection of a more commodious building for a Church ; to assist me in which, the Farmers lent me two slaves, one a Carpenter, and the other a Mason. The Hottentots began at first to help forward the good work ; but their natural indolence soon made them weary of the labor.* I then repeated my former declaration, adding, that I would certainly leave them in the course of eight days, if I did not see an increase of their diligence. A scene ensued, which I cannot recollect without much emotion. They began to weep, and entreat me so importunately, that my heart melted within me ; I then gave them my word that I would not desert them. The joy occasioned by this promise was excessive. Many of them clasped their arms round my neck ; and I was convinced that they loved me far more than I had imagined. Just at this critical moment, the Clerk of the Church at Rodezand, arrived at our settlement with a second invitation. Had he come eight days sooner, I know not what I

* Mr. Kicherer, in conversation on this subject, informed us, that before he left the settlement, he had prevailed on the Hottentots to work two hours in a day, which he considered as a great point gained with people who, in their heathen state, never worked at all ; and he hoped shortly to get them to work three hours in a day, and hereafter four ; so leading them on by degrees to a life of activity and industry, becoming Christians.

might have done; but now his labor proved in vain. In this matter I clearly saw the finger of God.

I continued about ten months at Zak River, during which time I formed a regular settlement, Mr. Scholtz proving very helpful to me. This spot is situated in an elevated valley surrounded by barren mountains, without a single tree to enliven the prospect. The Zak River is, in the dry season, a small brook which descends into the Fish River, which latter is supposed to lose itself in a plain near the mountains; both of these rivers produce plenty of good fish, of which, however, the Hottentots are not very fond, nothing but Mutton, Wild Cattle and milk suiting their palates.

Besides our Church, which is capable of containing eight hundred people,* we have a good dwelling house, consisting of several rooms on one floor, the whole being built of stone. Nearly opposite the door of the house is the fountain or spring, which supplies ourselves and our cattle with water. We have a good garden, indeed, for our more tender vegetables, and garden-ground adjoining it for more hardy plants. Before our house, the big*red Hottentots have built themselves decent habitations, in the Farmers' style; and at the back of it the Heathen live in small huts. We have also a Cattle Yard, surrounded

* The dimensions of the Church are about sixty feet by thirty, which would be insufficient for 500 people, accommodated in the European manner; but the Hottentots sit squatted on the ground, very close together. The baptized sit on planks laid across stones.

with a high wall, behind the house of the Christian Hottentots; and, on the north side of the River which is about three quarters of a mile distant, are our Corn fields.† The country round about us produces few plants, spontaneously, though it is well supplied with sweet and fertilizing springs. The heat, in the day time, is very great, and the cold of the night is very piercing. In the winter there are sharp dry frosts, which prove very destructive to the vegetables. We have no snow there, but it is visible on the tops of the distant mountains a great part of the year. In the summer months, from January to April, we have powerful rains, frequently attended with terrible storms of thunder and lightning, which are sometimes destructive both to men and beasts. The country produces little grass, but the cattle crop the tops of the low bushes. Unseasonable rains often produce unfruitful seasons. Shortly after the rainy season, the winter commences, when the crops are often destroyed. In the dry season, we are obliged to water our garden plants every day.

Amidst a variety of difficulties, we have been enabled to persevere in forming a Christian settlement, in this unpromising spot; and small as the beginning may seem, yet, all the circumstances considered, I trust it will appear that much has been done, and that there is reason to hope with the blessing of God that much more will yet be effected.

While we were diligently employed in our attempts to civilize

† The Indian corn flourishes exceedingly, and grows to a great size: the Hottentots are very fond of this, especially when it is parched.

the people, we had the satisfaction to find that the work of the Lord prospered in our hands. An instance or two of the power of divine grace on the hearts of the people may be here mentioned.

James Scheffer, a converted Hottentot, and who had become a very circumspect character, one day told me, that he found himself to be one of the greatest of all sinners, and that as such he daily turned to the Lord Jesus, for that God, viewed out of Christ, appeared to him as a consuming fire. Now, he said, his earnest desire was not merely to be delivered from the punishment of his sin, but he longed to enjoy communion with God, and to be more intimately acquainted with that good Being who had so long borne with him; but how to obtain this communion he knew not. I then asked him what he understood by fellowship or communion with God. He replied, "Sometimes when I have been engaged in prayer, I have had a sweet feeling, such as I cannot describe; it was just as if God was no longer my enemy, and then I felt inexpressible love to the Lord Jesus. But I want to be certainly assured of this, that God is no longer my enemy: I want to be enabled to say to him—"My Father;" but to do this I have never yet found liberty." In answer to him, I said—"That you find you are a sinner is well; that you seek after Jesus, and feel the joy of the Holy Spirit in your heart, is well too; but that you feel a repugnancy to say to God, "My Father!" is unbelief, and the very thing that deprives you of sweet communion with God, and

of that blessed assurance of faith which is so strongly commended in his word. Were God your enemy, you would never feel that joy, or that love to Jesus, of which you speak, but rather dread and horror. You have certainly reason to believe that God is your gracious Father in Jesus Christ.—He afterwards obtained a full assurance of his Adoption.

Krissy, a daughter of the old Bastard Hottentot John, was blessed with an hearing ear and an attentive heart. I was first acquainted with her just before our removal to the Great River. Her convictions of sin were then powerful, and, on our journey, she told me that she had given up her whole self to the Lord, and was assured that he had accepted of her, and was become her friend. One day, being with a number of Hottentots in the field, engaged in digging up a sort of root, she opened her heart to me, and expressed with great fluency the warmth of her love to the Friend of sinners. "All that was precious in the world," she said, "durst not come into comparison with Him." At another time, when she was in a dry and barren frame of mind, the Lord directed me to speak a word in season, suited to her case. In discoursing on such an uncomfortable state, I was led to insist upon the privilege of a believer still to have free access to God, as it was not for the sake of our long and fervent prayers that he became gracious to us. After sermon she came and informed me of her situation, and of the comfort she had derived from the discourse. "How happy is it," said she, "that God knows all things, yea the most secret motions of my

"heart; formerly this idea used to make me tremble, but now I rejoice in it. He, knowing my distress, directed you to speak that word to me; he has heard my secret groans, and sent me relief." Some time after this her religious affections cooled, and she became more indifferent to the things of God. Perceiving this I said to her, "Krissy, you are no more what you have been. You do not now retire for prayer as you formerly did."—"Alas!" she replied, "I am now afraid to approach the Lord; I have been too bad of late." She was informed that this was a snare of Satan in which she was entangled, and which she must needs break through, going to Jesus, just as at first, with all her guilt and misery. She obeyed, and recovered her peace.

(To be concluded.)

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An Explanation of Scriptural Types.

NO. V.

NOAH and the FLOOD, typical.

NOAH. EITHER from an apprehension that the aggravated wickedness of the world would procure some terrible judgment, or perhaps more truly, from a prophetic impulse of the divine Spirit, when this son was born to Lamech, he called his name NOAH, *rest, consolation*, Gen. v. saying, this same shall comfort us concerning our work and toil of our hands, and concerning the ground which the Lord hath cursed; importing, that through him, the world, the race of man, would derive some peculiar relief and important blessings amidst those scenes of distress and misery with which it would be punished by the vindictive righteousness of God.—And did not the event fully verify the prediction? Did not God distinguish and honor him as the great medium, or instru-

ment, of preserving man and beast from total extinction, when he destroyed the earth with the waters of a flood? Was it not also in consequence of that acceptable sacrifice which he offered, that God made the gracious promise, or covenant, which secured the earth from a repetition of the same dreadful calamity, the seasons from a similar interruption, and the regular production of the fruits of the earth; and of which he instituted the *bow in the cloud*, the significant seal and perpetual token? And Noah builded an altar—and offered burnt offerings on the altar. And the Lord smelled a sweet savor, and the Lord said in his heart, I will not again curse the ground any more for man's sake. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.—This is the token of the covenant—I do set my bow in the cloud—and the bow shall be in the cloud—and I will look upon it and I will remember the everlasting covenant between me and you—and the waters shall no more become a flood to destroy all flesh.—Does not this instantly suggest to us that glorious personage whose name should be called JESUS, *because he should save his people from their sins*—Through whom the immediate execution of the punishment which would have totally extirpated the race of man, and consigned him to eternal destruction, was suspended—through whom innumerable blessings are derived to the world, and who hath so graciously promised, *Come unto me all ye that labor, and are heavy laden and I will give you rest*—who presented himself a sacrifice of a sweet smelling savor infinitely acceptable and well-pleasing to God, and in whose blood the new testament or covenant, comprising all spiritual blessings and the eternal salvation of his people, was ratified and confirmed—and round about whose throne the apostle saw a *rainbow*, signifying, that all divine administrations towards the church, and the universal government of the world, were conducted agreeably to that gracious and everlasting covenant which he hath made with his people? However aptly the name and person of Noah may typify the per-

son and work of our divine Redeemer, perhaps these subjects are more impressively exhibited in those events with which he was immediately connected.

I. The flood.

Of all the dreadful judgments which an holy God has inflicted upon a wicked and guilty world, is not this the most terrible and extensive? The earth was corrupt before God, and filled with violence. Gen vi. And God said to Noah, The end of all flesh is come before me, and behold I will destroy them with the waters of a flood. And all the fountains of the great deep were broken up, and the windows of heaven were opened—and the waters prevailed exceedingly upon the earth, and all the high hills under the whole heaven were covered—and all flesh died that moved upon the earth.—In what strong and glowing colors does this represent that flood of wrath which an incensed and holy God will pour upon a wicked world for its complete and eternal destruction? In the destruction of the world, overwhelmed by the waters of the flood, what a lively picture have we of the absolute interminable perdition of the wicked in hell by a destructive deluge of divine wrath and vengeance? The waters prevailed exceedingly, rose fifteen cubits and upward, covering all the high hills and mountains, and destroyed every refuge and hope of a perishing world; in like manner, will not the fathomless floods of divine vengeance sweep away all the refuges of lies, overwhelm the wicked, and involve them in remediless destruction and eternal horror and despair?

II. The Ark, the appointed medium of preserving Noah and his family from the destructive waters of the flood.

And God said to Noah, Make thee an ark of Gopher wood; prescribing the size, dimensions and various apartments of it. How significantly does the ark typify Jesus Christ, that *hiding place from the storm and covert from the tempest*, which God hath graciously provided for the preservation of his people, amidst all those scenes of woe and misery, those terrible judgments and that eternal perdition with which he will destroy the

ungodly? To the work of building the ark, Noah applied himself with great assiduity, patience and perseverance, and when the appointed period of destruction had fully come, the ark being completed, God said to Noah, Come thou and thy house into the ark; so when the period of divine wrath and punishment shall fully come, and God shall proceed to the terrible work of destruction, the work of redemption being completed, and divine patience exhausted, will he not say, Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment till the indignation be overpast?—When Noah and his house entered the ark, it is said, *The Lord shut him in*. And when, by faith, God's elect enter into Christ the spiritual ark, God confirms their secure and happy state.—After that ye believed, ye were sealed with that Holy Spirit of promise. And when they shall enter heaven, they will be for ever delivered from all the tempestuous scenes of this present evil world, and be ever with the Lord.

III. The preservation of Noah and his family in the ark from the destructive waters of the flood—typifying the deliverance and eternal salvation of the righteous by Jesus Christ. Wherein (the ark) few, that is, eight souls, were saved by water. The like figure (type) whereunto baptism doth now save us—by the resurrection of Jesus Christ. The windows of heaven were opened, the rain descended, the flood of waters came and all flesh died; but through this dreadful scene the ark rose above the waters, and Noah and his family abode in safety, astonished at the judgments of the Lord, and filled with holy wonder and joy at the marvellous device of his wisdom and love for their peaceful and happy preservation.—In like manner will not the righteous, in Christ, be for ever preserved from that flood of wrath and vengeance which will destroy the wicked; and safe in the Lord, with holy admiration and delight contemplate the manifold wisdom and unsearchable grace manifested in the wonderful device of saving mercy?

Noah was a preacher of righteousness, warned the world of the ap-

proaching deluge, and exhorted them to repentance, that iniquity might not prove their ruin; yet his words seemed to them as idle tales, which they ridiculed and despised; but with what mighty consternation were they filled, when they saw the flood coming and taking them all away.—So Christ, by his word and ministers, admonishes sinners that the end of all things is at hand, and warns them to flee from the wrath to come; while disbelieving mockers, willingly ignorant of the destruction of the old world, say, Where is the promise of his coming? But what mighty consternation and despair will seize their souls, when they perceive all his threatenings about to be verified, and themselves overwhelmed and destroyed in floods of vengeance, for ever and ever? When Noah and his house, secure in the ark, were floating on the surface of the mighty deep, what an admirable spectacle did they exhibit to the astonished universe?—But a spectacle how much more admirable and wonderful, amidst the dissolution of the heavens and earth, and those displays of divine wrath which will destroy the wicked, will be the eternal salvation of the righteous, in Christ, to astonished spectators in heaven and hell?

Our Saviour draws a parallel, Mat. xxiv. 38. between the spirit and practice of the old world, and the conduct of the Jews before the destruction of Jerusalem, and of mankind before the end of the world. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall the coming of the Son of man be.

The apostle, Heb. xi. 7. produces Noah as an instance of that faith which is the substance of things hoped for and the evidence of things not seen, and exemplifying the faith by which the just do live. By faith Noah, being warned of God of things not seen as yet, prepared an ark to the saving of his house.—In like manner true faith realizes all the instructions and warnings of God, relating to the invisible and eternal world, and by an irresistible influence, moves all the subjects of it, in the way of universal and persevering obedience to the commandments of the Lord, to work out their salvation with fear and trembling. May we be subjects of like precious faith to the saving of our souls! Amen.

ORDINATION.

ON the 3d of April, the Rev. *William L. Strong*, was ordained to the pastoral office, over the Congregational church and society in Somers, in the presence of a large and respectable concourse of people; who observed great propriety of conduct, and manifested deep and unusual solemnity of spirit. The public religious solemnities were performed by the following gentlemen—The Rev. Timothy M. Cooley, of Granville, made the introductory prayer; the Rev. Joseph W. Crossman, of Salisbury, preached the sermon from Malachi ii. 7, "*For he is the messenger of the Lord of Hosts;*" the Rev. Dr. Williams, of Tolland, made the consecrating prayer; the Rev. Dr. Willard, of Stafford, gave the charge; the Rev. Azel Backus, of Beethlehem, gave the right hand of fellowship; and the Rev. Mr. Prudden, of Enfield, offered the concluding prayer.

Donations to the Missionary Society of Connecticut.

March 26. From Nathaniel Hubbard, of Bolton,	\$ 20 —
April 8. Rev. E. Hyde, contributed in new settlements,	24 88
19. From the church in Yale College,	50 —
23. A Friend of Missions, per Mr. Flint,	60 —

\$ 154 88

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[NO. 12.

On Covenanting with God.

(Continued from p. 406.)

PART III.

An Address to professing Christians.

DEAR BRETHREN,
THE people of God are a chosen generation, a royal priesthood, an holy nation, a peculiar people, designed to show forth the praises of him who hath called them out of darkness into his marvellous light. That they might act up to this high character, it is commanded that they should exhort one another daily : That they should consider one another, to provoke unto love and good works.* They should consider the relation they stand in to each other, as brethren in Christ ; as under indispensible obligations to him, and to one another. They should consider their mutual dangers, temptations, weaknesses and tears, and counsel and warn each other against sin, encourage, assist and stimulate one

another to every Christian duty. They should walk circumspectly, not as fools, but as wise redeeming the time. They are commanded not only to exhort one another daily, but to do it so much the more as they see the day approaching.† Time is short, and flies away with rapid wing. The awful day of death and judgment is swiftly approaching : A day in which the elements shall melt with fervent heat, and the world, and all that is in it shall be burnt up : A day in which all things shall be made manifest ; when all men shall be rewarded according to their works, and time and opportunities shall be no more. This awful, this momentous day is constantly approaching. It comes nearer every hour and moment ; whether we sleep or wake, whether we stand all the day idle, or whether we enter into our master's vineyard, and do the work to which he hath called us. He commands that we exhort and press one another daily to grow in grace and knowledge,

* Hebrews x. 24.

† Hebrews x. 25.

and to discharge all covenant duties, in proportion to the swift and near approach of that day in which we shall all stand together, before the judgment seat of Christ. Our love, faithfulness, zeal and energy, in pressing each other to duty, and in performing all our covenant obligations, should increase, and rise higher and higher as the day of death and judgment is approaching. This duty, this brotherly and kind office, the writer has been attempting to perform in the preceding papers, on covenanting with God; and is now still further attempting to fulfil, in this address. This will naturally follow what hath been written on that subject, and serve further to stimulate us to the duties already suggested. It behoves him to exhort you in realizing views of the day which is approaching, of its near and hasty approach to himself and you, and of its immense, eternal consequences to us both. It is of high concern to you to receive this brotherly exhortation in the love of the truth, and in the near and realizing views of death and the judgment day, and to be quickened and animated to all holy living, so much the more as ye see the day approaching. The belief of such a day, how it approaches, what a day it will be, and what its eternal consequences, should awaken, in every breast, the highest concern to keep covenant with God; to be circumspect, prayerful, sober, vigilant, steadfast, immoveable always abounding in the work of the Lord. The apostle, having spoken of this day and its concomitant events, observes, What manner of persons ought we to be in all

holy conversation and godliness? Wherefore, beloved, seeing that ye look for such things, be diligent that ye be found of him in peace, without spot and blameless.* In this day the secrets of the heart will be revealed, and judged according to the gospel. Every deceit and specious pretence will be detected, and every mask and false covering removed; and how we have payed, or neglected to pay our vows will be made manifest; to our exceeding joy and triumph, or shame and contempt, before assembled worlds. No pleas of fair professions, of distinguishing privileges, of offices and high standing in the church, of common or extraordinary gifts, without grace, will be of the least avail. Unless we are born of God, united to Christ by faith, and live godly in Christ Jesus, the door will be shut against us, and no pleas will ever avail to open it. What solemn and deeply affecting admonitions hath our Lord and Judge given us of this? Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name cast out devils? And in thy name done many wonderful works? And then will I profess unto them I never knew you: depart from me, ye that work iniquity.† When once the master of the house is risen up and hath shut to the door, and ye begin to stand without, and to knock at the door,

* 2 Peter iii. 11, 14.

† Matthew vii. 21, 22.

saying, Lord, Lord, open unto 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 drunk 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, Isaac, and Jacob, and all the prophets in the kingdom of heaven, and ye yourselves thrust out.* How should premonitions like these, penetrate the heart of every professor, of every minister, and of church officers as well as common Christians? Since persons so distinguished by gifts and privileges, and of such high standing in the church, shall thus be disowned by Christ, and shut out of his kingdom, how should it engage all to work out their salvation with fear and trembling? To be in an agony to enter in at the strait gate? To watch and pray always that they may be counted worthy to stand before the Son of man? Suffer me, dear brethren, to plead this with you by the solemnities of that day when we shall stand together at the judgment seat of Christ. How dignifying and blissful, will it then be, to be found among those whose hearts have been found in God's statutes and steadfast in his covenant? But who can bear to be thrust out of the kingdom of God, and to dwell for ever where there shall be wailing and gnashing of teeth?

At the same time, be intreated by the will of God and com-

* Luke xiii. 25, 26, 27, 28.

mands of our divine Redeemer. It is written, this is the will of God, even your sanctification.* Ye shall be holy, for I the Lord your God am holy.† Let every one that nameth the name of Christ depart from iniquity.‡ This is a faithful saying, and this I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works.¶ God requires that his people should be eminent in holiness, abounding in every good word and work. Let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.§ That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.¶ Be ye therefore perfect, even as your Father who is in heaven is perfect.** This is the express language of the divine word, and do we profess ourselves to be the sons of God, and that Jesus Christ is our Lord, and shall we not obey him? How can we pretend to love him, or to be his disciples if we keep not his words? How can we stand before him in the judgment, if we despise his commandments?

The faithfulness of God in keeping covenant with his people, and the excellency of the covenant which he hath made with them, as everlasting, ordered in all things and sure, furnish further and endearing motives to activity and fidelity, in keep-

* 1 Thess. iv. 3. † Levit. xix. 2.
 ‡ 2 Tim. ii. 19. ¶ Titus iii. 8.
 § Matt. v. 16. ¶ Phil. ii. 15.
 ** Matt. v. 48.

ing covenant with him. He is the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations.* Hence his people should be faithful in keeping covenant with him. They are under indispensable obligations to imitate him as dear children. The excellency, wonderful grace and perpetuity of the covenant, render the violation of it most ungrateful, inexcusable and abominable.

Further, our blessed Saviour was faithful to us, in the great work of our redemption. No poverty, shame, nor agonies of the garden or of the cross could divert him a moment from pursuing his Father's honor and the good of his people. He is still the same faithful Redeemer. He lives for ever interceding for us, and governing all things for the good of them who love him. Shall we not be faithful to him, and walk even as he also walked?

Further, shall not the great love of God and our Lord Jesus Christ constrain us to a cheerful and universal obedience? The love of God in devising a way of recovery for lost men, in which he might consistently enter into covenant with them, in giving his only begotten Son from his bosom, to purchase the blessings of the covenant, and in his condescension to become a covenant God and Father to them, is without parallel. It passeth all understanding. The love of Christ in laying down his life for the sheep, and in purchasing the immense blessings of the new covenant, for his people, exceed-

eth all calculation. It has in it every thing attractive and endearing. It should constrain us to a most strict, constant and cheerful obedience to the whole will of God. The apostle Paul besought the Christians of his day by the mercies of God, That they should present their bodies a living sacrifice, holy, acceptable unto God: which he insisted was but their reasonable service.* From this consideration, That Christians were not their own, but bought with a price, he presseth it upon them to glorify God in their body, and in their spirit, which were God's.† This is his language to us, to all the churches and disciples of Christ. It is the language of the love of God the Father, and of the dying love of our Lord Jesus Christ. This love, these mercies of God, constrained the apostles and primitive Christians to a life of wonderful self-denial, patience, fortitude and holy living. They loved not their lives even unto death, that they might obey, honor and enjoy Christ. Can we imagine that we indeed love him and are his disciples, or expect to share with them, in the inheritance of all things, if the love of Christ have not, in some good measure, the same effect upon us? Can we believe that he hath loved us, and washed us from our sins, in his own blood; that he hath delivered us from the wrath to come, made us the sons of God and heirs of all things, and not deny ungodliness and wordly lusts, and live soberly, and righteously, and godly in this present world? Have we this hope, and shall we not purify ourselves even as Christ is pure?

* Deuteronomy vii. 9.

* Rom. xii. 1. † 1 Cor. vi. 19, 20.

Again, Christians may be pressed to live godly in Christ Jesus, from the purpose for which they were chosen in Christ, from the grand design of his death, of their effectual calling and of the gospel, to make them holy in heart and life. They were all chosen in Christ, to be conformed to his image, and to be holy and without blame before him. And whom he did foreknow, he also did predestinate, to be conformed to the image of his Son.* According as he hath chosen us in him, from the foundation of the world; that we should be holy and without blame before him in love.† The death of Christ was for the same purpose, the sanctification of the church: That the saints might perfect holiness in the fear of God. It is written, Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. Even as Christ loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it unto himself a glorious church, not having spot, or wrinkle or any such thing; but that it should be holy and without blemish.‡ Christians are also called to be holy. Who hath saved us and called us with an holy calling.§ The grand design of the gospel, as it respects the saints, is their sanctification. For this its teachers, ordinary and extraordinary, were given; for the perfecting of the saints, for the edifying of the body of Christ,

till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.* Shall we in these views, live in a loose, careless manner? Can we be willing to counteract the design of our election, of the death of Christ, of our effectual calling, and of the gospel? Can any true Christian do this? Certainly he cannot. Who ever does it has an evidence in him that he is an hypocrite, and that he hath no part, nor inheritance among the saints. How should these considerations awaken all our concern to walk worthy of the vocation wherewith we are called, and, like the apostle, forgetting the things which are behind, to press toward the mark for the prize of our high calling of God in Christ Jesus?

Further, the glory of God, the honor of Christianity, and the salvation of our fellow men are highly concerned in the inoffensive and holy walking of professors. Nothing so dishonors God, injures the cause of Christianity, opens the mouths of infidels and blasphemers against God and our holy religion, and puts such a stumbling block in the way of men's believing, as the loose, unholy walking of professing Christians. This furnisheth infidels with one of their most artful and plausible arguments against the religion of Jesus. Loose and scandalous professors are some of the most grievous enemies of Christ and the gospel. They are the Judases, who, in his own visible family, betray him and his dear.

* Rom. viii. 29. † Ephes. i. 4.

‡ Ephes. v. 25, 26, 27.

§ 2 Tim. i. 9.

* Ephes. iv. 11, 12, 13.

est interests. The apostle Paul therefore, in his day, testified against them, even weeping, that they were the enemies of the cross of Christ, and that their end is destruction.* The unholy lives of those who have professed the Christian religion, have probably done more dishonor to the Saviour, and been a greater injury to the church than all the bloody persecutions which have been raised against it. Can any of us be willing to act this ungrateful, perfidious part, and to be brought forth at last to the perdition of ungodly men?

On the other hand, when professors live godly in Christ Jesus, it does great honor to God and to the gospel, and puts a wonderful beauty upon the churches. Hence our Saviour hath testified, Herein is my Father glorified, that ye bear much fruit.† This shows the excellency of religion, that it is heavenly and divine. Its effects on individuals and on society in their piety, righteousness, sobriety, humility, peaceableness, and in whatever is lovely and of good report, show that its author is God, and bring the highest honor to him. It gives others conviction of the truth of the gospel, and causes them, while the light of true Christians shines before them, to glorify our Father who is in heaven. The self-denial, patience, fortitude and holy lives of the apostles, and primitive Christians was one of the principal external means, in their day, of bringing men to the belief of the truth. It is still equally important and necessary, to promote the same end. What powerful motives should

these therefore be to persuade us to live wholly to God? He admits his people into covenant with him, that they might cleave unto him, and be unto him for a name, and for a praise, and for a glory.‡ He hath commanded that we conduct ourselves in such a manner, as that he may in all things be glorified: That whether we eat, or drink, or whatsoever we do, we do all to the glory of God.¶ Jesus Christ humbled himself unto death that his Father might be glorified, and sinners saved. This was the language of his heart when his soul was troubled, and sorrowful unto death, Father, glorify thyself. He chose rather to suffer the agonies of the garden, the shameful and cursed death of the cross, than that his Father should not be glorified, and than that lost men should not be saved. Can we be his unless the same spirit be in us? Can we be his disciples if we regard not his glory, the honor of his gospel and the advancement of his kingdom? These lie near the heart of God and our Lord Jesus Christ. They are of great consideration with all those who keep covenant with God. Let me then, dear brethren, plead with you, the honor of the Redeemer, his glorious example, the honor and advancement of Christianity, the encouragement, edification and comfort of your brethren in Christ, and the conviction and salvation of those who believe not, to engage you in a most strict, zealous and persevering walk with God. Suffer me to plead with you all the solemn and weighty considerations suggested in these papers on coven-

* Phil. iii. 18, 19. † John xv. 8.

‡ Jer. xiii. 11. ¶ 1 Pet. iv. 11.

anting, and keeping covenant with God.

And what shall I say more? Shall I plead with you the happy effect which this would have upon our churches? That it would cause them to look forth as the morning; make them beautiful as Tírzah and comely as Jerusalem: That this would engage the presence of God with them, to comfort, edify and protect them? When the spices of the churches, and of the Christian garden flow out, then their Beloved comes into his garden and eats his pleasant fruit. Then shall we know, when we follow on to know the Lord: Then his going forth will be prepared as the morning: Then will he come unto us as the rain; as the latter and former rain unto the earth. He will give us great refreshment and joy in his ordinances, secret, private and public. Shall I mention how in this way you will assure your hearts before God? The light, peace and triumph it will give you in the hour of death? Shall I plead with you the degeneracy of the times? that error is coming in like a flood? that iniquity abounds, and the love of many waxeth cold?—The necessity which there is of good people's arising and standing in the gap, and making up the hedge?—The special duty of all Christians acting in character, as the salt of the earth and the light of the world, to prevent total corruption and darkness? Shall I plead with you the peculiar honor of faithfulness to God and our covenant engagements, in times of great and general corruption? Shall I name unto you Enoch, Noah, Lot and Elijah, Daniel and the three children, as your exam-

ples? who walked with God in times of great and general wickedness; and whom he delivered and honored above all the men who have lived upon the earth. Shall I mention Phinehas who was zealous for the Lord, and to suppress the wickedness of his people, and that it was counted unto him for righteousness unto all generations for ever more? * And that God hath not only set these examples before us, for our encouragement and imitation in the worst times; but that he hath made exceedingly great and precious promises to all those who will walk with him in those dark and evil days? That to those, who feared him and thought upon his name, at a time of uncommon infidelity and licentiousness, among his ancient people, he promised, That a book of remembrance should be written before him, for them? That they should be unto him, as his peculiar treasure, and that he would spare them, in the day that he maketh up his jewels, as a man spareth his own son that serveth him? † That he promised unto the few names in Sardis, who had not defiled their garments, that they should walk with him in white; and that he declared them to be worthy?

These are some of those weighty considerations, of those endearing and forcible examples, which God hath set before us, to engage our fidelity in his service. By these he commands us, pleads with and presseth us to keep covenant with him. And do not our hearts, in contemplation of them, burn within us? Is not our zeal enkindled, and are

* Psalm cvi. 30, 31.

† Malachi iii. 16, 17.

not our resolutions invigorated? Shall we not, deeply impressed and impelled by their united energy, lay aside every weight and the sin which doth so easily beset us, and run with patience the race which is set before us, looking unto Jesus the author and finisher of our faith? As we have received him, shall we not walk in him, rooted and established in the faith, as we have been taught, abounding therein with thanksgiving? Shall we not watch and pray always; praying with all prayer and supplication, in the spirit, with all perseverance and supplication for all saints? Shall we not wrestle with God, that the spirit of primitive Christianity may be poured out upon all our churches, and upon their pastors? That we and all our brethren may maintain a more close and humble walk with God? That this address might be succeeded to this happy effect on ourselves and others? Shall we not strive to grow more and more in grace, and in the knowledge of our Lord and Saviour Jesus Christ?—To excel in the religion of the closet, of the family and of the house of God; and in the constant, cheerful discharge of all relative duties? Shall we not exhort one another daily, and consider one another to provoke unto love and good works? Shall we not do these duties so much the more as time flies away, and as we see the day of death and judgment approaching? Shall we not from this time shake off all slothfulness and be fervent in spirit serving the Lord?

Dear brethren, if there be any consolation in Christ, if any comfort of love, if any fellowship of

the Spirit, if any bowels and mercies, let us, I beseech you, fulfil the joy of the apostles and of all good men, by being like minded, to perform these duties, having the same love, being of one accord, of one mind, observing all things whatsoever Jesus hath commanded us. Amen.

Thoughts on Heb. vi. 4, 5, 6.

NO. I.

“FOR it is impossible for those, who have been once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to open shame.”

MEN of different religious sentiments, do not agree in their interpretation of this passage of scripture; nor indeed do all those who harmonize, as to the general scheme of doctrines, contained in the word of God. Among those who maintain, that all true saints will persevere to final salvation, there are two different constructions. Some believe, that, by being *enlightened, tasting the heavenly gift, &c.* the apostle meant to express only such things, as may be experienced, by natural men; and that falling away, in which they are said to crucify to themselves the Son of God afresh, must be taken to mean the unpardonable sin. It is believed by others, that the apostle is here speaking of the distinguish-

ing experiences of real saints ; and for some important purpose, which accords with this interpretation. I shall offer a few remarks on the former interpretation, and then attempt to maintain the latter.

It will probably be agreed, on all hands, according to the express tenor of the words, that falling away, in the sense here intended, is a sin, for which there is no repentance, nor forgiveness. But the point in question is, whether this be the sin unto death, spoken of by St. John, and which Christ tells us, shall never be forgiven. This sin he has defined, with great precision, so as to render it distinguishable from all other sins, in the gospel according to Matt. xii. 31, 32, " Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men ; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever shall speak a word against the Son of man, it shall be forgiven : but whosoever shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come."

The sin here described is doubtless that of which the Scribes and Pharisees were guilty, on this occasion, when ascribing the miracles which Christ wrought, and particularly his casting out devils, to the agency of Beelzebub, the prince of devils. This they probably did, not only through the strength of malice and opposition to Christ, but against a full conviction of their own consciences. This agrees with Heb. x. 26. *For if we sin, wilfully, after that we have received the knowledge of*

the truth, there remaineth no more sacrifice for sin. This sinning *wilfully* is explained, ver. 29, by *having done despite unto the Spirit of grace.* But if this be the thing intended, in the passage under consideration, it is difficult to account for its being expressed by the idea of *falling away* ; though this, in its consequences, must imply crucifying the Son of God afresh, and putting him to an open shame. Falling away, even in this sort, does not comport with the example referred to by Christ, from which we are to learn the peculiar nature, and circumstances of the sin, which is unto death. It does not appear that those who blasphemed the Holy Ghost, by ascribing the casting out of devils, by Christ, to the agency of Beelzebub, were chargeable with falling away, and crucifying the Son of God afresh ; however they sinned *wilfully*, and did *despite* unto the Spirit of grace. They too had received the knowledge of the truth, from the personal ministry of Christ, in such sort, as to have been convinced, that he was the Messiah, and that he cast out devils, by the Spirit of God. It does not appear, however, that they had experienced any thing more than this. In their case, therefore, there was no falling away. They had nothing previously, from which they could have fallen. The idea, therefore, that, in order to committing the unpardonable sin, men must be partakers of the Holy Ghost, otherwise than to be understandingly convinced of his divine existence and operations, is not supported by any evidence from the word of God. Hence Paul, in the madness with which he op-

posed the work of the divine Spirit, and compelled the followers of Jesus to blaspheme, would evidently have committed the sin unto death, if, instead of *verily thinking* he ought to do many things contrary to the name of Jesus of Nazareth, he had done the same against the convictions of his own conscience; believing Jesus to be the Messiah, and his kingdom to be promoted, by the special agency of the Holy Ghost. He says, therefore, *But I obtained mercy, because I did it ignorantly, in unbelief.*—It is doubtless true, that men may apostatize from a visible profession of Christianity, and even an appearance of strong attachment to Jesus Christ; and eventually commit the unpardonable sin. This would be the case with real saints, *should* they apostatize, so as to renounce their Christian profession, tread under foot the Son of God, and do despite unto the spirit of grace. But as the passage before us intimates nothing of the latter, which is implied in the express utterance of blasphemy against the Holy Ghost, it seems natural to conclude, that this cannot be fairly understood of the falling away here intended. This construction would involve the necessity of admitting a sentiment, which is wholly repugnant to the scriptures, viz. that there are more specific crimes than one, which are unpardonable sins.

A more particular examination of the words in question will now be attempted; and such arguments be adduced, as are thought conclusive, that the several terms made use of by the apostle, are intended to denote the distinguishing and evangel-

ical experiences of real saints.

Those, who were once enlightened. It is conceived, that being enlightened, in the sense here intended, is never true of men, who are not sanctified in heart. The term here used is the same, in the Greek (*Photisthentes*) which, in Heb. x. 32. is rendered *illuminated*. But call to remembrance the former days, in which, after that ye were illuminated, &c. I conclude it will not be doubted, but this must be understood of that spiritual and saving illumination, which is peculiar to such, as are sanctified. The apostle speaks, accordingly, of their knowing, on this ground, that they have ~~in~~ heaven, a better and more enduring substance.

When men are spoken of, as subjects of spiritual light, it seems always designed to denote what is exclusively true of believers. Hence said Paul to the Eph. v. 8. *For ye were sometimes darkness, but now are ye light in the Lord.* They are said, accordingly, to be *all children of the light and of the day.* They are farther said to *walk in the light*;—*to believe in the light*; and to *have the light of life.* Agreeing with all this, the grace imparted to the elect, in their renovation and sanctification, is thus represented 2 Cor. iv. 6. God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of his glory, ~~in~~ the face of Jesus Christ.

It is important to consider, that its being customary with us, to speak of men, *as enlightened*, and its being true that they are, in the sense we intend, is no rule for deciding what the Holy Spir-

it intends when speaking in the same language. The holy scriptures speak of the un sanctified, as *hating the light*; as *walking in darkness*; and as *having their understandings darkened, through the ignorance, which is in them, because of the blindness of their hearts*. Accordingly, coming to the knowledge of the truth, as it is in Jesus, is represented by being delivered from the power of darkness, and translated out of darkness into marvelous light.

I have been able to find no scripture examples, in which men are spoken of, as enlightened, to denote any thing short of a saving and holy illumination; unless it be John i. 9. where Christ is said to be *the true light, which lighteth every man, that cometh into the world*. But this is naturally and doubtless very correctly explained, by the sayings of Christ, *I am the light of the world*; and *I am come a light into the world, that whosoever believeth on me, should not abide in darkness*. But this implies, that men abide in darkness, and therefore, are not enlightened, till they believe in him. What is said then of his lighting every man, may not be taken to mean, that men are ever enlightened by Christ, in any sense, which is recognized by the scriptures of truth, till they receive him by a living faith, as the light of the world, and thence become children of the light.

And have tasted the heavenly gift. This must intend something, which is given to men from heaven. It must, therefore, mean Jesus Christ, whom God gave, to be the propitiation for the sins of the world. Christ

is said to have given himself for us, that he might redeem us from all iniquity. As the heavenly gift cannot be understood to mean the Holy Spirit, who is particularly mentioned, in the clause immediately following, it must be understood, primarily, of Christ, including in a general and extensive view, all the blessings of the new covenant. This construction is admitted by some, if not all of those, who contend that the passage, taken together, must be explained in application to the graceless and unholy. That which is here meant, must be a spiritual tasting, for the good tasted is spiritual and holy. It is therefore, a branch of the similitude, by which believers to denote their participation of Christ, and the spiritual benefits of his mediatorial work, are said to eat his flesh, and drink his blood, and without this, to have no life in them. Spiritual tasting, eating and drinking, are doubtless exercises of the spiritual man.— From the obvious meaning of the terms, as used in the foregoing examples, they are evidently things, of which men are incapable, till they are made spiritually alive. Hence it is said, 1 Peter ii. 3, to denote the union of believers to Christ, and their participation in all his spiritual and saving benefits, *If so be ye have tasted, that the Lord is gracious: to whom coming, as unto a living stone. To you, therefore, who believe, he is precious*.—

His being precious to believers implies, that they have a spiritual discerning of his infinite beauty, and an answerable relish for it. All this implies spiritual life, or holy love. If the heavenly gift be extended, which is

evidently warranted by the scriptures, so as to include all the grace which is imparted to believers through him, the foregoing construction will be further strengthened, and the sentiment confirmed, that tasting the heavenly gift must be taken to denote the spiritual and holy attainments of real saints. With this agrees the divine declaration, that the gift of God is eternal life, through Jesus Christ our Lord. If eternal life be taken, in one view of it, to mean the heavenly gift, the same consequence will follow, as evidence, that the whole must be applied, exclusively, to believers. If men have once tasted the gift of eternal life, which can consist only with a vital union to the Saviour, they have doubtless been made alive unto God through him.

Some hold that the heavenly gift is used, to denote the satisfaction and joy, which men may experience, under given circumstances, while selfish and unholy; and that the character and experiences of such persons are illustrated, in the parable of the sower; by what is said of those, who hear the word, and anon with joy receive it, but in time of temptation fall away. Is it, however, agreeable to the scriptures, and to sound reason, that the divine Spirit should have represented those false, unholy and delusive joys, which the unrenewed may experience, by the similitude of *tasting the heavenly gift*, when this must evidently be construed to mean eternal life, as the object, and Jesus Christ, as the divine mediator, through which it is tasted? Such experience nothing, in those attainments and joys, which most

nearly resemble Christian experiences, except such comforts, as result from a false, and groundless hope, which must, one day, make ashamed.

And have been made partakers of the holy Ghost. Believers are said to be made partakers of Christ. But can this mean any thing short of receiving him, so as to be the subjects of a vital union to him, and thence made partakers of his holy nature, his divine righteousness, all the precious fruits of his atonement?—The answer must be, No. But what good reason can be assigned, why being made partakers of the holy Ghost should be restricted to mean so much less, than is evidently implied in partaking of Christ? Men are not properly said to be partakers of any thing, when nothing is imparted, of which they are the receivers and possessors. When they are said to be *made partakers of the divine nature, having escaped the corruption that is in the world through lust*, we are doubtless to understand their participation of the divine holiness, or the moral image of God. The apostle speaks accordingly to the Hebrews, of being chastened by the Father of spirits, for their profit, that they might be partakers of his holiness.—For men, therefore, to be called *partakers of the holy Ghost*, merely on account of his ordinary, or more awakening and convincing operations, when nothing is imparted, of which they are the proper recipients and subjects, would not be *comparing spiritual things with spiritual*. So far from this, it would be speaking in the words, and annexing to the scriptures a meaning which man's wisdom deviseth. We

may not limit *being made partakers of the Holy Ghost*, to import any thing short of the effects wrought by his renewing influences, unless it appear from the sense in which the terms are used in the holy scriptures, that nothing more can be fairly understood. But let the point in question be tried by this rule, and it will be decided at once, that the clause here considered must denote a participation of the Holy Ghost, as the divine Sanctifier and Comforter, who is promised to believers, that he shall take up his abode with them forever.

Some have supposed, that *being made partakers of the Holy Ghost* might intend, being endued by his agency with the gift of prophecy, and of working miracles. Whether this may consist with an unregenerate heart or not, there seems to be nothing in the word of God, to warrant such a construction, in the present case. It is farther said, that men who are not sanctified in heart, are sometimes partakers of the Holy Ghost, in such degrees of his common operations, as to be greatly awakened and alarmed, in a view of their sin and misery. Let this be granted, which is doubtless true, it does not necessarily follow, that those, who fall away, from any thing implied in such experience, must unavoidably commit the unpardonable sin. Indeed, we have all the evidence, which the nature of the subject admits, that such persons are, sometimes, brought to saving repentance, after resisting the Holy Spirit, stifling their convictions, and remaining awhile plunged in security and guilt.

And have tasted the good word

of God, and the powers of the world to come. After what has been said of tasting the heavenly gift, it is thought unnecessary to enlarge on this part of the subject. Though *powers of the world to come* is a phrase which has no exact parallel, in the word of God, it is apprehended, that the terms must be understood, generally, to denote those invisible realities which are objects of the Christian faith, and which operate with strong, and often with the most delightful effect, on the minds of believers. Tasting the powers of the world to come may, therefore, with great propriety, be understood, as expressing that foretaste, which the saints now have of their future inheritance in heaven. The apostle to the Eph. i. 13, 14, says, *After that ye believed, ye were sealed by that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession.* To the Cor. 1 epistle, v. 5. *Now he who hath wrought us to the self same thing is God; who also hath given unto us the earnest of the Spirit.* By means of this earnest, in which they had a foretaste of the heavenly inheritance, they knew, as ver. 1. that, *If their earthly house of this tabernacle were dissolved, they had a building of God, an house not made with hands, eternal in the heavens.*

Tasting the good word of God must imply something more than is consistent with hating the truth, and loving darkness rather than light. Yea, it must imply a spiritual discerning of the moral beauty of divine truth, and of divine objects, exhibited by the light of it. The things tasted, if there be any propriety in the terms used, must be the good-

ness and divine beauty, which are seen and relished, in the word of God. Agreeing with this, said the Psalmist, *I rejoice at thy word, as one that findeth great spoil*. This language is, at times, adopted by all true believers, while contemplating the ineffable glories of the gospel. After all, can it be consistent with sound reason, and the things which the Holy Ghost teacheth, to admit, that tasting the good word of God, can mean nothing more than those unholy joys, which stony ground hearers experience in a mistaken view and application of the truth, and while cherishing an hope, which must perish?

One argument still remains, in support of the foregoing interpretation, which, it is hoped, will be considered with candor, and allowed its full weight. This is derived from the phrase, *to renew them again* (palin) *unto repentance*. This clearly, and by fair construction, implies, that they *had been* true penitents.—Theirs was a repentance, to which they had been *once renewed*. There would otherwise, be no propriety in the mention of renewing them *again*. Being renewed, in a moral and scriptural application to men, always intends their spiritual renovation,—that renewing of the inward man, which always lays a foundation for the exercise of holy love, and for that evangelical and holy repentance, which is unto salvation. Hence the apostle speaks to the Col. iii. 9, 10, *of putting on the new man, which is renewed in knowledge, after the image of Him that created him*. Tit. iii. 5, 6. According to his mercy he saved us, by the *washing of regeneration, and re-*

newing of the Holy Ghost; which he shed on us abundantly through Jesus Christ. It hence appears, that what is said of their being renewed, must respect their having been made partakers of the Holy Ghost. But if they had not been *once* renewed in this sort unto repentance, there could be neither sense nor propriety, in mentioning the impossibility of renewing them *again*, to that end. Nor does it obviate the force of this argument at all, to say, that their antecedent repentance might have been selfish and unholy. This is absurd, not only on the ground, that they might have had this repentance, without being *once* renewed, but this they might have *again*, though they should remain unrenewed; yea doubtless would, with eyes lifted up in torments. Indeed, this is a species of repentance, *which needeth to be repented of*, and is, in its nature, opposed to that which is unto life. If, therefore, the repentance, to which it is impossible to renew men *again*, be that which is evangelical and saving, doubtless that is of the *same nature* to which they *had been once* renewed, antecedent to their falling away. To speak of renewing them *again* unto repentance, intending that which is unto life, would be very absurd, if that, of which they had once been subjects, were merely selfish, proceeding from that sorrow of the world, which worketh death.

It is apprehended that this argument derives some additional weight, from a natural interpretation of what immediately follows, as a reason why it is impossible to renew them again unto repentance; *seeing they crucify to themselves the Son of God*

afresh, and put him to an open shame. This crucifying *afresh* implies, that they had crucified him before they were brought to repentance. It farther implies, that when they were once renewed, and were thence enlightened, in the manner explained, they crucified him no longer. But this they had never ceased to do, unless their repentance were genuine. All impenitents, whatever selfish sorrow they may have for sin, or selfish joy in the hope of salvation, are still guilty of crucifying the Lord of glory. All men, especially men under the gospel, who live in impenitence, are guilty of this, by reason of their opposition to Jesus and his kingdom. This sentiment is confirmed by his saying, *He who is not with me, is against me; and he who gathereth not with me, scattereth abroad.* If crucifying Christ may be construed to mean any thing, aside from the actual shedding of his blood, which will not be doubted, the guilt of it must be involved in being against him, and scattering abroad, according to his meaning, in the use of these terms. Their practical language is, *Away with him, let him be crucified:—we will not have this man to reign over us.* Being guilty of this, *afresh*, clearly denotes that it is done a second time; and is thence analogous to what has been said of being renewed *again* unto repentance. It is some additional evidence, therefore, that the construction given to the whole passage is according to truth.

[To be continued.]

GENTLEMEN,

I SEND you the excellent and pious thoughts of the late John

Thornton, Esq. of Clapham, near London, which he inclosed in a letter to the late Rev. Dr. Wheelock, in 1772.

Your friend and brother,

DAVID M'CLURE.

E. Windsor, Jan. 17, 1805.

[THE Editors think that their readers may be pleased with the view of Christian Experience, given in this letter; especially as the writer was in civil life and high station; eminent for abilities and piety.]

Christian Experience exemplified in the following Characters.

A. B. and C. in a course of sin, dissipation and worldly distraction, have been apprehended by the preventing grace of the Almighty; their faces have been turned toward Zion by the power of assisting grace, without any thing good in them, already or foreseen, to deserve such a distinguishing favor, but purely and solely by the sovereign mercy of their great Creator and gracious Redeemer. They are all three now supposed travelling towards the heavenly world; all well apprized of the danger of sin, all convinced of the necessity of a change of heart and principles, all want an interest in the blood and righteousness of Jesus the Redeemer, all are the subjects of divine teaching, and probably will all at last get safe to glory.—A. labors under the terrors of conscience, awakened by the law; sees and feels the guilt of sin; is sensible that sin unpardoned will sink the soul into the bottomless pit; is afraid of the power, holiness and justice of God; can get no comfort from a reflection upon the goodness,

love and mercy of God ; the law threatens its curse, guilt is troublesome, the heart is broken.—A. has recourse to prayer, pleads Christ, mentions his merits with very little knowledge of the value of them, a cloud is upon the understanding, doubts and fears possess the soul.—A. grows more earnest in prayer as he sees his danger to increase ; feels at intervals some inward comfort, the drawings of the Divine Spirit ; while these continue A. is happy, and thinks these to be comfortable tokens of divine favor, and knows not but these are the manifestations of Christ to his soul. These intervals are the zenith of A's happiness in his present state. These happy visits prove transitory ; when they are gone, guilt and fears return, and A. suspects all to have been delusion—wants them again,—looks upon them as necessary to salvation, and the highest evidence of divine favor that can be attained in this state of things.

A. has inward impulses and suggestions ; but views the perfect righteousness of Christ as the only sure rest. These manifestations may be from the Holy Spirit, not given for A. to rest in, but refresh him by the way ; to revive his dying hopes, that he may be encouraged to seek further aids and influences of grace, and at last be brought to center all his hopes of salvation upon that sure foundation laid in Zion, the Lord Jesus Christ.—If A's work of grace is not a common, but an extraordinary one, this anchoring upon Christ will be the happy result in God's due time.

B. has been under the same conviction of sin with A.—B. has been brought to true repentance,

has been acquainted with the drawings and comforts of the Spirit : These have been withdrawn, and B. has had his doubts and fears again and again ; and so far B. joins with A. In the following particulars B. goes beyond or farther than A.—B. has been made sensible that inward comforts, without a foundation, are not to be depended upon : He has made further enquiry by prayer and reading the word, has seen in scripture that Jesus Christ and him crucified, is the only foundation and hope of a sinner—has seen that justification, redemption and salvation are in and through Christ. These points he can speak of with tolerable clearness, having the infallible word for his guide. These are valuable discoveries ; yet notwithstanding them all, B. wants something more ; for doubts and fears arise, whether or not these blessings belong to him, though they are held out in scripture for sinners, as such. B. knowing the way of salvation from the word, begins to be more earnest for an assurance of it in his own heart. To this end are all his petitions now directed—for he is firmly persuaded there is more implied in the very letter of scripture, especially when the riches of Christ and the privileges of his children are mentioned, than he has ever yet been acquainted with. Now he is in quest of blessings which he has had no experience of, consequently is much in the dark respecting their value, and how they are to be attained. B. waits at the throne of grace, an humble suppliant, and counts upon every fresh discovery of divine love ; is thankful for all, but still continues sensible of a vacuum

or void in the soul, which he wants to be filled up. In process of time, B. has a discovery or revelation of Christ, in a surprising fulness to his soul. What he before saw in theory, he is now certain of; for the blessings of Christ carry their own evidence along with them; and he can, and does rejoice in the salvation of Jesus. He sees the bible with new eyes; he sees the promises and feels them; sees Christ the wisdom and power of God, and boasts in him as such. His affections are fixed, and all the powers of the mind are filled with admiration, wonder and astonishment. In short, B. sees enemies conquered, a door of mercy opened, and himself entered in at that door. He has got deliverance and rejoices in it: the bent of his soul is now to glorify God. B. from a servant is become a son, and desires to walk worthy of his high calling; he has fellowship and communion with God, is a burning and shining light; his words are with power, and all that know him call him the blessed of the Lord. B's views of things are now as different from what they were awhile ago, as one face can be from another; and he stands amazed at his former ignorance and stupidity. B. is now upon the mount, and all things go well with him; and what is more, he really thinks every enemy is destroyed.—Unhappy for B. by very nice and subtle degrees he loses his first love, dwindles into luke-warmness, performs not duties with that vigor he was wont—the more immediate evidences of God's favor are withheld; his soul grows lean from day to day, and inward fellowship with

Christ is frequently interrupted. He is now liable to a charge of spiritual barrenness, deserves reproof for neglecting his vineyard, nor does he improve the talents committed to his own soul's happiness or the honor of his heavenly Father.

C. can join with A. respecting conviction of sin; has been under terrors, from an apprehension of divine justice and holiness, knows all A's experience. C. can also join with B. in all his attainments—has had as clear a revelation of Christ to his own soul as B.; has known the time of love, and felt the power of it; has as great regard for, and dependence upon the faithfulness of God in his word as B.; has been zealous of good works as B.; has also been equally sensible of luke-warmness and indifference in spiritual things, even after the motives to obedience have been fully known; there is nothing that B. can say, but C. can join with him; can talk, argue and reason about spiritual matters, with equal perspicuity and clearness; is not a whit behind him in any matter. But here lies the difference between B. and C.—B. in his declining state, has little more than a name to live. C. will not rest without feeling the power of spiritual life. B. depends upon Christ's work. C. does the same, but will have a faith, also, purifying the heart, working by love, overcoming the world, and drawing out of Christ's fulness, grace for grace. B. uses ordinances; C. will have fellowship with God in ordinances. B. is a branch in the true vine; C. must be a fruitful branch in the same vine. B. rests satisfied in the belief of the promises; C. will be after obtaining the prom-

ises. B. values his privileges ; C. enjoys them. B. is not always earnestly seeking the light of the divine countenance ; C. is ever importunate for it ; would not have one day pass without a glimpse of it. B. can mix with worldly company and suffer no great loss ; C. is sensible of its loss, and mourns it. B. has a perfect robe of righteousness in Christ ; C. has the same ; but is earnest after inherent holiness. B. views Christ as a Saviour and Deliverer from the guilt of sin ; but is not sufficiently earnest to be delivered from the power of it. C. does the same, and yet further is earnest to break its power, by copying after the *example* of Christ ; wants to be transformed into the same image in meekness, humility, love, self-denial, patience, and deadness to the world. B. has a principle of grace ; C. has that principle drawn out into more lively exercise. B's faith seldom sails into the sea of love ; C's makes frequent excursions there, and like the ships of Tarshish, returns loaded with heavenly treasure. In short, B. is upon a right foundation ; but builds little more than wood, hay, stubble ; while C. builds gold, silver, precious stones, that will endure a fiery trial.



Explanation of Matthew xi. 12.

An attempt to explain and illustrate the principal ideas held forth in the words of Christ recorded in Matthew xi. 12. "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."

WHAT is the kingdom of heaven ? How did it suffer violence from the days of John the Baptist ?—Who are the violent ? And, how did they take the kingdom of heaven by force ? A correct and intelligible answer to these questions may exhibit the principal ideas contained in the words.

What is the kingdom of heaven ? The kingdom of heaven is the divine government or kingdom set up by Christ, comprising the kingdom of grace in this world, and of glory in the world to come. Christ is the king, and his disciples or church the subjects. And the gospel, as preached by Christ and his special ministers, contains and exhibits the constitution of this kingdom, and the great charter of its rights and privileges—the engagements on the part of the king to his subjects, as to the care he will take of them, the protection and security he will afford them, the nature and manner of his government over them, and the nature, extent and duration of the privileges and blessings which they shall enjoy. And in regard to the subjects, the gospel contains and exhibits the terms of admission into this kingdom, the duties required of them, the character they must maintain, and the manner in which they must conduct, in order to enjoy the privileges and blessings of true and faithful subjects.

The subjects of this divine kingdom constitute a society distinct from the world—widely different from every other society, kingdom or nation, in several respects ; and particularly in the following. They all partake, more or less, of the spirit of

Christ their king. Hence, they all have one spirit, and are of a peculiar character, very different from the rest of mankind : they are all holy—"a holy nation." They are united in the same faith—in the same fundamental principles and doctrines, the doctrines of Christ, which are widely different from those of every other society, nation, or kingdom. They are governed by and yield obedience to a peculiar system of laws, differing, in many respects, from the laws of all other kingdoms. The laws of Christ exhibited in the gospel are their rule of life.—Hence, They are distinguished from all other societies and kingdoms, by the grand object and end of their union. This is to glorify God and enjoy him forever. It is to attain and possess salvation from sin, and complete victory over all the enemies of God and themselves—perfect holiness—perfect conformity to God, and complete happiness in the enjoyment of him. Of course, by their great and peculiar privileges, they are exceedingly distinguished from and placed high above the rest of mankind. They are in a state of peace and favor with God, under the special care, protection and government of Christ their head and their king. And when all other kingdoms come to a perpetual end, this will be brought to its most complete and perfect state, to endure for ever.

Is not this a kingdom worth taking pains for ? Are not the privileges and blessings to be enjoyed in it such as may well engage mankind to labor and strive, with all their might, to obtain possession of it ? Hence,

we may pertinently proceed to the second question; viz.

How did the kingdom of heaven suffer violence from the days of John the Baptist ?

The original greek word, here rendered by the phrase, "suffereth violence," admits of an active or passive signification—to press upon, or to be pressed upon. In Luke xiv. 16, where the same fact is stated by Christ, the same word is translated *presseth*.—"The law and the prophets were until John ; since that time the kingdom of God is preached, and every man presseth into it." Here the word rendered *presseth*, is precisely the same in the original, that in Matthew is rendered *suffereth violence*.

"All the prophets and the law prophesied until John." By the predictions of the prophets, and by the sacrifices and various typical rites and ordinances of the law, the kingdom of heaven, the gracious and happy government of the Messiah, and the privileges and blessings peculiar to his administration, were represented as future and at some distance. But when John came and entered upon his public ministry, he declared the period just arrived, for the speedy commencement or exhibition of this heavenly kingdom. "Repent ye" said he ; "for the kingdom of heaven is at hand." He signified that he came as the immediate forerunner of the Messiah, to prepare his way ; and that the Messiah himself would follow quickly after him : yea, that he was already come, and would soon be openly manifested, and produce great and wonderful effects. To the multitudes, who came to his baptism. John

preached in a very awakening and alarming manner, adapted to convince them of their sin and danger, of the necessity of repentance, and of evidencing it by its proper fruits and effects in their practice, that they might share in the distinguishing blessings of the kingdom of heaven then at hand, and escape the terrible destruction represented by cutting down and casting into the fire every tree, which did not bring forth good fruit.

Then commenced, and from thence to the time when Christ spake the words of the text, as well as afterwards, continued, the ardor after the kingdom of heaven to get into it, and to obtain and enjoy its peculiar privileges and blessings, signified by its *suffering violence*. Numbers were as much engaged, and pressed forward with as great resolution, to lay hold and get possession of this kingdom, that they might partake of its blessings, as if they were assaulting a town or castle, and determined to push forward at all events, at every hazard, till they were in possession of it. —Something like this, I conceive, is signified by the word which is rendered “suffereth violence.”—This brings us to the third question.

Who are the violent?

The violent are those, whether native Jews, or others, who, under a conviction of their sin and misery, and of the truth of what John and others testified concerning the kingdom of heaven, were heartily desirous of sharing its blessings in the divinely prescribed and appointed way, and ready to sacrifice every principle, inclination and interest which stood in the way.

By the short historical sketch

es written by the four evangelists, it is sufficiently evident, that numbers of these, who were considerably awakened and alarmed by the preaching of John, of Christ, and of others, and excited for a time to attend to their instructions, as though they meant and expected to be subjects of the kingdom of heaven and partake of its blessings, nevertheless stopt short of a cordial reception of Christ or the gospel, and did not become real subjects of his kingdom, and failed of sharing its peculiar blessings. These, notwithstanding their engagedness and high expectations, did not attain to or possess the character of the violent, who took or laid hold of the kingdom of heaven, but were destitute of their temper and spirit.

King Herod feared John, knowing that he was a just man and an holy, and observed him, and when he heard, he did many things, and heard him gladly. He had such a conviction that John was a holy man of God, that he performed many things which John inculcated, and sometimes willingly and gladly heard him preach, from a selfish desire and hope of deriving some benefit from his instruction. But when John reproved him for all the evils which he had done, and particularly, for marrying and living with his brother Philip's wife, and insisted that it was not lawful for him to have her; he would not sacrifice his carnal inclinations and interests, and abandon every evil way and practice, for the kingdom of heaven's sake. Herein he showed himself totally destitute of the temper and spirit of the violent. To have supported the character of

the violent who take the kingdom of heaven, he must, for its sake, have resolutely opposed and subdued those evil inclinations and lusts, and ceased from all those evil practices, and overcome those solicitations and resentments of his unlawful wife, which stood in the way of a cordial reception of the gospel, and a hearty obedience to its precepts.

The young man who came to Christ with the important question, "What shall I do that I may inherit eternal life?" appeared very desirous of endless happiness, and to have a good opinion of Christ as a divine teacher, and probably thought he should readily do every thing in his power, to secure the inestimable blessing of everlasting felicity. But when Christ said to him, "Sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me: he was sad at that saying, and went away grieved: for he had great possessions." He appeared not to have resolution sufficient to forsake *all* for Christ's sake and the gospel's—to take up the cross and follow Christ, for the sake of the treasure in heaven promised him on that condition. He could not do such violence to his attachment to his great possessions, to his worldly interest and inclinations, as to sacrifice and give up all for the kingdom of heaven; and thus fell short of the character of the violent.

But they, who were so sensible of their present guilty and miserable state, and so convinced of the safety and happiness to be had only in the kingdom of Christ, and who also had such a

sense and relish of the superior worth and excellence of the blessings of this kingdom, that they were resolutely and perseveringly determined to receive the doctrines and obey the commands of Christ, at the expense of every principle, inclination and interest incompatible therewith, and of all the mortification, self-denial, labors and sufferings, necessary thereto or implied therein—they were the violent, who took the kingdom of heaven by force.—This brings us to the fourth and last question, viz.

How did they take the kingdom of heaven by force? What can be the meaning of this expression?

Perhaps the proper import of the original is not so happily and justly expressed by the phrase, "take it by force." I would rather render it by the words "seize upon it"—or "lay hold on and secure it."

Suppose a beautiful city, in which men, were they in possession of it, would find ample security, good accommodations, and supplies of every necessary for their support and real happiness, is proposed as an object to be taken possession of and enjoyed. But the way of access to it is very difficult and laborious. It is so situated and so many obstacles lie in the way of getting to it, and taking and keeping possession of it, that in order to succeed in the attempt, men must push forward with great resolution, and disencumber themselves of whatever would obstruct their progress, and perhaps submit to the loss of every thing they have elsewhere. Some however, feeling the wretchedness of their present condition, and possessed of a high sense of

the inestimable worth of this city, press forward through every obstacle, leaving behind them, or dropping and throwing away in their course, whatever they find cannot be carried with them, and go resolutely forward to the very walls and gates of the city, and seize and take possession of it, and secure to themselves a settlement in it.—This supposed case may serve, in some measure, to illustrate, by way of similitude, the conduct, which, it is conceived, Christ meant to represent by saying, “the violent take it by force;” or seize upon, lay hold of and secure it.

Whilst the Pharisees and many of the Jews vainly imagined themselves the favorites of God, and through pride, covetousness and worldly lusts, despised and rejected the calls to repent and believe in and obey the Messiah, numbers, among whom were publicans and harlots and Roman soldiers, and such as the Pharisees held in great contempt, were thoroughly convinced of their sinful, dangerous and miserable state, and also, that forgiveness and salvation were to be enjoyed only in the way of repentance and faith in and obedience to Christ, and becoming real subjects of the kingdom of heaven. Of the inestimable worth of the blessings of this kingdom they likewise had a strong persuasion and some relish. Therefore, like the men in the supposed case just stated, they resolutely pressed into this kingdom, laid hold of, seized upon and secured the possession of it, by embracing the doctrine, and obeying the precepts, and following the instructions of John, of Christ, and of his special ministers, at the expense and to the reject-

tion of all their former principles and opinions which were repugnant thereto—of their own righteousness and fond hopes of obtaining favor with God by any thing which they did or could do—at the expense of those worldly interests and pursuits, which were inconsistent with the doctrines and laws of the kingdom of heaven, submitting to the mortifications, self-denials and sufferings, and laborious services required or called to—engaging and persevering in the exercise and practice of righteousness and true holiness, in doing justly, loving mercy, and walking humbly with God. They thus engaged and persevered in obedience to the doctrines and laws of Christ, watching, praying, wrestling and striving against sin and Satan, the flesh and the world, and whatever stood in their way, not in their own wisdom and strength; but in an entire dependence on the wisdom and strength, grace and merit of their king and head, according to his gracious promises to those, who cordially take him for their Lord and Saviour, and proved victorious by the gift of God through their Lord Jesus Christ.

CONCLUDING REMARKS.

1. In the gospel, the kingdom of heaven is still preached—is yet exhibited and placed before us, with all its peculiar privileges and blessings, as an object for our choice and pursuit, to be received, laid hold of and secured, by all who are willing to be subjects in it and enjoy its blessings in the divinely appointed way—on the prescribed terms and conditions.

2. The blessings of this kingdom are well worth all the labor, pains and expense, sacrific-

ces and sufferings, necessary to obtain possession of it, and secure a settlement in it.

3. The time, in which we shall have any possible chance or opportunity to lay hold and obtain possession of the kingdom of heaven and secure its blessings, is short, very short, and extremely uncertain. It is limited to the present life. It is *now*, or *never*.

4. In this kingdom is comprised all the real, permanent good ever to be enjoyed by mankind. Out of this kingdom there is no salvation—no real, permanent good for any human creature. But every one who does not become a subject in it, will not only fail entirely of all true happiness, but experience the extreme of misery forever, after the close of this short and uncertain life!

PAREPIDEMOS.

Biographical Sketches of the Rev. Job Swift, D. D. who died at Enosburgh, in Vermont, October 20, 1804.

DEATH is a subject always affording religious instruction. The death of a private person, though it furnish to all matter for useful contemplation, is apt to interest but the small number of those personally acquainted with the deceased. The death of one sustaining a public character, especially of a public benefactor to mankind, excites a more general interest and concern. Perhaps in few instances has the death of a minister of the gospel occasioned a more deep and universal sympathy than that of the Rev. Job Swift, D. D. The universal grief, manifested by all class-

es in community, must be considered as furnishing a sincere tribute to his worth, and an ample testimony of his extensive usefulness. All acknowledge the importance of keeping alive the memory of such men, that, though dead, they may yet speak. A perusal of the writings bequeathed by them to the world, may often have this effect. Unfortunately in the present case, no such benefit can be experienced. Such was the extreme modesty of Dr. S. that though often importuned by his brethren in the ministry, he never would consent that any of his productions should be published.

The following imperfect sketch of his life and character may not be unacceptable to those, who cherish in their hearts, the memory of those great and good men, who have done honor to the cause of Christianity.

He was born in Sandwich, in the state of Massachusetts, on the 17th of June, A. D. 1743, O. S. He was graduated at Yale College in 1765. He was by nature endowed with those distinguished talents, which would have enabled him to appear with the highest reputation in any profession. It was from motives of duty that he chose the ministerial profession, and he was assisted in his preparatory studies by the Rev. Dr. Bellamy, of whom he ever afterwards retained a profound esteem. He was little more than twenty-two years of age, when he became a preacher of the gospel. In the following year, he was ordained over a church and people in Richmond, Mass. where he labored seven years. His prospects of usefulness in this place were, for a time, favorable and encouraged him to

hope that his labors would be successful. That he might more readily lead the minds of his people into a proper understanding of the Christian doctrines, he lent his aid in favor of religious conferences, in which, questions on doctrinal subjects were freely discussed. By his unwearied exertions a great part of his people, in a short time, became well indoctrinated, and some few of them the hopeful subjects of gospel grace. But alas! The scene was soon changed. His bright prospects began to darken, and he had soon to encounter those afflictive difficulties which so often fall to the lot of the faithful ministers of Christ. His difficulties here arose solely from his strict and conscientious adherence to what he judged divine truth. Neither the purity of his sentiments nor his Christian charity would suffer him to favor the sentiments and wishes of many of his church. While he was faithful in teaching them that the just live by faith, and warning them of the danger of being slothful in the performance of Christian duties, many were highly offended with him, because he did not preach consolation. Having set himself as a defence of the gospel of Christ, he could not be persuaded to accommodate himself to their feelings. This served but to increase their dissatisfaction, and they at length declared themselves irreconcilable. He was of course soon dismissed from his pastoral charge. Many and grievous were the trials and afflictions which he experienced: But he endured them all with the patience, submission and cheerfulness which formed such distinguished traits in his character

through his whole life. After his dismissal from the church in Richmond, he preached in different places about a year, during which time, nothing very remarkable happened with relation to him. He then removed to a place called the Nine Partners, in the state of New-York. During his stay in this place, he had the misfortune of losing the chief part of his property by the depreciation of paper currency. This loss, though severe, he endured with all his usual fortitude and cheerfulness. Here his gospel labors were attended with no apparent success; and he met with no opposition; for the greatest stupidity and carelessness reigned among his people, notwithstanding all his endeavors to awaken them. At the end of about seven years, finding his labors ineffectual, he thought it his duty to remove to some other place. He then went to Manchester in Vermont, where he labored successfully about two years. The Lord attended the word which he preached with his spirit, and a considerable number were gathered into the church of Christ, under his administration. He then had an invitation to settle in Bennington, where he spent about sixteen years. During this term, he was called, nearly at the same time, to part with two of his children. This afflictive stroke of Providence he endured with the patience and submission which always peculiarly characterized him. It may not be expedient to go into an enquiry relative to the causes which led to his dismissal from the church and people of Bennington. The event is recent and the subject a delicate one. The people of

Bennington, it is hoped, while they realize their obligations to a once beloved and faithful pastor, will cherish with pleasure his memory, and be fully sensible of the honor conferred on them, in having enjoyed the labors of one so highly distinguished. After leaving Bennington, from motives truly pious and laudable, he removed to Addison. The people of Addison will always remember, with the warmest emotions, their obligations to him for the good which he was instrumental of accomplishing among them. The town had long been in a divided state, the situation unhappily of too many of the towns in Vermont. But after the town was blessed with his residence, as if an angel had taken up his abode with them, the moral and religious character of the people was soon entirely changed. A church was organized and rendered respectable by the number of its members. Public worship on the sabbath was stately observed, and every thing began to wear a new and promising appearance. It is not easy to conceive the grief, which the people felt on learning the sorrowful news of his death. This truly mournful event happened, while he was in the northern part of Vermont on a mission, which, with the consent of his people, he voluntarily undertook at his own expense. The same zeal and disinterested concern for the highest good of his fellow creatures, which he displayed through life, he exhibited till death. On the 20th of October, 1804, after he had passed his sixtieth year, while he was at Enosburgh, his kind Lord relieved him from his Christian

warfare, and without doubt, received him to a more noble and exalted state, in that better world, where warfare is never known. The patience with which he endured the pains of his last sickness, and the composure and peace of mind, which he maintained in the prospect of approaching death, excited the greatest astonishment in an unbeliever who happened to be present. When asked if he was willing to die,—Dr. S. replied, “Death has no terrors.” Most persons think it a happiness to die in the midst of their friends; but he, more tender of them than of himself, wished that none of them might be present to witness so painful a spectacle. Some of his last words were—“I have often thought it would be very distressing to have my family around me in the hour of death.” Thus died the Rev. Dr. S. cut off by a sudden death, in the entire possession of his mental faculties, and at the very height of his usefulness. On the death of such an eminent servant of God may we not exclaim, Surely a great man has fallen in Israel!

His funeral sermon was preached by the Rev. Benjamin Wooster, from Isai. lvii. 1. The righteous are taken away from the evil to come. His funeral rites were performed in the presence of the same persons who had heard his last sermon and witnessed the earnest zeal for their salvation, which he manifested at the conference which he was attending when taken unwell. Surely they must be greatly blame-worthy, if they have failed to profit by the affecting and instructive lesson which they then received, or if they

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suffer the impressions made on their minds ever to be effaced. A funeral sermon was afterwards preached at Addison, by the Rev. Jedediah Bushnell, from Heb. xi. 4. By it *Being dead he yet speaketh*. The Rev. Lemuel Haynes also preached a funeral sermon on the occasion, to his people in West-Rutland.

A few remarks will here be added, as a farther illustration of the character of the Rev. Dr. S.

A person, who had the best opportunity of knowing and observing him accurately, declares "that patience, contentment and cheerfulness in every circumstance of his life, distinguished his character: That he never knew him express a murmuring or complaining word, or manifest any real uneasiness in any situation, however disagreeable, or under any trial, however afflictive: That if he ever discovered any thing of the kind in any of his family, he always admonished them; reminding them how many mercies they enjoyed, and how ill they deserved them: That he always bore the contradiction of the wicked with the most admirable patience: That he never knew him, in a single instance, revile again when he was reviled: That he always bore the bitter reproaches and slanders of his enemies without the least apparent uneasiness; and that when called to endure their personal abuse, he always submitted himself to it, without ever shewing the least degree of resentment: That he was never heard to utter a word slanderously, or reproachfully, against any of his fellow-men; not in any instance, even against his enemies: but always bore testimony against the wicked-

ness of the wicked in a charitable and gospel manner. As was his doctrine, so was his life."

The character of Dr. S. shines with distinguished lustre in whatever situation or relation he be viewed, whether as a man, as a citizen, as a Christian, pastor, scholar, neighbor, friend, husband or parent. He early discovered an inquisitive turn of mind and a fondness for investigating science and truth. The Author of nature had given him a capacious and comprehensive mind, and rendered him capable of exploring the depths of knowledge and of investigating the most abstruse subjects. Divinity was his favorite study. In this science, he made great acquisitions. His views were profound and clear; his sermons rich in sentiment and well digested. Such was the strength of his mind, that he never committed his sermons to memory, nor for many years, made use of notes in delivering them. He studied them while walking in his room, or in the field, and delivered them extemporaneously. The numbers who have been often entertained and edified by his faithful labors and instructive discourses, can witness that he was an able preacher, a scribe well instructed unto the kingdom of God. In prayer he was solemn, devotional and fervent. He was always able to adapt himself to particular occasions with peculiar pertinency. His words were weighty and accompanied with an air of sincerity. His manner was tender, affectionate and winning. With truth may it be said of him, that in meekness he instructed those who opposed. His religious sentiments he endeavored to found on the word of God, rather

than on human creeds. He resorted to the word of God as to a pure source, that he might receive from thence unadulterated knowledge. He always inculcated strongly on his hearers, the doctrine of human depravity, the necessity of regeneration, faith, repentance and good works, and adapted his discourses to common comprehension, never overlooking even the lowest capacity. He was apt to converse with persons of every description, that he might win their good will and benefit them. He ever manifested that zeal for the great truths and duties of Christianity which is according to knowledge; but, at the same time, abhorred bigotry. He ever exhibited an amiable liberality of disposition in his judgment of others, was disposed to speak of them with candor, and entertain a charitable hope for all of whatever denomination, who appeared to possess the essentials of religion. The different congregations with whom he has successively labored, can witness his prudence in the discharge of ministerial duties, his sincere love of peace and his unwearied efforts to preserve it. They can witness that he was not slothful, but abundant in labors, coveting not theirs but them. The words of Cowper apply, with such exact propriety, to the person who is the subject of these remarks, that one is almost tempted to suppose, that the poet must have had a personal reference to him.

“ A preacher, such as Paul,
Were he on earth, would hear, approve and own.

—Simple, grave, sincere;
In doctrine uncorrupt; in language plain;
And plain in manner. Decent, solemn, chaste,

And natural in gesture. Much impress'd

Himself, as conscious of his awful charge,

And anxious that the flock he fed
Should feel it too. Affectionate in look,
And tender in address, as well becomes

A messenger of grace to guilty men.”

Providence, in casting his lot in Vermont, appears to have placed him where he could do most good, and where he was most wanted. On him literally devolved the care of all the churches. They looked up to him as to a father, for counsel and advice. His influence was never confined to the place where he lived; but was felt and most readily acknowledged in other towns and societies, where religion had any friends. There are few men in his profession, who attain to such distinguished eminence, and fewer still, to whom all concur in paying such distinguished respect. His weight among the clergy was not less than among the people. Seldom was there an ordination where he was not consulted, or an ecclesiastical council where he was not invited. At councils and meetings of the clergy, he ever presided with peculiar dignity. His age, talents and influence placed him at the head of the clergy, and by them, he was universally beloved and revered. He felt for the destitute situation of the newly settled towns, and more than once, at an advanced age, encountered the difficulties attending a mission. Though at times he viewed prospects as very dark with respect to the religious state of Vermont, and was ready to be almost entirely discouraged;—yet he would never give up his hopes entirely; Providence re-

warded his perseverance and prayers by giving him more comfortable views, during the latter part of his life, and it was with heart-felt pleasure that he beheld, before his death, a revival of religion in many of the towns.

Whether we view him, as a minister, or as a man, as laboring to promote the spiritual or the temporal happiness of others, he was truly benevolent, pious and sincere; wishing well to all, and contriving to promote their welfare. In conversation he was instructive and cheerful; and of easy access to all, both young and old. He ever was forward to countenance merit. Ingenious and pious young men he stimulated to obtain a liberal education and willingly assisted them in preparing for it.

He was remarkable for his kindness and hospitality; ever proved himself a faithful friend; was frank in his disposition; but at the same time prudently cautious. In private life, he was the affectionate husband and the kind parent; and was distinguished for constancy, diligence and activity. He was an accurate observer of men and things; and though he never would depart from his proper station, yet he was not inattentive to political occurrences.

As a scholar, he was well versed in classic literature; and the honor of a Doctorate in Divinity, conferred on him, by the corporation of William's College, was but a deserved tribute to his worth. He was a friend and patron of literature and of literary institutions, and was successively member of the corporations of Dartmouth, Williams and Middlebury Colleges. In re-

lation to all matters of business, in which he was engaged, he possessed what may be termed an *efficient character*. His sound judgment enabled him to discern real difficulties and to provide against them. His zeal to do good was undiminished to the last. His death, like his life, was calm without any surprise or agitation of spirit. He died with a blessed hope of a glorious immortality.

Let his life and example stimulate others to a happy imitation, and his death impress upon the hearts of all, the things which they have heard from his lips, that now he is dead they may have them always in remembrance.



The Rev. Mr. Kicherer's Narrative of his Mission to the Hottentots.

(Concluded from p. 438.)

I SHALL now beg leave to give an extract from my Diary, which was published in Holland, in the ninth Number of their Periodical Accounts, and which I happened to bring with me when I came from thence to London.

On the 3d of October, 1802, I baptized four Hottentot men and two women. On the preceding day they had given a satisfactory Confession of our Calvinistic Creed, showing that they were well grounded in the pure word of God, and that they had found solid consolation in the truth, in confidence of which they could venture into the eternal world; declaring also that

they were desirous, by their walk and conversation, to show forth the power of Jesus Christ, in whom they believed; determined, henceforth, not to live unto sin, but unto him.

The solemn service was begun by reading the 52d, 53d, 54th, and 55th chapters of Isaiah. We then sang the 3d part of Psalm cxviii. The Sermon, which was on Rom. vi. 1—4, concluded with a short address. After which Psal. lxxii. ver. 7 to the end, was sung. When the first of these candidates for holy Baptism kneeled down, we sang Psal. lxxii. ver. 5. At the kneeling down of the second, we joined in that verse of the Evening Hymn—"Were we found sprinkled with thy blood," &c. The third kneeled down under the last verse of the same Hymn: and the fourth under the words—"Come Jesus make my sins to vanish." These verses were sung while they were on their knees, in order to receive the covenant seal of Baptism, the Minister laying his hands on their heads. The Ordinance having been administered, the Apostolic benediction was pronounced over each of them, singly. The following Christians were witnesses of the sacred transaction: J. Scholtz, C. Botma, Stephen Botma, Gerrit Maritz, and John Van de Werhuisen. Service being over, we had a Love-Feast together with our new brethren and sisters, being desirous to intimate that all the distinction which had before subsisted between them and us was now at an end, and that we should consider one another as members of Christ, supported by the same spiritual food.

In the evening of the same

day we celebrated the Lord's Supper, when I discoursed on Rom. viii. 31—34, and there was much life perceivable among us. Our new brethren and sisters from among the heathen, partook of the sacred emblems with us, and we, through grace, felt perfectly united with them. The hymn was Psalm lxviii. 10. During the celebration of the ordinance, the High-Priestly-prayer of our Lord, in John xvii, with part of John vi. and Isaiah lv. assisted our devotion.

The conversion of these poor heathen was scarcely so surprising to us, as the cordial union of so many Christians with us in these exercises, though so contrary to their former customs and prejudices. But he who has the hearts of all men in his hand, convinced us that nothing is too hard for him, and caused them not only not to oppose our proceedings, but to manifest the spirit of brotherly love.*

* Mr. K. informs us, that the Dutch Colonists differ much in their moral character, and in their disposition towards the Missionary cause. "The more moral and serious," said he, "gave me every assistance in their power, and I can never be sufficiently thankful for it. Those who opposed us were generally uncivilized and ungodly men, who were led astray by our enemies, and pretended to suspect me of political views. The better sort of the Settlers instruct their Hottentots and their Slaves, and through their instrumentality, some have been savingly converted. But those Farmers who are notoriously wicked, are afraid that the heathen will become too wise by instruction, and so reprove them for their wicked works."

It may here be observed, that the Hottentots are not slaves; they receive wages for their labor, more or less,

After the Baptismal service, I went round, and shook hands with each of them, in the name of Jesus, to bid them welcome into his Church, as my dearly beloved friends. All the Christians present, joined in expressions congratulatory, and full of tender affection; the women embracing their sisters, and crying out—"God is performing wonders, in these days, in this dry desert! Ah! what times do we live in! How great is the Lord's loving-kindness, who reveals himself to such poor blind creatures!" Every one present was strongly affected; and the Lord himself was surely in the midst of us. As to my own feelings—I cannot express them. My thoughts, on this occasion, were too many to be counted. I could do nothing but weep, or speak broken words of love and praise, when I considered what the Lord had done

as they live near the Cape or farther distant, or as laborers happen to be scarce, or the work heavy. Near the Cape, they get from five to eight Rix dollars for one journey to Cape Town; in the back Settlements, from six to eight sheep per year. Most Hottentots hire themselves out for a year; but the Colonists, under various pretences, attempt to keep them beyond their time, if they stand in need of them. Severe floggings are given on such occasions by unjust masters; but, on the other hand, some of the Hottentots are so rude and refractory, that they deserve very severe correction.

Few, among the smaller hordes of Hottentots, have any Chief. If there be a Captain, his power is regulated by his personal strength. He may flog a man who is weaker than himself; but he is content merely to scowl at a stronger rebel or malefactor. They have no laws, but every Chief follows the dictates of his own will.

among these people, by me, his poor unprofitable servant; and how my eyes now beheld that happy time for which I had longed so much, for which I had so repeatedly and fervently prayed. Things that once seemed to me next to impossible, were now realized. I was overwhelmed with wonder and gratitude while we were singing Psalm lxxii. 5. "The desolate nation shall kneel before thee." (Dutch Version) I was constrained to cry—"Yes, thou God of truth, this thou hast shewn to us, and art still showing to us. Here are the desolate people before thee, to make a tender of their hearts, surrendering themselves for ever to thee, O King Jesus, who hast shed

The Boschemen are rarely without a Chief, who is generally the most cunning or the most daring among his Banditti. His merit lies in being the most bloody murderer among his gang, whom he never punishes for their crimes; but if a man has let slip a favorable opportunity of killing a Farmer or a Hottentot, the Chief is sure to call him to an account. In support of his authority, he is sometimes obliged to fight with his own people; who kill him without being punished, except by the relations of the deceased, who are strictly "the avengers of blood," and who pursue the murderer through rivers and over mountains till they find him.

A circumstance, descriptive of their cruelty to their children, which was omitted in its proper place, may be here inserted. Mr. Kicherer says, "A little while before I left the Great River, I saved the life of a boy, fifteen years old, whom the Corannas were going to drown." But he adds—"Enough of this; my soul shudders at the recollection of all these scenes of inhumanity, owing to the ignorance of these wretched people."

thy blood for them, as a ransom for their sins. O my God, who didst say to me, Go out from thy country and thy family into a land which I shall shew thee, eternal thanks be to thee from the bottom of my heart. Thou hast shewn great faithfulness to me thy servant, and my eyes have seen thy salvation. Thou hast transformed the wilderness into a fruitful field, and the dry places into pools of water. Accomplish thy promises, that the enemies of thy cross may see, that Jehovah's working hand hath done this. Gird me and all thy servants with strength to combat the old Dragon and his power, to take the spoil from the strong, proving more than conquerors. O thou great Fore-runner, bless our poor services, and exert thy power still more and more, for we expect greater things than these; Come Lord Jesus, Amen."

When leaving the Chapel, it was pleasing to observe, how the poor Hottentots congratulated the new brethren and sisters; and how they encouraged them to live henceforth entirely to the Lord Jesus Christ. One, in particular, embracing his newly baptized friend, exclaimed,— "Ah! my dear brother, let go the world and its allurements; they are crucified to thee by the death of Christ; live and suffer henceforth for him, keeping in remembrance your vows, and the holy Tri-une God will make good his promises to you; now you have nothing to do but to ask, and he will give you all you want."

At the close of this, as on all sacred days, it was truly affect-

ing to behold the whole congregation, immediately after service, dispersing over the fields and hills, in order to meditate and pray over what they had heard and enjoyed. I give them the example, and they all follow me. Wherever I go, I meet with stragglers, engaged in solitary meditation, or lying on the ground, behind the bushes, or between the clefts of rocks, pouring out their souls to God in prayer.

On the Lord's day no attention is paid to worldly business: from morning to evening, the whole time is employed in religious exercises, public or private. No victuals is dressed till after the last public service; nor are any persons seen loitering about; the people of the settlement have but one business on that day, and that business is the service of God.

On the 25th of December, 1802, we had another Baptismal Solemnity. On the 22d, a number of Christians and Heathens arrived from various parts, to witness the pleasing transaction; and we rejoiced together under the influence of Divine Grace and Christian affection.

On the 24th all the Adults, who were to be baptized, namely, four men and twelve women, made their confession of faith, to the astonishment and confusion of many Christians, as they frankly owned. After this, some questions were put to the children, which they answered exceedingly well. Among others a little girl, between eight and nine years old, spoke for half an hour, without intermission, and with great propriety. This confession took up eight hours and a half. It was introduced by

singing the 98th Psalm; and the attention of the congregation was relieved by verses, interspersed, of the Hymn—"O Zion's King, God's only Son," &c.*

On the next day, at ten o'clock, the solemn service began. The Christians vied with each other, in offering to stand witnesses to the Baptism of the children of this new congregation. I preached on Rom. v. 1, 2, concluding with an appropriate address, in which I called on the adults to put off the old man, or the corrupt principles of their sinful nature, and to put on the Lord Jesus. The sacrament of Baptism was then administered, first to the adults, and next to the children, (twenty-seven in number) the fathers holding them on their knees, and the mothers bringing their babes in their arms. We then sang our favorite Hymn—"O Zion's King, &c." In the evening we sat down to a Love-feast, and afterwards to the Holy Communion. I concluded the day by preaching on Rom. viii. 1, 2. It was a blessed season, our young Christians joining with us in brotherly fellowship, and partaking in our blessings. I was much fatigued, but the Lord strengthened me.

It was my intention not to baptize any more persons, till I should return from Europe; for I had now resolved upon going thither, partly for the sake of my drooping health, partly on account of some important domestic concerns, and also with a view of consulting the Directors of the Missionary Society in

* See a Translation of this Hymn, from the Dutch, in the Evangelical Magazine for December, 1803.

London, on the best means to be adopted in future. But the greater part of the people who had continued with me from the beginning, came to me daily, expressing their earnest desire of receiving this token of the Covenant, for, they said, they also wished to be the servants of Jesus, declaring that they saw no other way of escaping from the wrath to come, but by the vicarious sacrifice of the Son of God. Having selected from among them such as appeared to me most fit to receive this seal of Covenant love, I baptized, on the 15th of January, 1803, three men, seven women, and twenty-four of their children. The joy was great and sincere. Those who had formerly been baptized, were exhorted to reconsider their obligations, as well as their privileges. This took place only two days before my departure from Zak River, so that we had not opportunity of rendering it so public, or so solemn, as in the former instances; nevertheless, the impression it left on all minds was very deep and desirable. Thus I left eighty-three baptized Heathen at the Settlement, the whole population being about six hundred.—So far the Dutch Account.

In the course of the year 1802, I had an agreeable visit from Brother John Kock, who, with three of his Bootsuannas, (one of them a Chief, called Perry) and their families, had travelled to Cape Town. John Kock related a fact, which is certainly remarkable. He preached to the natives, (who are a more intelligent race of men than the Hottentots) the leading doctrines of the Christian faith; but, for some time, to no visible purpose.

But on a certain night, which was very rainy, a Bootsuanna being in the fields, and not succeeding in making a fire, by the usual method of rubbing two sticks together, it came into his mind that he would pray to Jesus, whom he had heard could answer the petitions of his people; when, to his great surprise, the very next attempt proved successful. This singular circumstance impressed his mind, and induced him to become more attentive to the preaching of the Gospel; he began to discover the necessity of experimental religion, and there was reason to hope that the spark which was kindled in his mind would never be extinguished. Oh, the condescending love of God to poor blind creatures!

Perry conceived a strong affection for me, and asked a number of pertinent questions, such as, Whether the baptismal water differed in its nature from that of the rivers of Caffraria? Whether Jesus was the Saviour of Caffres as well as of Hottentots? How he could be God and man at the same time? He pressed me hard to go with him to his own country, promising that he would prepare every thing for my reception, and assuring me that he should esteem that day the happiest of his life when he should see me arrive at his Kraal. He even offered to go with me over the Great Water.

About the same time, I enjoyed an agreeable visit from Brother Anderson, who informed me that every thing went on well at the Great River, and that the work of the Lord prospered much in those parts.

On the 17th of January, 1803,
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I took leave of my dear affectionate people at Zak River,* and proceeded to Cape Town, in order to take my passage for Europe. After trying in vain, for some time, to procure a passage in a Dutch vessel, I was obliged, at last, to go on board a Dane. On the south of the Equinoctial, the wind was generally favorable; but after we had crossed it, we met with adverse winds which took us far out of our proper course. At length, we spoke with a ship, which communicated to us the distressing news that the war had again broken out; in consequence of this information we steered round Scotland, towards Norway, where we made a harbor, in which we were glad to find a shelter from the very heavy gales. From

* Mr. K.'s parting was very affecting. The poor people wept bitterly. They laid hold on his hands and said they could not let him go. They said they would pray to God to bring him back soon; they thought they should die if he did not return. They expressed their apprehension that it was on account of their guilt, and because they had not sufficiently prized the ministry of the Gospel, that they must be deprived of it. A gentleman who saw them after Mr. K.'s departure said that no person must now mention his name to them, and that if any one happened to do so they would be extremely affected and weep much.

Mr. K. left the congregation under the care of Mr. Botman, a worthy pious man, a native who had been a Farmer. But being determined to devote himself to the service of Christ and souls, he had sold all his goods and become a preacher of the Gospel.

Mr. K. left them with the assurance that he would return to them, if possible, in the course of a year, or little more. He left London, Dec. 21, for Holland, expecting a passage from thence to the Cape very shortly.

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thence we proceeded, July 16th, to the Texel, in the very entrance of which we were examined by an English Cruiser. I committed myself to Him, who never failed to be a refuge for me in the day of trouble, and he delivered us; for though the captain of the vessel examined our papers, which certainly proved us the fairest prize imaginable, he suffered us to proceed. We knew not how to account for his generosity, as every fishing boat was taken by the British: however, we were thankful to the Lord who had brought us safely to the place of our destination, we being the only ship of all those which left the Cape with us, that reached the Mother Country.

Death of Dr. Priestly.

The following account of the death of this well known character, has been inserted in the Philadelphia Gazette.

“SINCE his illness at Philadelphia, in the year 1801, Dr. Priestly never regained his former state of health. His complaint was constant indigestion, and a difficulty of swallowing food of any kind. But during this period of general debility, he was busily employed in printing his Church History, and the first volume of his notes on the scriptures, and in making new and original experiments. During this period, likewise, he wrote his pamphlet of Jesus and Socrates compared, and reprinted his Essay on Phlogiston.

“From about the beginning of November, 1803, to the mid-

dle of January, 1804, his complaint grew more serious; yet by judicious medical treatment, and strict attention to diet, he, after some time, seemed, if not gaining strength, at least not getting worse; and his friends fondly hoped that his health would continue to improve as the season advanced. He, however, considered his life as very precarious. Even at this time, besides his miscellaneous reading, which was at all times very extensive, he read through all the works quoted in his “Comparison of the different Systems of the Grecian Philosophers with Christianity;” composed that work, and transcribed the whole of it, in less than three months; so that he has left it ready for the press. During this period he composed, in *one day*, his Second Reply to Dr. Linn.

“In the last fortnight of January, his fits of indigestion became more alarming, his legs swelled and his weakness increased. Within two days of his death, he became so weak that he could walk but a little way, and that with great difficulty: for some time he found himself unable to speak; but, on recovering a little, he told his friends that he had never felt more pleasantly during his whole life-time, than during the time he was unable to speak. He was fully sensible that he had not long to live, yet talked with cheerfulness to all who called on him. In the course of the day, he expressed his thankfulness at being permitted to die quietly in his family without pain, and with every convenience and comfort that he could wish for. He dwelt upon the peculiarly happy situation in which it had pleased the Di-

vine Being to place him in life, and the great advantage he had enjoyed in the acquaintance and friendship of some of the best and wisest of men of the age in which he lived, and the satisfaction he derived from having led an useful as well as happy life. He this day gave directions about printing the remainder of his notes on the Scriptures (a work, in the completion of which he was much interested,) and looked over the first sheet of the third volume, after it was corrected by those who were to attend to its completion, and expressed his satisfaction at the manner of its being executed.

“On Sunday the 5th he was much weaker, but sat up in an arm chair for a few minutes. He desired that John, ch. xi. might be read to him; he stopped the reader at the forty-fifth verse, dwelt for some time on the advantage he had derived from reading the scriptures daily, and recommended this practice.—“We shall all (said he) meet finally; we only require different degrees of discipline suited to our different tempers, to prepare us for final happiness.”—Mr. ——— coming into his room, he said, “You see, Sir, I am still living.” Mr. ——— observed, “that he would always live.—“Yes, I believe I shall; we shall meet again in another and a better world.” He said this with great animation, laying hold of Mr. ———’s hand in both his own. After evening prayers, when his grand-children were brought to his bed-side, he spake to them separately, and exhorted them to continue to love each other, &c. “I am going (added he) to sleep as well as you; for death is only a good long sound sleep in

the grave, and we shall meet again.”

“On Monday morning, the 9th of February, on being asked how he did, he answered in a faint voice, that he had no pain, but appeared fainting away gradually. About eight o’clock he desired to have three pamphlets which had been looked out by his directions the evening before. He then dictated as clearly and distinctly as he had ever done in his life, the additions and alterations which he wished to have done in each. M—— took down the substance of what he said, which was read to him. He observed, “Sir, you have put in your own language; I wish it to be *mine*.” He then repeated over again, nearly word for word, what he had before said, and when it was transcribed, and read over to him, he said, “That is right; I have now done.”

“About half an hour after he desired that he might be removed to a cot. About ten minutes after he was removed to it, he died; but breathed his last so easily that those who were sitting close to him did not immediately perceive it. He had put his hand to his face, which prevented them from observing it.

“He was born March 24, 1733.

—
The following remarks on the preceding account of Dr. Priestly, are extracted from the *Christian Observer*.

SUCH is the account inserted, as it should seem, by the Doctor’s friends, of his last moments. It evinces great composure and tranquillity, a vigor of mind and industry unabated by disease, and a confidence in the truth of

the religious principles he professed. We think it our duty, however, to caution the younger part of our readers against confounding the soundness of principles with the sincerity with which they are believed, or considering the composure which any principles inspire as a proof of their truth. Too much stress has, we apprehend, been laid by all parties on the firmness with which their respective adherents have met their last hour. Composure in that awful moment may arise from various and even opposite causes. Natural fortitude, a habit of great submission to what is inevitable, a morbid insensibility, a regard to decorum, and even to posthumous character, will produce it. Still more frequently will it originate in ignorance of the guilt of sin, and of the purity of the divine nature, in habitual insensibility of conscience, or in a self-righteous confidence. In a word, let a high idea of the mercy of God, without regard to his justice, be combined with a low standard of morals, and the result, in almost every case, will be an exemption from uneasiness respecting a future state. Hence we may account for the similar indifference which persons of very different religious systems have exhibited at the prospect of death. The soldier braves its approach, the savage exults in its tortures, the enthusiast greets it with rapture. Hume was sportive in his last hours, and Rousseau* contemplated his dissolu-

* Rousseau, the hardened villain of whose life is almost without parallel in modern times, and who seems to have assumed the mask of virtue for no other purpose, than that of propagating, with more success, the

tion with pleasure. It is remarkable, that the scripture nowhere lays any stress upon the feelings which distinguish the hour of death, or holds up any remarkable example of a death-bed scene, as a model for imitation, or a proof of true religion. In fact, its great aim is to direct the attention to a proof far less equivocal than feelings dependent upon circumstances; the tenor of a holy life spent in conformity to the word of God. An erroneous idea is also frequently entertained concerning the true nature of a Christian departure. Mere tranquillity, nay, abounding hope and triumphant assurance, form, of themselves, no just and clear indication of the right state of the soul. A different standard of excellence, or proof of the reality of religion, must not be assumed for the hour of death from that which was justly laid down for the vigor of health. In both seasons it is not the excellence of one grace or virtue, which stamps the character, but rather the possession of all, the uniform and complete conformity of the tempers and conduct to the delineation of them exhibited in the scripture. Upon a death-bed, therefore, no peculiar or new

blackest vice, says, in that very work which contains a confession of his crimes, that no man can come to the throne of God, and say, *I am a better man than Rousseau.* And just before he expired, he observed to his mistress, " Ah! my dear, how happy a thing it is to die when one has no reason for remorse or self-reproach!" Then addressing himself to the Almighty, he said, " Eternal Being! the soul that I am going to give thee back, is as pure, at this moment, as it was when it proceeded from thee; render it partaker of thy felicity."

graces are called into action; but the solemnity of the circumstances, and the greatness of the occasion, will heighten and exalt them all. Not only should faith be more lively than usual, or hope be elevated to assurance, but repentance ought to be deeper, humility more profound, charity more fervent and extensive, resignation more perfect, love to God of a purer kind, and obedience to his will more conspicuous. Judging by this rule, we confess that we are not entirely satisfied with the frame of mind the Doctor appeared to possess as far as we can judge of it from the narrative of his friends. We could wish to have heard the language of humiliation, and should have been glad to perceive the traces of a reverential awe at the prospect of appearing before the judge of the earth. Such just and suitable feelings have marked, and we may truly add, adorned the closing scene of some of the wisest*

* The dying expressions of Hooker occurring to us while we were writing this paragraph, we insert them in this note, not as exhibiting the best illustration which might be found of the last moments of an excellent man, but as sufficiently expressing that general assemblage of Christian dispositions on which we have insisted.

“After receiving the blessed sacrament of the body and blood of our Lord, his friend Dr. Saravia, who attended him, thought he saw a reverend gaiety and joy in his face: but it lasted not long, for his bodily infirmities did return suddenly, and became more visible, insomuch that the Doctor apprehended death ready to seize him. Yet after some amendment, he left him at night with a promise to return early the day following, which he did, and then found him better in appearance, deep in contemplation, and not inclinable to discourse, which gave the Doctor occasion to

and best of men. It would have given us pleasure also to have heard the promises of the gospel urged to cheer the fainting spirits, to confirm the doubting mind, and to encourage the well-founded expectations of penitence and faith. Above all, we looked with earnest desire (and we deeply regret our disappointment) to have seen the mention of that adorable name, which, unto all who believe, is precious

require his present thoughts; to which he replied, *‘That he was meditating the number and nature of angels, and their blessed obedience and order, without which peace could not be in heaven; and, oh! that it might be so on earth.’* After which words, he said, *‘I have lived to see this world is made up of perturbations, and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near: and though I have by his grace, loved him in my youth, and feared him in mine age, and labored to have a conscience void of offence to him and to all men; yet if thou, O Lord, be extreme to mark what I have done amiss who can abide it; and, therefore, where I have failed, Lord, shew mercy to me, for I plead not my righteousness but the forgiveness of my unrighteousness, for his merits who died to purchase a pardon for penitent sinners: and since I owe thee a death, Lord let it not be terrible, and then take thine own time. I submit to it. Let not mine, O Lord, but let thy will be done.’* With which expression he fell into a dangerous slumber, dangerous as to his recovery; yet recover he did, but it was to speak only these few words—*‘Good Doctor, God hath heard my daily petitions, for I am at peace with all men, and he is at peace with me, and from which blessed assurance I feel that inward joy which this world can neither give nor take from me.’* More he would have spoken, but his spirits failed him; and after a short conflict betwixt nature and death, a quiet sigh put a period to his last breath, and so he fell asleep.”—Walton’s Life of Hooker.

above every name that is named in heaven or in earth. It could not, indeed, have been introduced, according to the Doctor's system, as the foundation of hope, but it might, one would conceive, according to any system which professes to be built upon the scriptures, have been mentioned with that affection, veneration, and gratitude with which the inspired writers, as well as good men in every age, have uniformly spoken of it.

As a substitute for that ancient foundation of hope, faith in the atonement of the Son of God, the Doctor rests upon the expectation of universal salvation. This is well calculated, we acknowledge, to allay apprehension. Indeed, there cannot be much ground for alarm, when it is believed that there is no worm which dieth not, and no fire that is not quenched. It is very consoling to look upon God as only preparing all his creatures for final happiness, by different degrees of discipline suited to their different tempers.—The encouragement this idea holds out is of a very general and extensive kind; for it affords hope alike to all, and nearly annihilates all distinction of character. But our readers will, probably, agree with us that it is a ground of hope never mentioned by the inspired writers; that the great founder of our religion evidently directed the weight of his influence to establish a contrary belief, and that whoever rests upon it, must deny or explain away the obvious declarations of scripture. We are told, indeed, that the Doctor diligently perused the sacred writings; but we feel our confidence in this mark of regard for

those holy volumes much diminished, by reflecting on the unwarrantable liberties he was accustomed to take with them, on his rejection of the authority of an evangelist, on his denial of the conclusiveness of the arguments of an apostle, on the ingenuity exercised to explain away the obvious sense, or the boldness with which he refused to submit to the plain declarations of scripture. The mere study of scripture is of little moment compared with the humility with which its dictates are received, and the ready submission of the mind to its authority.

Indeed we conceive, that the leading defect in the Doctor's mind, from the first, was a want of humility. He formed his system from his own reasoning, and then endeavored to accommodate the scripture to it, instead of humbly receiving his creed from scripture and casting down every imagination of his mind which opposed it. This was his fundamental error, and it naturally led him to cherish a spirit of rash innovation, inconsistent with cool deliberation or sound judgment. Yielding himself to the influence of this spirit, he trampled with disdain upon the bounds which the wisdom and piety of former ages had fixed.

That the Doctor was sincere in the principles he held we doubt not, and that his principles were calculated to free his mind from alarming apprehensions, and produce tranquillity at the hour of death, we readily allow. But God forbid we should consider this as any evidence of their truth. By their conformity to scripture, and by the fruits they produce, they

must be tried. It is useful also to remark, that in judging of the fruits which any principles produce, we must take our examples from the general cast of those who hold them, not from the solitary instances of the leaders of a party. The latter necessarily feel the influence of other considerations. Epicurus himself was sober and temperate, though his principles led to intemperance, and his disciples were generally corrupt. It is necessary also to examine the nature of the fruits which any principles produce, by the rules which scripture has laid down. They must be the fruits of Christian holiness. Are the Socinians, taken as a body, the most humble of those who bear the Christian name? Are they the most devout, the most heavenly-minded, the most watchful against sin? By the answer to these questions, should their pretensions be determined as far as the moral effect of principles determines their truth.

It is with reluctance we speak of any persons who have gone to give their account to their Judge, in a manner which may seem disrespectful to them.—The importance, however, of the truth will, we trust, justify the freedom of our remarks on this well known person. We should have rejoiced to have recorded in these pages the edifying example of the departure of a Christian divine, rather than, what appears to us, the tranquil death of a mere philosopher.

A HYMN TO JESUS,

Sung by the Hottentots.—See this Magazine, page 472.

(Translated from the Dutch.)

O ZION'S King! thou Son of God,
Exalted on thy Father's throne!
Behold the purchase of thy blood;
On thy dear bride look gently down!

Far from thyself, her Head, her Lord,
Her Life, her Love, for thee she
longs!

Oh, come and speak some cheering
word,
And soon her sighs shall turn to
songs!

Forget not souls still dead in sin,
For whom thy precious blood was
shed:

Oh, let them feel a life divine,
Thy mighty pow'r can raise the
dead!

Now let thy glory be display'd,—
Now cause the deaf thy voice to
hear;

That it of Zion may be said,
"This and that man was born in
her."

Fountain of Life! Almighty God!
Thy Spirit's influence impart!
Oh, shed thy precious love abroad,
And let it soften ev'ry heart!

Bring Tyrians, Philistines, and Moors,
In the right way thy face to seek:
Let Satan fall, while Heav'n adores,
And the whole earth thy praise
shall speak!

Donations to the Missionary Society of Connecticut.

April 30.	A Friend of Missions,	-	-		\$ 10
May 9.	Ladies Society, Norwich,	-	-	-	12
	A Friend of Missions,	.	-	-	1 52
	A Friend of Missions,	-	-	-	1 50
	A young woman from Vermont,	-	-	-	1
	Female Association, Litchfield,	-	-	-	40 34
	A Friend of Missions,	-	.	-	3
10.	A Friend of Missions,	-	-	-	5 58
	Ladies Society, New-Haven,	-	-	-	10
20.	A Friend of Missions, Berlin,	-	-	-	10
	A child, New-Hartford,	-	-	-	0 25
					\$ 95 19
					\$ 95 19

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