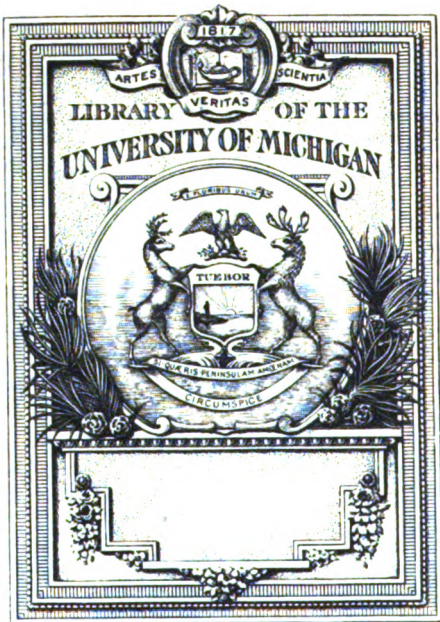


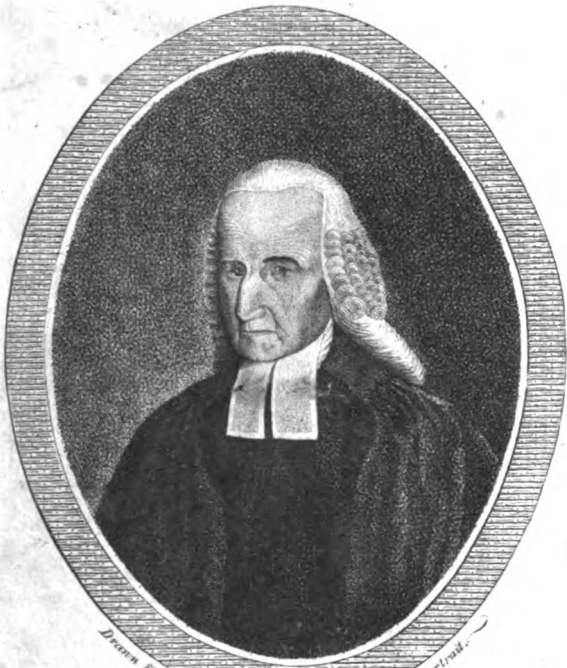
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Drawn & Engraved by A. Reed, from an Original Portrait.

Rev. SAMUEL BUELL, D.D.

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THE

CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.



PUBLISHED MONTHLY.



VOL. II.



HARTFORD:
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INTRODUCTION.

THE first number of the second volume of this work is now presented to the Public.

In two respects it has been wholly impossible for the Editor and Publishers of the first volume to answer their own expectations, although they cannot accuse themselves of negligence, nor their friends of unkindness.

The first is in articles of foreign religious intelligence, which is highly interesting to all who love the character and kingdom of our Lord Jesus Christ. The distracted state of the old world, where jealousy has arisen to its highest pitch, and the horrors of war are wide spread, together with a partial interruption of intercourse between our own and distant countries, hath almost wholly prevented those communications by which the friends of Christ made each other's hearts rejoice. So long as we are in the world, we must partake of its troubles and interruptions with submission, believing that all events are directed by infinite wisdom. On these accounts, the numerous societies of good men, associated for the purpose of disseminating sacred knowledge, and dispensing their charities abroad, have been much impeded. But let not Christians despair, the Lord will provide in the darkest times. The lowering heavens shall soon be composed, and the sun of righteousness shine brighter than ever on this benighted world. When the ambitious intend to promote their own worldly purposes, the glorious head of the church means by them as instruments, to correct error, punish vice and fill the world with the glory of his grace.

Another purpose of this Magazine was to collect and publish correct accounts of extraordinary revivals of religion in our own country.

The past year hath been distinguished by great effusions of divine grace on many places. The most earnest applications have been made for matter of this kind, but with less success than was expected.

This is greatly regretted, as many pious souls have been disappointed of the satisfaction they might have received, if their Christian brethren had been more free to make such communications. Some have been prevented by diffidence, some by a multitude of labors; but we have reason to hope this evil will soon be remedied.

This Magazine shall contain, Essays on the doctrines of Christianity:—Arguments to support its divine authority by a revelation from God:—Answers to the principal objections made by infidels and immoral persons, against its doctrines and duties:—Explanations of difficult and doubtful passages of scripture:—Remarks on moral, religious and experimental subjects:—Distinguishing marks of true and false religion:—Explanation and fulfilment of the prophecies:—With plain rules for a godly life.

Also, as a source of intelligence, this Magazine will contain accounts of missions of all Christian denominations, extracted from their own printed narratives, so far as it is possible to obtain them, with the success attending their pious endeavors to spread a knowledge of the Christian religion:—Narratives of religious revivals:—Biographical sketches of persons, either ancient or modern, who have been eminently useful in the Church of Christ, whether they were placed in a public or more private station:—Anecdotes and authentic accounts of the Christian life in singular situations; with whatever else may instruct the minds and warm the hearts of Christians, comfort the afflicted, and awaken the sinful to attend to the things of their peace.

Polemic discussions will not be admitted into this publication. All Christian denominations who believe in the divinity of Jesus Christ, and the known essential doctrines of his gospel, are invited to contribute their assistance, under the assurance that nothing shall be in-

tionally admitted which will wound their feelings, or increase divisions between the humble and faithful followers of our Divine Redeemer.

CONDITIONS.

I. **THIS** work will be continued in monthly numbers through the year, each containing forty pages 8vo. printed on white paper with a handsome type, and a cover and contents on blue paper.

II. The price to subscribers, who receive less than 6 numbers for each month, will be 15 cents.

III. To those who subscribe for 6 and less than 12 numbers each month, 12 1-2 cents.

IV. To those who subscribe for 12 numbers each month, engaging to take them through the year, 12 1-2 cents and a thirteenth gratis.

V. Any Bookseller, or any Missionary Society who make themselves responsible for fifty numbers per month, shall have 12 1-2 per cent. deduction from the most favorable terms above.

VI. Any person who will receive 25 numbers each month, and give evidence that they are distributed gratis to the poor, shall have them at the price mentioned in the last article.

The above are the prices at the office of publication. It is expected that payment will be made quarterly. Single subscribers who make full payment at the beginning of the year shall have 5 per cent. deduction.

It is expected that all letters will be post paid; if they are not, the postage will be charged in account.

If the work meets with sufficient encouragement to defray the expense, a handsome engraving shall embellish every number, illustrative of some subject contained therein.

An Index of the volume will be given at the end of the year.

CONNECTICUT
EVANGELICAL MAGAZINE ;
AND
RELIGIOUS INTELLIGENCER.

VOL. II.]

JANUARY, 1809.

[No. 1.

Sketches of the Life of Dr. Buell.

DR. BUELL was fifty-two years minister of the congregation of East-Hampton on Long-Island. Few have either stood so long, or been so eminently useful in the vineyard of the Lord. He died July 19th, 1798, in the eighty-second year of his age, old and full of days, and crowned with the laurels of vigorous, faithful, persevering, and eminently successful exertion, in the cause of God. It is probable that very few men, since the days of the apostles, have been instrumental of the conversion of so many souls, as this highly favored servant of Christ. His name is embalmed in the memory of his people ; and of multitudes of others who were favored with his occasional ministrations, and derived saving benefit from them. With that of the just, it is blessed, and will be had in everlasting remembrance.

The Doctor was a native of Coventry in the State of Connecticut, and born September,

1716. In his youth, about the eighteenth year of his age, he hopefully experienced the saving grace of God. This was just at the beginning of that remarkable revival of religion, which, for many years afterwards, so extensively prevailed in the country ; and his religion partook of the peculiar characteristic complexion of the times, which followed. Whilst there was abundant evidence that he was indeed begotten again to the genuine, lively hope of the gospel, he might be said to be born in the distinguishing spirit of the day ; and this spirit he signally retained, through the whole course of his subsequent life.

He was first awakened by reading 'Janeway's Heaven upon Earth.' This was a time of great and general declension and security : and as nothing of the powerful convictions, which he now experienced was heard of, in the place where he lived, or round about, his exercises appeared to him entirely singular. This gave him much perplexity, till

he heard accounts of similar things at Northampton, where the work of God, in its power, had then recently commenced. Though the representation made of it, was unfavorable, viz. that the people were becoming crazy, under an apprehension that the end of the world, the day of judgment, &c. were just at hand, he still conceived that their exercises were like his own, and exceedingly wished to see and converse with them.— He was, however, denied this, which he would have accounted a great privilege. And after many months of severe conflict, distress and terror, he was, thro' the rich and sovereign mercy of him, "who leadeth the blind in a way they have not known," brought into a state of peace and reconciliation. Being naturally of a sprightly turn of mind, and having experienced much terror under the work of the law, and been afterwards favored with, proportionably, clear manifestations of the love of God, he espoused his cause with great promptitude and zeal. His piety was peculiarly of the ardent kind; and he appears to have been one of the happy few, who leave not their first love.

This great change originated the purpose of devoting himself to God, in the service of the ministry; which was formed with much deliberation, self-examination, and prayer. From the first, and always afterwards, he appears to have entertained a high sense of the solemn nature, and responsibility of the sacred office.

In the course of his college education and before, from the time of his conversion, he was

favored with an habitually lively and affecting sense of eternal things, and frequent instances of intimate communion with God. Immediately after leaving college, he was advised to submit himself to examination for license to preach. The extraordinary state of things, then taking place, and the special call for zealous, powerful preachers, being urged as reasons for this advice, by persons of good judgment, in whom he had great confidence, prevailed; notwithstanding the reluctance, which, on many accounts, he felt to it: and he was licensed the following month. This was a measure, by no means to be imitated, in ordinary cases. But in this particular instance, it is to be considered, in addition to what has been suggested, that the Doctor's age being about twenty-five years, favored it, and, as he had engaged in the pursuits of public education, in exclusive reference to the ministry; and had constantly kept it in view through his whole academical course, he was, perhaps, better qualified than many are after years of theological reading and study. This occurrence carried in it the testimony of the Association to his eminent piety, and more than ordinary acquirements; and this opinion was confirmed by the estimation in which he was held by the public. He was well received as a preacher; and his labors, which, from the beginning, were abundant, were signally owned of God as the means of spiritual good to man. He preached very frequently, and often daily, and, as expressive of the divine power, which constantly attended, he made the

following note more than half a year after he was a preacher: "The first time I have ever preached, where tears of affection under the word were not to be seen, and almost the first, when the Lord was not manifestly present with the people." He continued to preach with similar power and success as a licentiate, about a year; when, it being observed how well he was qualified for the office of an itinerant, and how signally God had blessed his past labors, he was ordained an itinerant minister, in which capacity he continued about three years, travelling through various parts of New-England, and performing that delicate, difficult office with great prudence, zeal and abundant success. To extend the sphere of his labors and usefulness, he had set out upon a journey to the southern states, with recommendations from respectable ministers northward, when an unexpected call of Providence directed him to East-Hampton. His labors proved acceptable, and he was installed their pastor, September 19th, 1746.

In the discharge of his pastoral duties, he was diligent and indefatigable. In preaching the word, in particular, he was "instant in season and out of season." The matter of his preaching, was peculiarly evangelical, and consisted in what are commonly called the doctrines of grace. The first sermon he preached in East-Hampton was from the words of St. Paul. "For I determined not to know any thing among you, save Jesus Christ and him crucified:" and this was a just motto for his whole preaching. He insisted much upon the person, charac-

ter and offices of the divine Redeemer; and considered them as the centre, and, reductively, the whole substance of Christian theology. He also dwelt much upon the nature, strictness and sanctions of the law of God, the total depravity of the human heart, and the awful guilt and danger of a natural state. He has often been heard to say that he would not be in the condition of an unconverted sinner, one hour, for a thousand worlds, because in that hour he might die, and be lost to all eternity. Another article with him of equal moment was the office of the Holy Spirit, and the necessity, power and sovereignty of his influence in the application of redemption—the conviction and renovation of sinners, and the sanctification and perseverance of the saints. He did not hesitate to affirm that the best performances of the unregenerate were sins, and in his addresses to sinners, even under the deepest legal conviction, to tell them that they never sinned at a more aggravated rate than now. Doctrines of this description he did not apprehend, as some imagine, to have a dangerous tendency, and the remarkable success of his ministry, affords evidence that they have not.

The manner of his preaching was in the demonstration of the spirit and of power, in great plainness of speech, and connected with a great degree of animation. Deeply feeling the everlasting truth and importance of the things which he delivered to his fellow sinners, a cold, dispassionate manner of address appeared to him utterly unsuitable. His address was to the

last degree grave and solemn ; and his eloquence manly and commanding. He spake like a dying man to dying men—and, as in the presence of God, and in the open view of eternity. He always disapproved of indigested harrangues from the pulpit, and whilst his own discourses were well connected, and the result of meditation and study, they were delivered without reading, and usually, after the first years of his ministry, without writing, except short notes as an aid to his memory. This method he preferred, as favoring that animation, of the propriety and importance of which, he had so high an opinion, which he formed in his youth, and remarkably retained through the whole of his ministry. Though he possessed a mind originally strong and well furnished, his principal talent lay in urging home truth to the heart and conscience. The application of his discourses, was always weighty and solemn.

In other parts of his office he was equally distinguished. He was mighty in prayer. As devotion entered deeply into his whole character, so his public prayers were copious, pathetic, edifying and suitable to the occasion. He was remarkable for his abundant and earnest supplications for the Holy Spirit. He was scarcely ever known to utter a prayer, however short, of which such petitions did not make a considerable part. Dr. Buell himself lived the religion which he preached to others ; and was a bright example to all the flock, over which the Holy Ghost had made him overseer, not only in the offices of devo-

tion, but the duties of righteousness, charity and public spirit ; of temperance, sobriety, self-government and deadness to the world. His patience, submission and resignation under the multiplied and sore bereavements of which he was made the subject, were also a striking display of the power and excellence of that divine faith, which overcometh the world.

And having obtained mercy to be thus faithful, his ministry was gloriously successful.—Great as had been the efficacy of his labors among others, they were more signally efficacious at different periods, among his own people. There were three distinguished seasons of great and general revival. The first was in 1764, and the others one 1785, and the other in 1791. In each of these periods there were great ingatherings of souls to Christ, and the people of God were the subjects of peculiar elevations of grace and consolation. The first of these revivals which was universal thro' the congregation was the most glorious. Ninety-nine persons were at that time added to the church at once, besides many other additions which were made before and afterwards. Similar effects were also produced in great abundance, in each of the other seasons mentioned. Sinners flocked to Christ as a cloud and doves to their windows. And in the intermediate period, the word preached in multiplied instances proved the power of God unto salvation. The work of God in 1764, was extensive on the Island, and the Doctor's

labors were signally instrumental in promoting it, in various places, at that time, and in other times of similar refreshing.

The moral fruits and effects of these revivals, and of the Doctor's ministry, upon the people of his charge have been most salutary. No place perhaps has been more distinguished for peace, righteousness and charity, than East-Hampton, or exhibited more of the primitive spirit of the gospel. From the beginning they have been a highly favored people. Two ministers, only, Dr. Buell and his predecessor the Rev. Nathaniel Hunting supplied them ninety-seven years; and Mr. James their first minister continued, probably for a term not much short of either. These were both men of exemplary piety, soundness in the faith, and good abilities.

The Doctor lived in great peace and harmony with his people, and shared their confidence, in a very uncommon degree, to the last. During his long residence among them he enjoyed almost uninterrupted health till his last sickness, which though severe, was borne with exemplary resignation and patience. He left the world in perfect peace, and with an assured hope of a blessed immortality. "Blessed are the dead that die in the Lord, for they rest from their labors, and their works follow them."

Note. Such as wish to know more of this eminent minister of Christ, may see more particular sketches of his life, &c. in the 16th and 17th numbers of the Connecticut Evangelical Magazine.

Memoirs of Rev. Samuel Stone.

NOTHING more fully proved the religious sincerity of the first settlers of New-England, than their liberality in the support of ministers of the gospel. Wherever they made a new settlement, they established a church, and chose a pastor, of the happy effects of which pious precaution, their descendants have largely participated. Poverty was never pleaded in excuse, nor fewness of numbers offered as a reason, why the gospel should not be preached at their expense. They ever rose superior to these prudential considerations, with the full persuasion that religious instruction is the first step toward national prosperity; and though subjected to want and hardship, they usually procured and supported two able ministers in every church, one of whom was stiled pastor, and the other teacher.— Like the poor widow, they threw in their mite without a grudge; and if a tenth were not sufficient, a fourth was as freely deposited for the honor and service of the sanctuary. Christians, at this day, who part with their hundredth with tardy reluctance, contemplate the liberality of their fathers with a frown of avaricious dislike, and attribute their abundant offerings to the Lord, to their too great zeal and superstition. In the midst of their accumulated wealth, the support of a single clergyman is considered a burden. They see their aged teacher, who has worn himself out in the service of his divine Master, labor without assistance at the altar, till nature has exhausted her pow-

ers. They see him faltering with fatigue, anxiety and exertion, without that quiet enjoyment, and occasional rest, to which old age is entitled, and which they secure to themselves, as a necessary provision for their temporal felicity.

Truly may we be said to have degenerated from the virtue of our ancestors, whose first object may too justly be called our last concern. Hartford, in Connecticut, was settled by about an hundred persons, over whose spiritual interests, the Rev. Samuel Stone was ordained teacher, at Cambridge in Massachusetts, then called Newtown, on the 11th of October, 1633, on the same day in which the Rev. Mr. Hooker was ordained their pastor.— One would suppose that in their destitute condition, they would have thought a single minister sufficient; but under the persuasion that virtue, morality and religion are of the first importance in society, they thought no precaution unimportant, and no expense too great, which contributed in the least degree to their promotion.

These settlers fled from Essex, in England, to the wilderness of America, to escape the religious intolerance which disgraced the church, during that period of national confusion and calamity. The most of them came over to Newtown in 1632, and the next year their pastor and teacher, with several of their brethren arrived in America.

In 1631, Connecticut river was first discovered by Mr. Winslow, governor of Plymouth colony, who was led in search of it from a representation made to him by some Indians who in-

habited its pleasant shores.— Further discoveries were made upon this river the subsequent year, and in 1633, a trading house was erected a little below the mouth of Windsor river, by adventurers from Plymouth. A few months previous to this event, the Dutch had erected a fort in Hartford, on Dutch Point, as it is still called, with a design to be beforehand with the English, in obtaining possession of that fertile and delightful tract of country.

In 1635, settlements were commenced in Wethersfield, by people from Watertown, and in Windsor, by some of Mr. Wareham's congregation from Dorchester, and Wethersfield and Windsor were for several years called Watertown and Dorchester, from the usual propensity of emigrants to retain the names which were familiar to them in their native country.

The following year, the adventurers from Newtown before mentioned, with Mr. Hooker and Mr. Stone, made their way thro' the wilderness, with many hardships and difficulties, to Hartford, which bore the name of Newtown till the next year.— Thus originated the colony of Connecticut from men of independent minds, many of whom were wealthy and reputable; yet they preferred liberty of conscience with all the dangers which threatened them, in an unexplored desert, to the wealth and luxuries of Europe, embittered by that religious restraint, which was imposed upon them with unreasonable severity. Their piety and resolution are worthy the imitation of their descendants. They were indeed stren-

uous concerning some subjects, which at this day are deemed too unimportant to be made the ground of serious contention; but those who haughtily censure and condemn their noncompliance and voluntary suffering, are either ignorant of human nature, or unacquainted with the history of the church at that critical period of error and oppression. We are disposed to consider ourselves as the only correct standards of judgment and practice; to believe that men in every age and nation are influenced by the same motives, and actuated by the same prejudices of education, which regulate our own conduct, and with this opinion we proceed to condemn and approve, with the greatest inaccuracy and absurdity. From the fathers of New-England, originated the foundation principles of our present civil and religious institutions, whose excellency is asserted with the highest encomium. Among them were men of sound judgment, refined manners, and extensive literature, every way qualified to execute their noble designs, from which have resulted the highest benefits to mankind.

Mr. Samuel Stone, the subject of the following remarks, was held in high estimation among them for his piety and faithfulness, in the discharge of his ministerial duties, and for his discernment and wisdom in the management of their difficult concerns. He was born at Hartford, in England, in the year 1603. At an early age he became a member of Emanuel College, in Cambridge university, where his classical education

was completed. Immediately on leaving the university, he commenced his theological studies under the pious and learned Mr. Blackerby, with a design to become a preacher of the gospel. Intent on the duties of his profession, he soon commenced his faithful labors in the vineyard of his Lord and Master, and obtained a convenient settlement as a lecturer, at Torchester, in the county of Northampton.

Many of the persecuted non-conformists secured greater applause than Mr. Stone, who decidedly espoused their cause; for he either possessed not, or forbore to exhibit that servid zeal, which, by dazzling the audience, leads them to wonder rather than to understand. His sermons were plain, practical and forcible. He was not swayed by bigotry nor enthusiasm, but discerned with accuracy, and trod with discretion, the path which he had sought out with sober approbation. He, indeed, incurred the odium attached to the puritans, but appears never to have been so officious, as to expose himself to arrest or punishment, under the laws made for the suppression of that numerous and increasing sect.

In 1633, he received an invitation from the followers of Mr. Hooker, to go with them to America, with which proposal he readily complied. They arrived in Boston towards the close of summer, and soon after, at Newtown, Mr. Stone regularly entered upon the duties of his office as teacher. In this capacity he officiated during the life of Mr. Hooker, and whether longer is uncertain.

With regard to the duties of

pastor and teacher, the following seems to have been the general opinion: the pastor's work consisted principally in exhortation, addresses to the passions, and practical application of divine truth to the heart and conscience. The pastor was principally concerned in the government and discipline of the church. In the teacher they had a professor of divinity, whose business it was to explain and defend the Christian doctrines; to confirm the doubting, and refute the opposer.

Mr. Stone was admirably qualified for the post assigned him. His deportment was grave and exemplary. He was sober and discreet, and uncommonly strict in the observance of the sabbath. As a disputant he acquired an unequalled reputation, from the accurate and logical method in which he arranged his arguments with force and perspicuity. His learning was extensive, and his genius original, which rendered him a desired and interesting companion to all men of talents and erudition.

In 1637, the year after his removal to Connecticut, Newtown was named Hartford, in honor of Mr. Stone, from the place of his nativity. He at this time seems to have possessed the undivided esteem of his people. This year the colony declared war against the Pequots, and Mr. Stone was chaplain to the little army under Capt. Mason. This war was furious and bloody, and soon terminated in the total defeat and ruin of this savage tribe.

Though this good man experienced much comfort in beholding the prosperity of the

protestant churches in the new world; yet he lived to learn from painful experience, "that offences must come," that uninterrupted harmony in this jarring world is never to be realized, while avarice and ambition are the most powerful motives to exertion. He sustained an irreparable loss in the death of Mr. Hooker, in 1647, whose skill in church discipline was a powerful antidote against dissension. About ten years after a fire broke out in his church, which raged with resistless violence for many years, and finally spread itself over the whole colony. It pertained principally to questions respecting the proper subjects of baptism and church membership, which topics have ever furnished ground for discordant opinion and even contention in the church of Christ. His spirit was sorely troubled by the sharpness and length of the contest, which continued to rage till moderated by legislative interference, and the removal of some of the most implacable, who were thereby induced to commence the settlement of other towns, particularly Hadley, in the state of Massachusetts.

In his family relations, Mr. Stone was amiable and exemplary. His house was an house of prayer. He strictly kept the evening before the sabbath, which was devoted to religious exercises, and particularly to reading and explaining to his household, those sermons which were prepared for the subsequent sabbath. He was an hospitable and sincere friend, a courteous and obliging neighbor, and a cheerful and entertaining companion.

Though he was a profound theologian, and an excellent scholar, he has left behind him but few evidences of his genius. He wrote a treatise stiled, "A Discourse about the Logical Notion of a Congregational Church," which was popular in the colonies, and was mentioned with high approbation by several English writers. His body of divinity, which was frequently consulted, and partially transcribed by the young divines of that period, has died in manuscript.

He kept an excellent theological school. He taught his pupils to preach rather than to declaim; and it was his custom to exercise their minds much on difficult points; for which purpose, he resolved the subject to a question of dispute—became an opponent till the problem was stripped of its appendages, and then resolved it with logical accuracy. In this way they were led to reason well, and form opinions for themselves, with the ability of defending them with judgment.

In 1657, the general court of Connecticut appointed Mr. Stone and three other ministers, delegates to the general council at Boston, where the subjects which had agitated his own church, were largely discussed, and decided in favor of admitting persons of regular life into covenant relation, that their children might receive baptism. The same principle was again recognized at a subsequent council held at Boston, in the year 1662, but was opposed by many learned and sensible ministers, and their churches, notwithstanding the general court passed a resolve, in which this practice

was approved and recommended.

After the settlement of Hadley, in 1660, by the disaffected people from Hartford and Wethersfield, Mr. Stone's church was peaceable and harmonious. In the last years of his life, he found an happy refuge from the storm, which for a long time had perplexed and almost overwhelmed him. His labors were now acceptable, and he had the consolation of believing that his church and people would see many days of peace and prosperity after his decease.

Many of those who had been his companions in trial and in exile, had already finished their earthly course with triumph and hope; and this faithful servant of Christ was called, to the great affliction of his flock, to follow them on the 20th of July, 1663, at the age of 60 years, when he expired with the humble expectation of a peaceful and glorious immortality.

The following inscription was engraven on his tomb stone as a testimony of the affection and esteem of his bereaved congregation:

New-England's glory and her radiant crowne,
Was he who now in softest bed of downe,
Til glorious resurrection morne appeare
Doth safely, sweetly sleepe in Jesus here.
In nature's solid art and reasoning well,
Tis known beyond compare he did excell;
Errors corrupt by sinnewous dispute,
He did oppugne and clearly them confute:
Above all things he Christ his Lord preferd,
Hartford, thy richest jewel's here interd.

Thoughts on the Necessity of the Christian Revelation.

THOSE who deny the Christian Revelation are interested to extol the powers of human discovery, and they ascribe to the mind an original ability of investigating certain truths, which they denominate the principles of natural religion, and assert their sufficiency to teach the way of happiness in every condition of our existence. To support this hypothesis it hath been said, that the works of infinite wisdom would have been very imperfect, if every creature was not endued with an original power of discovering whatever is necessary for its own good. If this remark be true, it precludes the propriety of all supernatural discovery, and limits finite knowledge in every period of being to such degrees as unassisted reason may acquire. Had the Creator designed his creatures for an existence independent of himself, he doubtless would have given them a power to discover, by their own reasoning faculties, every truth necessary for the perfection and happiness of their nature; but, as the whole was made to be perpetually dependent on his supreme will and influence, the fitness of giving creatures such a power doth not appear. The perfection of an independent nature implies an internal power to discover all happying and directing truth; but the perfection of a dependent mind only requires what is necessary for complete happiness, in subservience to the assistance of a supreme instructor. Nature seems, in every respect, to be so constituted by divine wisdom,

as to retain a sovereign efficiency in his own hand, and to teach creatures their dependence for every natural and moral blessing; at the same time, improvement depends on our own exertion, so that there is every motive to action by which an intelligent mind can be influenced.

There is very great difference between a power of originally discovering truth, and seeing its fitness and certainty after a discovery is made. The former, men possess in a low degree, but the latter in very great perfection. The former is what we commonly denominate the power of logical and metaphysical reasoning; and its uncertainty, its lability to imposition, its wild and dangerous decisions are known from universal experience.—The latter is what we mean by common sense; the best directory of the human judgment in all great concerns. The former is an attainment gained by scholastic exercise and artificial rules; the latter is a gift of the Creator, in much nearer proportion of equality to men than hath been commonly supposed. By the former, opposite systems and truths have been vindicated with equal acuteness and success; perhaps, so as to appear unanswerable, leaving the mind in all the perplexity of an uncertain scepticism: By the latter, the great body of mankind form their opinions and thus practise in the common concerns of life, more skilfully and with much better success, than they could do by the aid of elaborate and metaphysical reasoning.

Further, Truths long known appear so certain and familiar to

the mind that we are apt to suppose every one hath a power of first inventing or discovering them without any assistance. This is the case with most of the great truths in nature, religion and morality. Inattention to the difference between a power of discovering truth, and of seeing its certainty and fitness when discovered, hath been a source of many errors in religion. On the one hand, supposing men able originally to discover the most exalted truths respecting the Godhead hath been urged against the need of a revelation. There a power is assumed which doth not exist in man, and is not necessary for the perfection of our nature, in its rank, employment and happiness. On the other hand, an imputation of weakness in seeing the certainty of truth when fairly exhibited, is attended with evils, for it invalidates the system of moral practice, and leads men to doubt where they ought to reverence the certainty of their conceptions.

Human well being, and the exercise of moral agency and happiness did not require that we should have great acuteness in originating truth; this was therefore left to be accomplished by the efficiency of God, in such ways as his wisdom judged most proper. But a power of clearly proving and certainly knowing its reality when originated was necessary for every purpose of agency and practice, and therefore given in great perfection, and in nearly equal measure to the children of men. To see the truth of these observations in natural arts and science, will give us confidence in applying

them to moral and religious purposes.—Of all the great scientific and technical improvements how few have originated from elaborate reasoning with a design to invent something new and great? And how small a proportion of them have come from men most eminent in reasoning abilities? Accident and experience are the great sources of natural improvement. In the progress of arts, small circumstances often lead common minds to make discoveries which have baffled scientific search in the great and studious. Nature will never be so exhausted, as to preclude further discoveries in the same way; and they are continually taking place in matters so plain when discovered, that we wonder the inventive power of men should have overlooked them so long; this plainly shews the great weakness of that power in the human mind, by which truth is invented or originated to human knowledge.

In applying these remarks to divine science, we find abundant reason to think that mankind are indebted originally to a revelation for the principal articles of what is commonly called natural religion. The animal senses are the first medium of knowledge, by which all sensible ideas are acquired. But the scriptural Deity is a being wholly invisible to the senses. While experience of nature, and our own being continually increases knowledge, there is no experience of any character or power in the creatures, analogous to those divine powers and attributes, which the holy oracles ascribe to the supreme God.—An idea of knowledge and pre-

sence may be obtained by experience and observation of created objects; but how a Being of omnipresence and omniscience should be deduced from those, is very difficult to apprehend.—Through created existence there is no being or character like to the godhead of revelation. In all human experience there is nothing in similitude of the nature and efficiency ascribed to Jehovah. How the human mind, when left to itself, and to the objects and events of a surrounding world, without any assistance from experience, without any resemblance in sensible objects, should ever originate such a character as the true God, scripturally described, is impossible to conceive. A God effecting the greatest events by the energy of a single volition; causing existence where there was no being; an efficient power operating at the greatest distances without any material instrument of exertion; an universal but at the same time an invisible presence; an infinite nature with all the peculiar ascriptions of Deity, being no where resembled, and by none experienced; an idea of all these must have been unattainable without a revelation. Even when revealed these attributes are incomprehensible, and there seems no probability that the mind, without the assistance of experience, or sensible likeness, or revelation, could have originated a belief of incomprehensible attributes. That men without a revelation might have conceived of beings greater than themselves is altogether probable; but in forming the character of such beings, they would only

have enlarged the peculiar properties and powers of a created nature, and such enlargement can never result in godhead as it is described in the sacred volume.

If an idea of the natural attributes is unattainable by human reasoning, there is still more room to suppose that the moral nature of godhead would not have been discovered: an immoral bias on the human mind increases the difficulty of investigating the nature and operations of infinite moral rectitude. Pagan theology may be adduced to support this representation. A great part of the heathen do not appear to have had any just notions of the divine perfections either natural or moral, and so far as their apprehensions were conformable to the greatness and grandeur of scriptural representation, was doubtless owing to some traditional assistance from ancient revelation. Their character of the gods is but an enlargement of created powers, acting in a sphere superior to men, but still limited and unworthy the eternal Deity. Their descriptions of the divine morality are drawn from their own bosoms, and in instances beyond number partial, dishonorable and impure, such as all would deem unworthy a good man. For the few just ideas of divinity found among those not in possession of the holy word of God, we may easily account by tradition, and the communications which must have been kept up between the enlightened and dark nations. Almighty God originated such an idea of himself, as the human mind could receive, to the parents of our race.

This was repeated in succeeding revelations, and the human descent from a common source might by traditional information, communicate some knowledge of so interesting a truth. Still, tho' divinely originated, the subject was too great and holy to be fully retained in human knowledge, without frequent recurrence to the original light. Literary characters through the old world, directly or mediately, became acquainted with the Jewish revelation, which was placed in the hands of a people, whose local situation made them the centre of all communication between the eastern and western countries. The repeated dispersions of that people contributed likewise to the same event. Paul the apostle largely describes the Gentile heathen character. In this description he speaks of them with the advantages they had. God had at first originated to the world a true knowledge of himself—This by tradition and information must have been imperfectly communicated to all nations.—To aid this information when given, there was the whole force of natural evidence, "for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead." Still they did not like to retain the true God in their knowledge, and to worship him. Disrespect of this glorious character, when originated to the knowledge of the world by a revelation, and confirmed by strong natural evidence, sufficiently proves a moral corruption, which is the point he was establishing.

From the concurrent testimony of profane and sacred history, while Jehovah the scriptural God was known in Israel, the theology of all the neighboring nations, was miserably defective. Upon no hypothesis but that of a revelation, can we account for the elevated descriptions of godhead, peculiar to the laws of that people. With all the light which hath radiated from that source, through the contiguous nations of men, their conceptions fell vastly short of what we find in the Jewish books. In every other kind of improvement, other nations were at the same time elevated above them. That a race of people, agricultural in their general character, and not famed for acuteness in any human sciences, should invent a theology so full of grandeur, becoming eternal Deity, is beyond all probability. This confirms our sentiments, that without a revelation the reasoning faculties cannot attain to just apprehensions of the true God.

The future existence and immortality of men, which is another truth now generally received, would never have been received by mankind, without some supernatural assurance of the fact. Jesus Christ is the great prophet, and by his agency the most ancient prophecies were given to men. In his ministry and the inspiration of his servants, who lived before and after him, a future and immortal existence were not only asserted, but first brought to human knowledge.—Without supernatural information, there would have been no fact in nature to establish the truth. When men

observed the progress and change of nature; that all things here have their production, maturity and dissolution, without any symptoms of a remaining existence; that other objects of similar qualities rise up in their stead, and in the same manner return to death; when this is observed to be a universal law of vegetable and animal being, and that men die like other creatures, I do not conceive any evidence or fact that could induce the ancient opinion of their future existence. If our general longings for immortality, or rather for a continuance of being, could establish its certainty, the depraved longings of man would prove many events, inconsistent with the first principles of nature and of virtue. Our knowledge of the mind in its disembodied state is so imperfect, that when we see rational exercises decaying in the same proportion as animal vigor and life abate, we should suppose the whole man gone to destruction, were not a more divine hope originated in the word of God.— This truth taken as part of revelation appears to be sufficiently demonstrated; but left to be argued from the present events of nature, would not even have appeared probable. Similar remarks might be made upon several other articles which have been assumed as doctrines in such a scheme of natural religion, as men would form by reasoning without a revelation; but if what hath been said is true, this superstructure falls to the ground.

By this representation the evidence of religious and moral truth is not at all invalidated.—

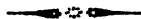
Though the inventive power of human nature by, an operation of reasoning is very weak, and could never have discovered what some may call the principal doctrines of natural religion; the power of common sense, or of seeing the fitness and propriety of truth when once originated to the mind, hath every degree of acuteness necessary for the perfection of our dependent natures, to form a certain faith, and direct us in all matters of practice. When the scriptural character of God is set before our minds, his self-existent nature, his glorious powers and perfections, his creating and providential agency, and his moral rectitude consisting in essential love; when we consider the natural system of existence in social connection admitting a scheme of moral virtue, glorious and useful for the whole; also the manner of recovering sinners revealed in the gospel, and how it confirms all the original laws in nature, our minds are delighted, are assured that these things are truth, and we have the same certainty both in faith and practice, as could be produced by a power to discover them without a revelation. The invisible things, even the eternal power and godhead of Jehovah, are confirmed by the things he hath made. It is fit there should be such a character to produce and govern all things,—such a law to unite the universe in blessedness, and the promised immortality of the mind, and resurrection of the body, harmonize with the great design of infinite wisdom.

This subject is very important in the defence of Christian-

ity; for when we view the contents of divine revelation, and find them such as command belief, and at the same time above the discovery of men without instruction from God, it places revelation upon a footing from which it can never be shaken.—A person cannot be educated in any Christian land,—he cannot have a common intercourse with men without receiving from them many truths, first given to human knowledge by the word of God.—For those who have received these great ideas from the divine oracles, adversely to turn against them and say they contain no more than unassisted reason teaches, is a most unfair method of procedure.

None will deny that men in forming a system of natural religion, may describe the supreme existence and other sacred truth very justly without using the language of the holy scriptures.—But where did this knowledge originate? how did it come into the world? Not by the inventive powers of men, but by the inspired voice of Deity, who knew himself, and communicates his glory to creatures as they are capable of receiving. That the common reason and sense of mankind is able to see the fitness of divine truth when unfolded, all will allow: this power was necessary to the perfection of our nature in its dependent state. But there is no man can put himself in the situation that all the world probably would have been in without a revelation from God. The truth is now made our own and will for ever remain with us, but what would our attainments have been, if almighty God had left our reason

to investigate religious and moral truth, by our own experience and our observation of the creatures with which we are surrounded? In all these things, it is probable the world would have been a scene of darkness, and the human mind totally destitute of those great ideas which give us present happiness, excite our adoration, and are the basis of future glory. Taught by these reflections to honor the word of God, let us diligently search for instruction in all things pertaining to life and godliness.



Thoughts on the preparation already made, and now making, by the Providence of God, for the commencement of the Millennial state of the Church on Earth.

BY the Millennium is meant a period before the consummation of time, in which the Christian religion shall be acknowledged through the world, errors be exploded, a holy practice become general, and the world filled with peace. It will be the universal reign of the Prince of peace on earth, when the glory of his kingdom will appear to all mankind. From what hath been seen and experienced in all the past ages, no adequate idea can be formed of the glory to which the church will arrive in this world. As Christ suffered here, so here he will triumph, and bring Satan under his feet.

The Christian belief of such a state to come, is built on the testimony of revelation. No

thing of this kind can be determined from the depraved character of man, from past experience, or philosophical reasoning. This day of general peace on earth will arise from the sovereign will of God, and is certified to us by the testimony of the Holy Ghost, speaking to us by the mouths and pens of his inspired servants. All the ancient prophets speak of a day in which the earth shall be filled with righteousness and peace: when empires and kingdoms, kings and princes, and men of every description shall bow to the sceptre of Immanuel:— When wars and rumors of wars shall cease from off the earth: When professing Christians of all denominations shall see eye to eye, and be united in a holy charity; and when a pure worship shall be offered every where to the Lord. Our divine Lord, while in his state of humiliation on earth, predicted this consequence of his sufferings, the foresight of which was one of his best consolations. He knew himself dying to gather innumerable sons to blessedness for the glory of his father. The apostles and later prophets foretold the future prosperity of the church, especially the distinguished apostle and prophet John, in prophetic language, assures us of a thousand years, after the preceding apostacy and plagues had passed away, in which Satan should be bound with a chain, and cast into the bottomless pit, when his people should live and reign with him.

It is not my design to introduce the whole scriptural evidence that such a state of the church shall succeed the pres-

ent dark and gloomy days; but for the confirmation of faith in those who doubt, briefly to describe the preparation that is making by the allwise providence of God for the glorious event.— When we look on the world and the nations in their present state of convulsion; consider the errors which prevail; the present rage of war, and causes of war for many years to come, the Christian whose faith is weak may be discomforted. He may be ready to say, I have been deceived on this subject. Indeed, there is nothing which appears like millennial glory in the present condition of mankind. Allowing this to be truth, still there may, in the dispensations of providence, be such preparations for the event, as will astonish every considerate observer of the ways God. Before the birth of the Saviour, it was declared “I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is; and I will give it to him.” These overturnings took place in the successive destruction of the Babylonian, Medo-Persian and Grecian empires, until the Roman governed the world in peace, when the Prince of peace appeared. It would not be difficult to show how these revolutions were necessary for the introduction and spread of the gospel.

So it is prophesied that there shall be great overturnings in the earth before the introduction of millennial peace and glory. These are now taking place, and they are a necessary preparation for that glorious event. Thro’ the wickedness of men, the fire of the Lord is kindled, and

it will burn until all the materials which render the state of the nations combustible are consumed: it will burn until the hierarchies which men have erected are destroyed: until the pride of man is brought low, and then the Lord will appear in his glory to build up Zion.

The ten kingdoms, the Mahomedan powers, and the great earthly obstacles to the pure religion of Jesus must be given to the burning, fiery flame, before the way is prepared for the peaceful reign of Jesus. A destruction of human pride, power and superstition is now effecting by means which men could not foresee. The flame rages awfully, and exactly how long it must continue, God only knows. This only we know that a want of the means of combustion must ere long stop the burning, and then the pride of men will be humbled.

All these things are a preparation for the glory of the latter days. Search the scriptures, and ye shall see these things to be true. Cease not to believe because God worketh in a manner different from the wisdom of men. The wisdom of God is holy; the wisdom of men is sensual, and they are used as instruments of almighty power, when they mean not neither do they think so.

Another preparation for the millennial state of the church is the universal spread of Christian knowledge.

Two things are necessary to form the Christian character: The first is a doctrinal knowledge of the gospel; and a second the sanctification of the spirit. Sanctification by

the spirit of God must be wrought by an effusion of his holy influences which he can grant, at any time, on all the nations of world. Often doth he grant these influences, at times and on places where least expected. He doth thus to prove his sovereignty, and when the natural preparation is made, the spirit, to fill the hearts of men with peace and love, will not be denied. Although one great part of the earth be heathen, and another great part, under the name of Christian, in a state little better, and the purity of the gospel, in every place mingled with awful imperfection; yet, on inspection, it is surprising to consider the natural preparation for spreading the name of Jesus over the whole earth.

In all the countries of Europe the name of Christ is now known. In Greece and the western countries of Asia, where Mahomedism is yet triumphant, there are an innumerable number of various sects of Christians, held under the rod of oppression. It is the same in the extensive dominions of Persia. It is true these are miserably ignorant, but when the oppressive rod now held over them is broken, and the spirit of God poured out, their posterity may become shining apostles through a large portion of the eastern hemisphere.

Russia professes the faith of the Greek church, and her conquest of all the northern Tartars in Asia, is introducing the name of our dear Redeemer among the inhabitants of those dreary regions.

The European conquests on the southern coasts of Asia and

the intercourse with China, although designed wholly for the purposes of commerce and worldly grandeur, are becoming the means of an attack on the deepest pagan idolatry in the world. Through the influence of pious men, the Christian scriptures are printing in sundry languages of these countries, and where God sends his word, he will accompany it by the protection of his providence and the aids of his spirit.

Around the vast region of Africa, we find colonial possessions and commercial factories, possessed by those who profess to be Christians, in distinction from heathen. The southern part of that quarter of the world hath long been under the government of Christian nations, from which, by the exertion of missionaries, some knowledge of Christianity hath been propagated among the rude inhabitants many hundred miles northward. Even in this most unfortunate quarter of mankind, there are means preparing for the gospel to spread. The Mahomedans, notwithstanding their bitter enmity to Christians, have ever acknowledged Jesus Christ to be a prophet, and when their civil power is broken, which must speedily take place by the fall of the Ottoman empire, their minds will be opened more benignly to hear the doctrines of the gospel.

The Jews are found in every country of the world. They are retained in a state distinct from all other people for two great purposes. The first to be monuments of divine displeasure against their nation, for crucifying the Lord of Glory; the

second, to be instruments, after their conversion, of propagating the Christian faith. They have a firm belief in the true God, and in the divine authority of the Old Testament. When they become convinced that Jesus of Nazareth was the true Messiah, hosts of this people will be in every country to proclaim the name and doctrines of him, whom they slew on the tree. Then the name of a Jew will be as precious in the ears of a Christian as it is now odious.

The race of Abraham was designed by the wisdom of God as means or instruments of making some of his greatest displays of grace and justice to a guilty world. So far as the scheme of infinite wisdom hath taken place this hath been done. They have been distinguished by blessings, by their own sins, by the judgments of God; and they shall again be distinguished as subjects of divine mercy, and as instruments of spreading the gospel into the darkest corners of the world. Thus say all the prophets, and thus the providence of God hath hitherto fulfilled their predictions.

If we look to the continent of America, which was last bro't into connection with the civilized world, the spread of Christian knowledge hath been surprising. Recently, this vast continent was overspread with pagan ignorance. Fewer traces of divine truth were found here than in any parts of the earth. Through ignorance it was the strong hold of Satan, and a knowledge of the true God was almost excluded from the minds of millions of its aboriginal inhabitants. Now it is peo-

pled by as many millions, the descendants of Christian ancestors, by whom the doctrines and practice of the gospel are as seriously received and obeyed, as in any part of the catholic church. Sanctuaries for the worship of the true God are erected, not only in the port towns and great cities, but even in the wilderness, and in the midst of groves where a private habitation cannot be seen by the eye. On all our shores, almost around the whole continent, the name of Christ is known. It is only in the interior parts that some knowledge of Christianity and civilization have not reached.— This is a great work of God for reducing the world to the obedience of faith in his Son. Within half a century from the present time, the vast influx of Christian foreigners, and the natural increase of the present Christian inhabitants will fill this great Continent, with cities, towns, and those scattered agricultural habitations, where Christian piety is generally found in its greatest purity.

But where are the aboriginal people, the millions of whom we spake before, and where are their descendants? They have perished before a knowledge of the arts, sciences and religion, and so far as these advance they disappear. Unhappy people! Except in some small districts, they refuse civilization, and without some degree of this, Christianity cannot be introduced among them. From what race of men they have descended we pretend not to say. Certainly they are possessed of great human acuteness, but appear to be left by the Providence of

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God to their savage groves and deep ignorance in divine things. Who that is a Christian indeed will not pray for them, that the means used for their instruction may be blessed, for gathering a remnant of their seed into the Christian church?

Thus vast, thus astonishing are the means used by the wisdom of God, for the propagation of Christian faith through the earth. In several ages past, while the members of the Christian church have been sleeping, the providence of its great head hath been preparing the means for its general extension.

Last of all we have seen, and it is a wonderful event, an ardent spirit awaked in the hearts of God's children, to explore and preach the gospel in the darkest regions. A great number of missionary societies have been instituted, the hearts of the pious have been opened to bestow their property liberally, many hundred missionaries have been raised up in the spirit of the ancient Evangelists, who are now endeavoring to search out the deepest recesses of heathen idolatry, and proclaim the good news of salvation. The work is the Lord's and it shall prevail. The islands of the sea rejoice, and the Lord begins to be known by those who knew him not. Thus the two great means of preparation for the millennial state of the church on earth, are operating at the same time: the fire of divine wrath is consuming natural obstacles, and the means of Christian knowledge are prevailing.

After all, perhaps, the Christian who is fervent in his feelings, and little instructed in the

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prophecies may say, I am not yet satisfied. Where is the promise of his coming? Where is purity of faith, the fervor of love, and holiness of practice? Do these appear in all the regions which have been mentioned? It is readily conceded they do not. Neither do they appear in the purest part of the church on earth, it may be said, if the purity and love of the church in heaven is to be made a standard of our opinion. Miserable ignorance, imperfection and the remains of idolatry and infidelity are found in those who have been mentioned as instruments whom God is using to introduce the glorious state of his church on earth, and whether many of them will ever attain the holy rest of heaven is not for us to determine. Our desires, although arising from a pious source, ought not to outrun the counsels and providence of God. "He that believeth shall not make haste." The great difficulty in converting heathen lands hath been to make them renounce their ancient faith, and acknowledge a God who hath been altogether unknown to them; and when this takes place, the most is effected that can be done by means; we, therefore, consider all these things as a natural preparation for the desired event. The forms of godliness may be through the instrumentality of men, but the power must be from the spirit of God. In this day of darkness, we receive many earnest of the spirit's operation to encourage the faith of his people, but we are not to expect any general harvest, until the spirit shall be poured out on all flesh. That will indeed be a day

of glory, and the sovereign power of God will be more displayed than ever before.

When all obstacles, except the sinfulness of the human heart are removed by his devouring judgments: when a knowledge of the name of Christ hath traversed every region: when instruments are found in every place to proclaim his name, doctrines and laws, then the spirit shall be poured out on all flesh. How vast the change, to see a revival of religion thro' the whole world at the same time! What an amazing display of the sovereignty and grace of God!—Imperfections, errors, jealousies, and remaining idolatries will be consumed by the purifying spirit of God, as it were in a day. Speedily will the hearts of men be knit together in the bonds of love. The Lord will be in all the earth.—Blessed is he who shall come to this time!



Explanation of Scriptural Types.

(Continued from Vol. I. p. 469.)

Explanation of the Typical System.

HAVING considered the city which God chose to put his name there—and the place, the temple, peculiarly appropriated to the institutions of his worship—we are next to explain,

Thirdly, The ordinances of divine service.

The holy rites now to be explained, shall be confined to the daily sacrifices offered to God, as acts of religious devotion.—

It may reasonably be admitted, not only that burnt offerings were of great antiquity, but of divine authority : yet we are not informed of any particular manner in which they were presented, until they were incorporated as an important part of the Hebrew ritual. Explicit regulations were then prescribed, respecting the victims, and the manner in which they should be offered on God's altar. The victims should be the firstlings, males of the herd and flock—without blemish—of the most innocent and amiable kind, the calf and the lamb, the pigeon and the dove—the victim should be placed before the Lord—the offerer should lay his hands upon its head, kill it, and cut it in pieces—the priest should receive the blood, sprinkle it round about upon the altar—lay the pieces upon the wood, and consumed, it became an offering made by fire, of a sweet savor to God.

In the sacrifices prescribed for the Israelites by Moses, have we not an instructive symbol of the great Christian sacrifice? In the firstling, or first born, the lamb of the first year, have we not, typically, presented, God's Lamb, his first born, his only begotten, his beloved Son—In the innocence, patience and perfection of the lamb, the simplicity and purity of the dove, we see, figuratively, the innocence, patience, purity and perfection of Christ, who did no sin; and was led as a lamb to the slaughter—In the laying of the hands upon the lamb, and transferring, ceremonially, the guilt of the offerer to the victim, we see, imputatively, God laying the ini-

quities of his people upon his Son—In the slaying of the lamb, cutting it in pieces, laying it on the wood, and sprinkling the blood on the altar, we see God wounding his Son for our transgressions, and bruising him for our iniquities, his Lamb slain, and blood sprinkled to make atonement for sin, and purge the conscience from dead works.—In the burning of the sacrifice, what a glowing representation have we of Christ, as the victim of vindictive justice, of the Lamb which takes away the sins of the world, smoking on God's altar?—In the perfume, the sweet savor of this sacrifice, we see the acceptableness of Christ's offering, a sacrifice, O how much more acceptable to God, than the blood of bulls and goats, or the fat of calves and lambs!

When the sacrifice was finished, atonement was made, guilt was purged, and the offender restored to favor; and when Christ offered himself to God, a lamb without spot, he made reconciliation for iniquity, and through faith in his blood, pardon of sin is obtained, transgressors restored to divine favor, and to them that look for him shall he appear the second time without sin unto salvation.

We read only of burnt offerings before the dispensation of Moses. These, therefore, under the preceding dispensations, comprised the various typical oblations instituted by the Hebrew lawgiver. They are accordingly explained generally and comprehensively—But if we affix a distinct and separate signification to each, burnt offerings represented Christ as wholly resigning himself to God, a

ete sacrifice, to make atonement for sin—Sin and trespass offerings peculiarly respected Christ as made sin for us, that we might be the righteousness of God in him—Peace offerings typified Christ as our peace, as reconciling us to God, and giving peace to his people, not as the world giveth—Meat and drink offerings, typified Christ pouring out spiritual refreshments for his people, giving them his bread and the wine he hath mingled,

The apostle has also taught us, that the sacrifices of the Hebrew ritual, typified the pious exercises of saints. In the Israelites, offering whole burnt offerings, we see saints acknowledging God as their supreme Lord and benefactor, expressing their homage and obedience, and presenting themselves living sacrifices, holy and acceptable thro' Jesus Christ.—In the sin and trespass offerings, we see Christians offering to God the sacrifice of a broken and contrite heart, and looking by faith to Christ, the great propitiation, for pardon and acceptance.—In the peace, meat and drink offerings, we see them acknowledging God as the giver of every good gift, thanking him for his mercies, and supplicating the continued bestowment of his favors, through Christ Jesus.—In the sacrifices of the morning and evening, we see their prayers coming before him as incense, and the lifting up of their hands as the evening sacrifice—Every sacrifice should be salted with salt, and all Christian duties should be seasoned by grace in the heart.—We may next consider,

Fourthly, The persons appointed to perform the sacred rites.

In the preceding ages, individuals performed sacrificial rites as occasion presented; but this service, by the Hebrew lawgiver, was appropriately restricted to a particular order—the priesthood; and the regulations relating to it were explicit and extensive. They defined the persons who only might sustain the sacred office—the qualifications they should possess—the vestments they should wear—and the manner of their induction into the holy employment.—These being highly typical, require particular explanation.

1. The qualifications they should possess.

It was essentially necessary, that the person who served in the tabernacle, should be of the house of Aaron and the tribe of Levi—perfect in person—temperate in life, and marry a virgin. It required, that the chief of the order, the high priest, should be the first born, or eldest son; and as the most eminent, he is peculiarly respected in this analogy. True, indeed, Christ was not of the house of Aaron, nor of the tribe of Levi; but of the house of David, and the tribe of Judah; for he did not officiate after the law of a carnal commandment, but the power of an endless life, yet the right of succession to the office, of no son of Aaron, was better authenticated, than the qualification of Christ attested, by that voice which came from heaven, saying, *This is my beloved Son, hear him.*—In the perfection of their bodies, without blemish, we see the moral perfection of Christ,

who was without sin.—In their abstinence from wine, or temperate lives, we see the self-government of Christ, which prevented him from every excess, and promptly prepared him for his father's business.—In marrying virgins, how plainly is Christ prefigured, uniting to himself, the church, as a virgin pure and chaste, having escaped the pollution of the world thro' lust.

2. Their vestments,

While the common dress of the priests exhibits them, as modestly prepared for the common duties of their holy office, and naturally suggests, the holy modesty with which Christ performed the important duties of his holy ministry, and by which he appeared so truly dignified and amiable—what an august and impressive type of Christ, was the high priest in his pontifical robes, of gold, and blue, and purple, and scarlet, and fine twined linen, for glory and for beauty! The mitre on his head, with its golden plate in the front, with its rich engraving, **HOLINESS TO THE LORD.**—The ephod, with its shoulder pieces, in which were inserted the two onyx, and the breastplate with its twelve precious stones, in which were inscribed the names of the twelve tribes of Israel.—The curious golden girdle—and the blue robe of the ephod, with its golden bells and pomegranates.—Were not these highly typical and significant? Did not the fair mitre with its golden plate and noble engraving, typify Jesus Christ as the royal high priest, and eminently devoted to God? Did not the high priest bearing the names of the

twelve tribes, the representatives of the universal church, on the shoulder pieces and breastplate of the ephod, typify Christ sustaining the church by his almighty arm, and bearing it, in the most ardent affection, on his heart?—Did not the rows in which the stones were placed, represent the symmetry and beautiful order of the church?—Did not the rich and beautiful vestments of the high priest, typify the perfect and glorious righteousness which adorns our great high priest, Christ Jesus?—Did not the curious golden girdle denote the holy promptitude and zeal with which he performs the sacred duties of the priestly office? And the golden bells and pomegranates on the robe of the ephod, represent the joyful sound of the gospel, or perhaps rather, the holy professions of saints, and the excellent fruits of righteousness they bear?—Next to the habiliments of the high priest we may consider,

3. Their consecration to the sacred office.

As the holy anointing oil was an essential article in the consecration of the priests to their office, and eminently typical, it may be proper to explain its typical signification.—The holy anointing oil, was a composition of principal spices, pure myrrh, sweet cinnamon and calamus, and cassia. These ingredients compounded and mixed with olive oil, became a precious unguent, which consecrated the subject to which it was applied to an holy use, and was denominated, *The holy anointing oil.*—This precious ointment in the Hebrew ritual, was the great

type of the Holy Spirit. The various ingredients, the principal spices, represented his various gifts and graces.—Oil is mollifying, and what so softening, what produces such an holy sensibility in the soul as the Spirit of God?—Oil is sanative, and what so salubrious to the soul, as the influences of the Holy Spirit?—Oil is invigorating and refreshing, and how exhilarating are the consolations of the Holy Ghost?—Oil is beautifying, and how ornamental to the immortal mind are the sanctifying operations of God's Spirit?—Oil perfumes, and how odoriferous are the holy influences of the Spirit of God?—This holy ointment prepared, the priests were to be washed with water, dressed with the sacerdotal robes, the holy oil poured on them, and sprinkled with the blood of the sacrifices, were hallowed and consecrated to the holy office, and performed the solemn duties of it.—In this solemn rite, what an impressive representation of the consecration of Jesus Christ to his priestly office and work?—In the unction of the high priest with the holy oil, we see, typically, God anointing and giving the Spirit, with its holy gifts and graces, not by measure, to his Son Jesus Christ, anointing him with the oil of gladness above his fellows. From the oil poured on the head of the high priest, issued a grateful odor,

- The oil through all the room,
- Diffus'd a choice perfume,
- Ran through his robes and blest his feet.—

And a divine perfume succeeded the anointing of Jesus Christ with the Holy Ghost—Because

of the savor of his good ointment, his name is as ointment poured forth, therefore do the virgins love him—and all his garments smell of myrrh and cassia with which he was made glad.—In the high priest, dressed in the pontifical robes, anointed with the holy oil, and sprinkled with the blood of rams, entering into the holy place, and performing the sacred rites, we see, typically, Christ anointed with the Holy Spirit, adorned with his own perfect righteousness, and by his most precious blood appearing in the presence of God, as the great high priest of his peculiar people.—And

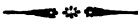
- God has pronounc'd a firm decree,
- Nor changes what he swore,
- Eternal shall his priesthood be,
- When Aaron is no more.
- Jesus their priest for ever lives,
- To plead for them above,
- Jesus their king for ever gives,
- The blessings of his love.

The precious ointment upon the head of Aaron, ran down his beard and went to the hem of his garment, and the spirit of Christ descends from him to all believers, who have an unction from the holy one, being sanctified in the name of the Lord Jesus, and by the Spirit of our God—and, having their fruit unto holiness, and the end everlasting life,

- Not Lebanon with all its trees,
- Yields such a comely sight as these.

Aaron and his sons were anointed and consecrated to officiate in a worldly sanctuary—but Christ is an high priest of good things to come, and ministers in the true tabernacle, which the

Lord pitched and not man, not after the Levitical rites, but according to a better covenant, which was established by better promises, and God hath constituted saints a holy priesthood to offer spiritual sacrifices acceptable to himself through Jesus Christ—Aaron offered in the worldly sanctuary, the blood of bulls and goats, and the fat of rams and lambs—Christ offered himself as the Lamb of God, and entered into the holy place by his own blood—And the Christian priesthood offer to God, through their great high priest, the sacrifice of righteousness, of reverence and adoration, of love and obedience, the sacrifice of a broken and contrite heart, and the sacrifices of praise and good works—and with such sacrifices God is well pleased.—In these spiritual sacrifices may we ever abound, and shew forth the praises of him who hath called us out of darkness into his marvellous light.—Amen.



The Soliloquist.

NO. 1.

THIS is the first evening of my life in which I have attended a religious meeting in a private house, and I return to my chamber astonished at my former prejudices. I entered the solemn place with a determination to divert my companions on my return, by some ludicrous representation of the transactions; but I dare not see my former companions lest I should become the subject of their ridicule for the impressions made on my mind. I am in a strange state! I do not know what aileth me!

I who have trusted in my fortitude am now afraid of everything! When I entered the conference* room I felt guilty, and if all my courage had not forsaken me I should have immediately retired.

The serious countenances of the people was extraordinary indeed! No whispering, no laughing, no compliments, and all, except a few, who were caught, I believe, as I was myself, appeared devout as though God was in the place. How strange and how new were my feelings when the ministers entered! With what solemn benignity they cast their eyes around on their congregation of young religionists! It could be exceeded only by the general aspect with which they were received. Truly it was the aspect of gratitude, humility, seriousness and reverence! No! surely no! I never had any true respect for a minister of religion before. I said, what can these men do or say to make this company so pleased with their arrival. I pray to God that the bitter feelings I had for a few minutes may be forgiven. No one injured me, but it is my nature to feel sudden passion, and I still hope that the passions God has implanted in men will not be marked against them as crimes.

Those hymns! Those surprising hymns! I at first thought they were written for the occasion, until I saw them using books. I certainly will inquire of what book they make use.

The first verse will never forsake my mind.

* Conference is a name given in New England to private religious meetings.
Ed.

"My soul, come meditate the day,
And think how near it stands,
When thou must quit this house of
clay,
And fly to unknown lands."

I never before heard voices so solemn! They appeared to enjoy what is my greatest pain. Death and glory! I have never thought of either. So appropriate and fervent a prayer I never heard before. Who can forget the emphasis with which the petition was uttered, "Most merciful God! we pray for those who are in deep security, and through their impenitence and disbelief of religion, are going down the broad road to death." What can make these people so anxious for others?

I almost trembled when the preacher spoke from the words, "It is appointed unto men once to die, but after this the judgment." These are not new things. I have always heard of death and judgment, and why do they so affect me at this time? How could I treat these things with such levity as I have in time past? How could I abuse these people in profane companies, as I often have done, when they do no injury, except it be an injury to pray for their neighbours? I certainly will visit their meeting again, and find whether there is any enchantment in the business, or whether I have always been a profane sinner whom God will condemn. When the judgment was described it seemed to me, for a few moments, as though I must be summoned before another morning. How many actions of my life crowded on my memory which I never before thought to be sinful. Blessed be God that he hath given me rea-

son. I am resolved to make the experiment, and for one week to make reason the guide of all my actions. In abusing this excellent faculty I have been very wrong. If I had stopped to reason, I should not have been the unhappy man I now am.

NO. 2.

I HAVE been to another of these meetings. It was more solemn to me than the last! It appeared to me I was the only unhappy person in the company. If I could I would break away from them, but with my present apprehensions this is impossible. It is a week since I determined to govern myself by reason, and in this week have been more unreasonable than ever. Fears have been in my way! my passions have been in a constant agitation. Sometimes I contend with myself, and sometimes with him who brought me into being. The sound continually rings in my ears, "and after this the judgment." Reason! Reason on which I began to depend for my amendment is continually condemning me. In no part of my life have I acted reasonably, and in none less so than the last week. Although I have not committed open crimes, all is wrong and nothing is satisfying. When I make good resolutions and think I perform them, there is still a load lies on this fearful pained heart. I am utterly at a loss which way to turn myself, neither can I account for the cause of these feelings. Formerly, when they invaded me, for a few minutes, I could shake them off, but now they abide, and there seems to be a degree of

guilt in endeavouring to expel them. But there is a gleam of hope I may get free from these dark apprehensions. It was an excellent discourse we heard this evening, "Whoso putteth his trust in thee, shall be safe."—From this time, while I make reason my guide, I will trust in the Lord, and who knows but I may escape this wretched state of mind!

Religious Intelligence.

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FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

OF all God's marvellous dispensations, his works of grace are the most wonderful, excellent and glorious. In these he eminently displays his adorable sovereignty, irresistible power and infinite mercy. These should ever be contemplated with holy admiration, delight and praise. More than any other, they are objects of attention and desire, to all those who prefer the prosperity of Jerusalem to their chief joy. They edify and please the pious heart—quicken, animate and confirm saints, exhibit peculiar evidence of the truth, importance and happy effects of the Christian religion, and are adapted to excite the attention of the stupid to their eternal interests. While others record the events of divine Providence in the natural world, the convulsions and revolutions of states and kingdoms, and the rise and fall of empires, is it not peculiarly incumbent on the ministers of religion, and the friends of Zion, to mention the

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loving kindness of the Lord, in the acts of his wonderful mercy? In the hope, that it will be grateful to the readers of the Magazine, edify the godly, and give occasion for many thanksgivings to God, it is proposed to furnish summary narratives of religious revivals in the county of BERKSHIRE, Massachusetts, as soon as materials for this purpose can be collected.—These may be introduced by accounts of

Revivals of religion in the town of STOCKBRIDGE.—As the religious revivals in this respectable and highly favored town cannot, probably, be more correctly exhibited, they shall be communicated by an extract from a note of the Rev. Dr. West, the present pastor.

' In the year 1773, God was pleased to awaken, in the people, a very great and solemn attention to religion and the concerns of their souls. As this was the first time that any thing of this kind had appeared here, to any considerable degree, the solemnity was great and almost universal among the people. Numbers were hopefully converted and added to the church.

' In the year 1782, God was graciously pleased again to visit us in a similar manner.— And though the general solemnity hardly equalled that, which appeared at the time of the former refreshing, there was not a less, but, probably, a greater number brought out of darkness into the light.

' Since that time there has been no general awakening amongst us. Yet some few years after, God was graciously

E.

' pleased to visit us in mercy.
 ' An uncommon attention to religion appeared in a few persons—This continued for the space of two years—not more than seven or eight probably being the subjects of special awakening at any one time.
 ' Within this period many more were brought publicly to give up their names to be the Lord's, than under any former awakening. In the intervals between these awakenings, there have been, from time to time, some individuals hopefully brought home to Christ.

' In the year 1799, if I mistake not, there was more attention, amongst us, to religion than usual. During its continuance, above twenty were added to the church.

' Since that time we have been again visited in mercy. Divine influences seemed to be continued for the space of two years, though on the minds of a small number at a time. As a fruit of this gracious visit, however, the church was enlarged by the addition of about forty members. For the space of a year or two preceding the summer past, greater stupidity and inattention to religion appeared, than probably had been known at any period for the last twenty years. A few instances of special attention were discoverable, one after another, through the summer. The blessed work is still continued, and apparently, gradually on the increase: there being between twenty and thirty whose minds are especially, and some of them very deeply impressed with a sense of the wretched and very dangerous

condition they are in, by reason of their sins—a larger number than have been under special and peculiar awakening at any one time, for more than twenty years past. There seems reason to hope, that several conversions have lately taken place.

' These things are to be noted, to the glory of the great God and Saviour, and to the praise of his rich and sovereign grace.'

Stockbridge, }
 29th Nov. 1808. }

The Fourth Report of the British and Foreign Bible Society.—May 4, 1808.

YOUR committee now submit to the British and Foreign Bible Society, the report of their proceedings during the fourth year of its institution.

In their last report, your committee noticed with much satisfaction the continuance of the pleasing effects produced on the continent by the example and encouragement of this society, notwithstanding the counteraction occasioned by the war. Shortly after the date of that report, they were gratified with information, that the German Bible Society at Basle was laboring with all assiduity; that the printing of the New Testament, in the mode proposed, had been begun; and that the Old Testament would be very soon committed to the press.

They also learnt, at the same time, that a seasonable and considerable contribution to the funds of the Basle Society had been promised by a religious so-

ciety at the same place, in connection with the United Brethren. At Berlin, notwithstanding the prevalence of general distress, and the pressure of extreme poverty, most forcibly described in a letter from a correspondent of your committee, the fifty-sixth sheet of the Bohemian Bible had been printed.

Your committee are unable to lay before the society any further information respecting the proceedings of the Bible Societies at Basle and Berlin, from the total interruption of all correspondence with their friends on the continent, since the month of May last. They have no doubt, however, that those societies are still engaged in the prosecution of the important works which they have undertaken, although the circumstances in which they are placed may retard the final completion of them.

The same causes which have interrupted the correspondence of your committee with Germany, have occasioned the discontinuance of their communications with the German protestant clergy in Petersburg, and with the Rev. G. Carlboom in Esthonia, by whose assistance they had reason to hope that a bible society would be established in that province.

Your committee have the satisfaction to report, that nearly the whole edition of the Icelandic version of the New Testament, consisting of 5000 copies, of which 2000 were printed at the expense of the British and Foreign Bible Society, was dispatched to Iceland in the spring of last year, and consigned to persons who would feel them-

selves deeply interested in the proper distribution of it.

The state of Iceland must render this intelligence particularly interesting: the sacred scriptures are not only highly esteemed by the common people there, but are read by the heads of families, whenever a copy of them can be obtained, in their domestic worship, in preference to all other books; while, on the other hand, copies had become so scarce, that they could not be purchased at any price.

The 500 copies of the New Testament, intended for the bishop of that island, were also ready for dispatch at the same time, but were detained for the arrival of a vessel destined for that part of the island where the bishop resides. The arrival of this vessel having been unexpectedly procrastinated, the 500 copies remained in Copenhagen during the bombardment, but escaped the flames which destroyed the greatest part of the building in which they were deposited. By this time they have probably been sent to Iceland.—Your committee had it also in contemplation to promote an edition of the entire scriptures in the Icelandic dialect; arrangements had been made with a view to the accomplishment of this object. It has, however, been suspended by the intervention of hostilities between this country and Denmark; and the circumstance strongly impresses your committee with the justice of an observation upon it by their correspondent, who had been active in making those arrangements, "that it proves the necessity of doing good while it is in our power."

While your committee have to lament this interruption to their proceedings, it is at all events highly gratifying to them, as it must be to the society, to know that their institution, its object, and operations, have the cordial approbation of the Danish Society for promoting the gospel, and of that established at Stockholm *pro fide et Christianismo*. These sentiments have been communicated to your committee in the names of those societies respectively, and suggest the pleasing hope of beneficial co-operation with the efforts of this institution, whenever peace is restored.

Your committee have received several interesting communications relative to the translating and printing of the scriptures in the Calmuc dialect, which have been maturely considered by them. From these it appeared, that a small portion of the scriptures had actually been translated into that dialect by some ministers of the united brethren at Sarepta; that proper types for printing it could be procured at a very moderate charge, at Petersburg; and that nothing was wanting but the assistance of this society to promote this laudable work.

Your committee, therefore, have not hesitated to grant the sum required for procuring a set of Calmuc types, being 600 rubles, or about 60*l.*; and have strongly recommended to the ministers to commence the translation of St. Matthew's gospel, and to proceed in translating such entire books of the New Testament as their circumstances may enable them to execute; with the promise of fur-

ther assistance from this society, from time to time, in proportion to their progress in the undertaking.

The last report of your committee stated the instructions given to Dr. Knapp at Halle to send 400 Bibles and 200 Testaments for the use of the German colonies on the Wolga.—Your committee have received information of the safe arrival of these books at Petersburg; and have further learnt, that the emperor of Russia had graciously exempted them from the heavy duty on the importation of bound books. The communication of this intended supply had reached the Rev. P. J. Hiemer at Lesnoi Karamish, and had been received with the most lively demonstrations of joy and gratitude both by ministers and people. Your committee trust that before this time the Bibles and New Testaments have reached the place of their destination. A contribution has been raised to defray the expense of their carriage.

The 500 copies of the gospel of St. John in the Mohawk language have been received by Mohawks, in general, with grateful acknowledgments; and your committee, upon information that a further supply might be beneficially distributed among them, have directed 500 copies more to be sent to captain Norton, with a recommendation to him to proceed in completing the translation of the New Testament in the Mohawk language.

Your committee have to regret the want of intelligence from Bengal, since their last report, respecting the progress made

there in translating the scriptures into different dialects of India ; nor have they yet received any acknowledgment of their resolution granting a donation of 2000*l.* in aid of this desirable undertaking. They have it, however, under consideration to print an edition of the Tamulian version of the scriptures ; and they availed themselves of their communication with Bengal to send 500 Bibles and 1000 Testaments, to be placed at the discretionary disposal of the corresponding committee in that country, for sale or gratuitous distribution to the army and navy, and other poor Europeans. They have also resolved that 250 German Bibles and 500 German New Testaments be sent from Halle to the German missionaries in India for the like purpose.

The preceding detail comprises nearly all that your committee have to report with respect to the transactions of the society in foreign parts. Under this head, however, it remains to mention, that they have dispatched 700 copies of the New Testament in Spanish to Gibraltar, for distribution among the Spaniards. The committee had reason to believe they would be received, as they had information that 600 Spanish Testaments, furnished by this society to respectable individuals, and by them transmitted to Monte Video, had been sought for with avidity by the inhabitants of that country ; “ that even priests had come for them,” and had recommended them as “ good and fair copies.” A large supply of English Bibles and New Testaments has also been sent to Gibraltar for the use of the garrison.—

Three hundred Testaments have been dispatched to Sierra Leone and Goree ; and a much larger number has been consigned to the care of the Rev. Mr. Marsden, for the benefit of the convicts in New South Wales. Your committee have also availed themselves of the offer of S. D. Street, esq. senior master in chancery for the province of New Brunswick, to take charge of a number of Bibles and New Testaments for the accommodation of several families in that province, where they were much wanted.

The printing of an edition of the scriptures in Arabic, adverted to in their last report, has not escaped the attention of your committee ; but the expense of this work, and a variety of important circumstances involved in the execution of it, are subjects which will still require much deliberation, before a final decision upon it can be made. Your committee have also under their consideration a proposal to print the New Testament in modern Greek.

In reporting their proceedings within the united kingdom, your committee have the satisfaction to announce that the editions of the scriptures in Welsh and Gaelic have been completed ; they have further the pleasure to remark, that applications have been already received for more than half the impression ; and they have no doubt but that the whole will be wanted after the copies now called for have had the advantage of circulation. Of this edition 500 Gaelic Bibles and 800 New Testaments have been voted to different correspondents of your committee

in Nova Scotia and Canada, for sale, or gratuitous distribution, at their discretion, among the poor Highlanders in that part of the world.

It has been the anxious wish and endeavor of your committee, that the editions of the scriptures printed by the British and Foreign Bible Society should be exempt as far as possible from errors; and with a view to the future correction of any, which, notwithstanding the

care of your committee, may have occurred, they take this opportunity of earnestly requesting the members and friends of the society to communicate any typographical or other errors which they may observe, to their assistant secretary, Mr. Tarn. The observation of an omission in the Welsh Bible, which was immediately corrected, has induced them to make this request.

[To be continued.]

POETRY.

TO THE EDITOR OF THE CONNECTICUT EVANGELICAL MAGAZINE.

THE following paraphrastic version of one of the most beautiful Elegies* in our language, is from the pen of Bishop Lowth, and must be an acceptable present to all your readers of taste, if not already familiar to them.

AS pants the wearied hart for cooling springs,
That sinks exhausted in the summer's chase ;
So pants my soul for thee, great King of kings,
So thirsts to reach thy sacred resting place.

On briny tears my famish'd soul has fed,
While taunting foes deride my deep despair ;
Say where is now thy great deliverer fled ?
Thy mighty God—deserted wanderer, where ?

Oft dwell my thoughts on those thrice happy days,
When to thy fane I led the jocund throng ;
Our mirth was worship, all our pleasure praise,
And festal joys still clos'd with sacred song.

Why throb my heart ? why sink my sadd'ning soul ?
Why droop to earth with various woes oppress'd ?
My years shall yet in blissful circles roll,
And joy be yet an inmate of this breast.

By Jordan's banks with devious steps I stray,
O'er Hermon's rugged rocks and deserts drear ;
Ev'n there thy hand shall guide my lonely way,
There thy remembrance shall my spirit cheer.

* Forty second Psalm.

In rapid floods the vernal torrents roll,
 Harsh-sounding cataracts responsive roar ;
 Thine angry billows overwhelm my soul,
 And dash my shatter'd bark from shore to shore.

Yet thy soft mercies ever in my sight,
 My heart shall gladden thro' the tedious day ;
 And 'midst the dark and gloomy shades of night,
 To thee I'll fondly tune the grateful lay.

Rock of my hope, great solace of my heart,
 Why, why desert the offspring of thy care ;
 While taunting foes thus point th' invidious dart,
 Where's now thy God ! abandon'd wanderer, where :

Why faint my soul ? why doubt Jehovah's aid ?
 Thy God, the God of mercy still shall prove,
 In his bright fane thy thanks shall yet be paid,
 Unquestion'd be his pity and his love.

Hymn to Enjoyment.

COME Enjoyment, teach thy nature,
 To an heir just born to thee ;
 Of thyself grave every feature,
 On thy infant progeny.

Art thou like the meteor glaring,
 Found alone in cloudless skies ?
 As the meteor full orb'd, transient,
 Trackless, lost upon the eyes ?

Why dost shun fame's crowded temple,
 And the sumptuous banquet why ?
 Why the proud and envied palace,
 Stranger, dost thou ever fly ?

Why the breast o'erspread with honors,
 Bosoms ne'er by conscience stung ?
 Why the heirs of golden plenty,
 Why the jocund sons of song ?

Envied guest, reveal thy nature,
 And thy haunts disclose and source,
 Say why shun the bow'rs of pleasure,
 Ease and honor in thy course ?

Not for fear—the crown'd head courts thee,
 For without thee crowns are nought ;
 Not for shame—the humblest cottage,
 Is thy most belov'd resort.

Not for want of admiration ;
 Live for thee, or from life flee
 Courtiers, slaves, kings, peasants, villains ;
 Every creature pants for thee.

Yet but one of thee lives worthy,
 One alone successful flies,
 All else seek in earth the treasure,
 He more subtle in the skies.

Hence the breasts that never glitter'd
 With a star, thy presence share ;
 Wonder ! now stretch all thy vision
 For the reason—God is there.

And where God is—lov'd, possess'd,
 Or in dust or souls above ;
 There Enjoyment, thou art, must be,
 Mystery vanish—God is love.

God is love, and love makes blissful,
 Pure and holy—hence thy source ;
 Man's inconstant, fickle, absent,
 Hence thy devious, trackless course.

Be this heart then, glorious spirit,
 Ever hence thy constant home ;
 Then Enjoyment ne'er shall leave it ;
 Ne'er from thee my spirit roam.

Haste the hour when love imperfect,
 Shall receive its finish'd pow'r,
 Fulness, constancy immortal,
 Fruitful, blissful, glorious hour !!!



Donations to the Missionary Society of Connecticut.

1808.

Dec. 16. Willington Female Association.....\$ 10 50
 David Harrower, collected in new settlements....8 50

\$ 19 00

CONNECTICUT
EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

Vol. II.]

FEBRUARY, 1809.

[No. 2.]

*Sketches of the Life and Character
of the Rev. Thomas Wells Bray.*

MR. BRAY was born in Branford, Sept. 22, O. S. 1738. His father was lost in Long-Island sound, when he was about three years of age, leaving him and a brother under the care and instruction of their mother. She afterwards removed to Farmington, where her children were brought up. In providing for them, it was judged best, as with her husband the greatest part of his property was lost, that the subject of these memoirs should learn a mechanical branch of business. He accordingly served an apprenticeship. During this time he was impressed with a deep concern for the welfare of his soul, and having obtained a comfortable hope, at the age of nineteen, made a public profession of religion. As his circumstances were straitened, it is probable, however great his desire might be, that he thought at this time, but little of attempting to obtain a public education. Having served two cam-

paigns at the Northward, and husbanded with rigid economy his earnings in this and other methods, he at length deemed it prudent, to think seriously of qualifying himself for the ministry. As it respected a liberal education, this was happily effected, and in 1765 he received the honors of Yale-College.

• During his college-life he was exceedingly intent in the pursuit of knowledge, and especially in that of the holy religion which he loved and professed. From the time of commencing his studies, he kept his eye fixed on the sacred desk, as the field in which he thirsted to labor, and was assiduous in those, which would more directly qualify him for usefulness in this station.— Of the church in college he was an active and exemplary member, and in academic pursuits in general, made reputable progress.

In Feb. 1766, he was licensed to preach the gospel. In April, he was invited to supply the pulpit at North-Guilford, vacant by the dismissal of the Rev. John

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R.

Richards. His first sermon to the people with whom he afterwards settled, was from John iii. 3. *Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.*

He was ordained, by Consociation, pastor of the third church in Guilford, Dec. 31, 1766. In the work of the ministry he continued until his death, April 23, 1808, being then in the seventieth year of his age, and forty second of his ministry.

In Nov. 1767, he was connected in marriage with Miss Sarah Robinson, by whom he had eleven children, eight of whom are still living.—It pleased an holy and sovereign God, in the course of his providence, to visit him with repeated and sore trials. In Sept. 1795, Dr. Lyman, his son in law, while on a visit at his house, sickened and died, at the age of twenty seven. In April 1799, he was called to the affecting scene of parting with his consort, who, after a long and tedious illness, endured with Christian patience and resignation, departed this life, in the fiftieth year of her age. Trying dispensations appeared ever to be accompanied with a gracious influence upon his heart. They made him humble, prayerful, and watchful. Of the divine government he entertained just and scriptural views, and to the divine will he bowed with a Christian temper of mind, saying, *Not my will, but thine be done.* In July 1799, he was again connected in marriage, with Mrs. Anna Bates, of Durham, who survives him.

In his preaching, Mr. Bray was plain, practical and evangelical. Sound in the faith, he la-

boured much, to establish his people in the firm belief of the doctrines of the gospel. Feeling a deep sense of the importance of religion, he zealously strove to impress their minds with the weight and reality of eternal things. A crucified Saviour was the foundation and theme of his public instruction, and the cross of Christ was his confidence and joy. To please God, and not men, in the manner of discharging his public duties, seemed evidently to be his great desire. In his preaching and conversation, a tender concern for the glory of God, and an affectionate regard for the flock of the Redeemer, were abundantly manifest. To increase the number of true believers, and to animate those who believed on the name of Christ in the divine life, he was *willing to spend and be spent.* Few ministers manifest a greater love for souls, or have their conversation more becoming the gospel, more seasoned with salt, more edifying to saints or admonitory to sinners. He made no ostentatious display of his goodness, but its reality could not be doubted, by those who had opportunities of intercourse with him.

Although his ministry was blessed with no special showers of grace, yet drops, efficacious and reviving, distilled from time to time, upon the garden of the Lord. There was a gradual ingathering of souls, and the concerns of the church were managed with much wisdom and order.

It was observed by his people, and worthy of remark, that as his race was almost run, he became more zealous, affectionate

and powerful in his preaching and ought to be gratefully acknowledged, that in the last years of his life, there was more vigor and earnestness among Christians, and greater numbers were awakened from carnal security, and gathered into the fold of Christ. When his sun was ready to go down, it pleased a merciful God to gladden his heart with a view of the dawning of that morning, which has since brightened into clear and perfect day; a day in which many souls have been *added unto the Lord*. As the evidences of a gracious visitation and special attention increased, just before his death, his soul was refreshed and animated, and in anticipation of a glorious harvest among the dear people whom he loved to the end, he rejoiced and gave thanks to God. The very close of his life was marked with an unusual degree of zeal and harmony among the followers of the Lamb, with serious enquiry about divine things, and great engagement to attend the means of grace.

How joyful, how consoling, to a faithful servant of the Lord, ready to depart, are circumstances like these!

In the welfare and prosperity of his country, as well as of Zion, Mr. Bray felt a deep concern. During the revolutionary war, he served a considerable time as chaplain in the army.

His solicitude for the *rising generation* is evinced, not only by pathetic addresses to those under his immediate pastoral care, but by a *series of letters* addressed particularly to the young, which he left in manuscript, but which were not completed. Eight num-

bers were finished, from which it appears to have been his design, to exhibit, in a plain and concise manner, the evidences of revealed religion, the wiles of satan exerted peculiarly at the present day for the destruction of youth, and the most hopeful methods of resisting these wiles; and the infinite importance of real, experimental religion.— Whether he designed this tract for the view of the world or not, it indicates that the rising generation employed much of his thoughts.

It was the will of his divine Master, that he should not outlive his usefulness. He preached the sabbath but one previous to his death, in usual health. In the course of the ensuing week he was seized with a violent cold, which terminated in a fever, under the pressure of which he languished a few days and died. As his strength became much exhausted, and his state, of course, critical, beholding his end approaching, he set his house in order, and endeavored to realize the awful scenes before him. He enjoyed the clear exercise of his reason, in the last days of his life, and was blessed with much of the gracious presence of God. Taking by the hand a brother in the ministry, who visited him in his last illness, with humble and fixed confidence, he said, "*I am going to my Father's house.*" His hope rested, not on any faithfulness he had manifested in duty, or good he had done in the world, but solely on the grace of God, through the merits of the Redeemer. On his death-bed he expressed the fullest belief of the truth and excellence of the gospel of salvation, and recommend-

ed it most fervently to his family and people.

April 23d, 1808, he closed his earthly course, fell asleep in Jesus, and we humbly hope, ascended to the heavenly sanctuary.

On the 25th his funeral was attended by a numerous concourse of afflicted friends, who appeared to feel as if God had

taken away the chariots and horsemen of Israel.*

Let me die the death of the righteous, and let my last end be like his !

** It was a remarkable dispensation of Providence, that Mr. Bray and Mr. Eells, the Clergymen of two adjoining parishes, and classmates in College, were buried the same day.*

A Narrative on the Subject of Missions, for the Year 1808 ; and a Statement of the Funds of the Missionary Society of Connecticut. Published by the Trustees of the Society.

READERS AND BRETHREN,

THE Trustees of the Missionary Society of Connecticut now lay before you their tenth annual Narrative, on the subject of Missions. By inspection of this you will perceive, that the people of God have no cause of discouragement in missionary pursuits. A desirable number of laborers in the gospel vineyard has been found, whom the Lord has rendered able and willing to go forth proclaiming the unsearchable riches of a Saviour's love. By means of their zeal and fidelity, many of your Christian neighbors and brethren, in the new settlements, have been led to rejoice in holy edification and comfort ; and some who were foes to God have had their eyes opened on the deadly danger of self-hardening against him—have thrown down the weapons of their hostility, and cordially yielded to the divine government and laws.

No portion of the vast missionary field, in the United States, is supposed to have stronger claims to missionary attention, than the Connecticut Western Reserve. It is calculated, that, upon that tract, there are not far from twelve thousand people ; and there has been, before the present year, but one settled minister of the congregational or presbyterian denomination. Its great distance has rendered it impossible for the Trustees to employ as many laborers there as they have wished. But their prospects, in that district, are brightening.

The Rev. Messrs. Abraham Scott and Jonathan Leslie have wrought in that field, almost the whole, and the Rev. William Wick, a part, of the present season. From Mr. Wick, however, no journals have been received.

Mr. Scott, after describing the variety of characters that compose the population of that country, and stating as an argument of great strength for increased missionary exertions in their

behalf, the awful stupidity of many—the dangerous heresies of others—and the open and blasphemous infidelity of a few, has the following remarks :

‘ Although, on the one hand, there are many things here truly distressing, yet, on the other, there are some, that are encouraging. I find, that, even among the worst, there are some, who, at times, are not past feeling. They appear willing to hear what may be said against them. Not only the seriously inclined, but many others, also, profess, and in many respects evince, a desire for the gospel.

‘ I have been almost universally received and treated, by all sorts, since I came into this country, with the greatest civility and friendship. There has been an unexpected attention to, and in many places, an apparent solemnity and feeling under, preaching. Inquiries have frequently been made respecting the prospects of other missionaries coming into this country. I trust I need not mention the arrangements, that have been made, in almost all the churches here, to have the gospel statedly among them. Many settlements, that are yet unable to support preaching statedly among them, have evinced a desire to have it occasionally, at their own expense.’

In another communication he says, ‘ There is, in general, here, at least professedly, a desire for the gospel. In many places they have attempted, and appear still willing to do, as much as their circumstances will admit, to have it, either statedly or occasionally. In some places, where they are not, at present, able to support it statedly, they have attempted to obtain occasional supplies, though with little success. In others, where they are able to support it, at least a considerable part of the time, they have attempted it, apparently to very little purpose.’

The extreme difficulty of obtaining suitable preachers has been the uniform cause of their disappointments.

Mr. Scott further observes, ‘ Some seem to be brought to prize the gospel and gospel ordinances, by the want of them, more, perhaps, than they ever did before. They appear solicitously to look up to you, as under Christ, the great head of the Church, to sympathize with them, and still continue to do for them in this respect, thankful for what you have done—at the same time not doubting, but you are using your utmost efforts, for their spiritual welfare. Missionaries being but few, and the settlements numerous, they are almost as sheep without a shepherd.’

During the present season, to the date of Mr. Scott’s last communication, he had preached one hundred and twenty sermons, in New Connecticut, had four times administered the sacrament of the Lord’s supper and baptized twenty one.

On the 13th of March, the Rev. Jonathan Lesslie began missionary service in New Connecticut. In his first communication to the secretary, he observes, ‘ I visit the schools and find them in tolerably good order. In most of them the Holy Scriptures

are read, a part of the time ; and some attention is paid to the shorter catechism, though not so much as I could wish. This perhaps is owing, in some measure, to the want of books.

I state with pleasure, that the people have, without a single exception, received me with tokens of respect, as a preacher of the gospel, but more especially as one sent by your Society. The attention which is paid to preaching, in every place where I have been, is a very great encouragement to me in my labors. I believe we are not to expect much open opposition from any on the Reserve. The enemies of the religion of Jesus find, that to oppose it, destroys their popularity.

There having been no ordained ministers on the Reserve, except the one already mentioned, and he having only a small part of his charge in that district, it was thought peculiarly necessary, that the missionaries there receive authority to administer gospel ordinances. The Board of Trustees, therefore, at their session, last May, passed the following vote :

Whereas Messrs. Abraham Scott and Jonathan Lesslie are appointed to labor, as missionaries in the territory called New Connecticut ; and whereas it is expedient, in the opinion of this Board, that they should be ordained as Evangelists ;

Voted, That the presbytery of Ohio be requested to ordain them, provided, upon examination, they should be found qualified for the work of the ministry.

Under date of July 20th, Mr. Lesslie observes, ' The Presbytery met, June 28th. Mr. Scott and myself were present. Your request was considered, and the Presbytery unanimously agreed to take us on trial for ordination. They adjourned, to meet on July 12th, when we completed our trials, and were ordained. The Rev. Andrew Gwin preached the ordination sermon, from 2 Tim. ii. 3. The Rev. John Mc Millan D. D. delivered the Charge.'

In letters dated July 24th, Mr. Lesslie again writes, ' Great attention is in many places paid to preaching. Individuals in some places are awakened, and enquiring for salvation. Some few are lying at the threshold of sovereign mercy, and two or three have given recent evidence of having obtained a hope of salvation, through Jesus Christ. This appears to be a seed time, but we want the rain. The husbandman may cultivate his ground, and sow good seed ; but if God withhold the showers he cannot enjoy the harvest. Thus, unless the influences of the Holy Spirit attend the means of grace, sinners cannot be saved. From this consideration, I hope our prayers will continually ascend, united with those of our Eastern brethren in the Lord, to the throne of grace, in behalf of this Western wilderness.'

I have still the happiness to inform you, that although since I entered on my mission, I have lodged in 130 different families, yet I have been uniformly received with tokens of respect, as a minister of the gospel ; and especially as one sent by your benevolent society.'

Mr. Leslie, besides performing the various and particular duties of an evangelist, had at the date of his last letters, preached 76 sermons in New Connecticut.

Near the close of last May, the Rev. Enoch Burt was, at the request of the Trustees, ordained an evangelist by Fairfield Eastern District Association, preparatory to a missionary tour thro' New Connecticut. From the labors of that mission he returned, near the end of October.

'I have preached,' he says, 'on the Reserve, 41 sermons; baptized 27 children and one adult; organized one church; once administered the Lord's supper; and travelled 221 miles. 'As my mission was short, I was desirous of spending as little time in travelling, when on the Reserve, as possible. I therefore preached in every settlement through which I passed, if it were possible to collect the people. You will perceive from my journal, that religion is not as lively, in that country, as it was three or four years since—still the people, in general, are solicitous to have preaching. They express a lively gratitude to the Missionary Society, for their exertions in their behalf.'

It is pleasing to add, that, in several instances, the present year, the people of that country have supplied themselves with regular evangelical preaching, that one minister has been ordained there to a stated pastoral charge, and the General Assembly of the Presbyterian church, in the United States, and the neighboring Presbyteries, have supplied them with several months of missionary service. Thus the Lord, amidst all the secret and open hostility of the adversary, appears there in his glory, and builds up Zion.

In September, the Rev. James Scott was appointed a missionary to labor, in the service of the Society, such a part of the time, as he can be spared from the people of his stated charge, in the town of Granville and its vicinity, in the State of Ohio. Of his undertaking and success, however, in pursuance of this appointment, no accounts have yet been received.

On the whole, in relation to missionary efforts in New Connecticut and parts adjacent, you will perceive, that they are in a train of desirable prosperity and success.

About the middle of last January, the Rev. Aaron Cleveland commenced a missionary tour, through the Northern counties of Vermont. He returned in May, having, in the evangelical service assigned him, visited twenty three towns, preached 83 sermons—twice administered baptism, and four times the Lord's supper.

Although the state of pure religion, in the towns where he labored, is comparatively low, yet the encouragement for missionary exertions in that region is not small.

'In every town, however,' he observes, 'you may find some of God's people, who, though steadfast and immovable as far as respects themselves, yet having friends and connections of the above description, are prone to exercise towards them that false charity, which makes sincerity the test of true religion. I labored much to set the people of God right, upon this point, which led me to preach several times from Jude 3.

‘ The deluded religionists above mentioned greatly dislike to see missionaries of our order. There are also many who, like Gallio, care for none of these things. Such treat missionaries with a sort of half way civility. The greatest part of the people will attend to our preaching, at least, on the sabbath, from some kind of respect to the missionary system. There is yet another part, perhaps a third, who are with apparent cordiality, the friends of Zion. These esteem them highly for their work’s sake, and gratefully acknowledge the goodness of God in the constituted Missionary Societies.

‘ Such, in general, appear to be the moral feelings of the people in Vermont—especially on the north part, which has been considered as missionary ground.

‘ Missionaries often, no doubt, leave the ground with the despondency of the Prophet, *Who hath believed our report, and to whom hath the arm of the Lord been revealed?* But, perhaps, there may be thousands kept, by the instrumentality of missionaries, from bowing the knee to Baal. If, then, by missionary labors, even the *form* of godliness be kept up—if some few are brought to consider their ways, and turn their feet unto God’s testimonies—and if God’s saints are comforted, animated, strengthened, and built up—these are arguments, in my humble view, sufficient for a perseverance in missionary labors. Let, therefore, the friends of Zion *be workers together with God*—and his name have all the glory.’

In the North Western parts of Vermont, the Rev. Joel Byington entered on missionary duty, the 3d day of May. During nine weeks, he rode 367 miles, and walked many, where riding was impracticable—preached 43 sermons—visited 87 families, several of which had rarely, and some of them never, been favored with missionary labors—attended 8 religious conferences—visited 10 schools—baptized 5 children—administered the Lord’s supper once—and held many conversations with opposers of religion, and with heretics of various denominations.

‘ Christians,’ he remarks, ‘ manifested comfort from the word, and returned thanks for missionary labors. I was received with the greatest apparent cordiality, and was treated with every desirable token of respect, courtesy, and civility.’

Last winter, the Rev. Holland Weeks labored, a short time, as a missionary in Vermont. While thus employed, he was called to take the pastoral charge of the church and people in Pittsford. He accepted the call, and was accordingly installed.

Towards the close of the last year, the Rev. John Spencer was appointed to missionary labor, near the South Eastern shore of Lake Erie—as was stated in the Narrative for 1807. There, a few people are scattered over a wide tract of wilderness. Within the space of 70 or 80 miles from the mouth of Canadoway Creek, there is not one settled minister of the congregational or presbyterian denomination. It is, unquestionably, the deplorable fact, that the people have had little or no correct evangelical instruction,

either by missionaries or otherwise, since their settlement in those parts. Mr. Spencer was, in May last, reappointed, and for the term of one year, unless sooner recalled,—to labor in that very destitute region.

December 18th, 1807, he entered on missionary labor, under the direction of the Trustees. He is, probably, now engaged in that employment. He has, from the beginning of his travels, as a missionary, labored with great diligence, and with unquestionable fidelity. With much patience and fortitude he has met and encountered unusual difficulty and fatigue.

‘With respect to the state of religion,’ he observes, ‘there is nothing very encouraging. In general, about two thirds of the people, in the various settlements, attend meeting on the sabbath—and they pay a very decent attention to the word spoken—but I know not of any special seriousness on any minds. It is the direction of the wise man, *In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that; or whether both shall be alike good.* Though the inhabitants, in this wilderness, are few, and more inattentive to the concerns of their souls than could be reasonably expected of rational creatures; yet their souls are precious.’

In a subsequent communication he remarks, ‘I find no special seriousness on any minds. All the encouragement I have to continue preaching, arising from present appearances, is that worshipping assemblies increase in numbers, both on week days, and on the sabbath.’

Mr. Silas Hubbard was, in September, appointed to missionary service in Camden and its vicinity, near Lake Ontario. His journals, however, have not been received.

On the 23d of November, 1807, the Rev. Israel Brainerd went upon a mission into the counties of Otsego and Delaware, and continued seven weeks. March 16th, 1808, he again entered the same field, and labored six weeks.

‘In some places,’ he observes, ‘there was a special attention to religion among the people—and, in almost all the towns which I visited, there was a serious and respectful attention paid to the preaching of the word. The kindness and hospitality with which I was treated, were, in general, highly satisfactory. The sober part of the people, and the pious, in particular, appear to have a grateful sense of the assistance they receive from the Missionary Society; and to be filled with joy and gratitude, when they hear the glad tidings of the gospel.’

‘Some churches, in the county of Otsego, which have heretofore received assistance from the missionaries, have been so far built up and strengthened, that they have supplied themselves, for a considerable part of the time, with the stated preaching of the gospel. Though the missionary ground is, in some measure, diminished in these counties, yet there is still an abundance of room left for exertion, and a great call for gospel instruction.’

‘ The people have generally requested a longer visit than I was able to grant. *May the Lord send forth laborers into his harvest!*

‘ In my tour, I preached 69 sermons—attended 8 conferences—administered the sacrament three times—baptized 4 adults and 11 children—and attended 3 funerals, besides visiting a great number of families, and some schools.

‘ The word spoken, in a number of instances, made serious impressions upon the minds of some, as I was afterwards informed. *May the whole, in due time, take root downward, and bear fruit upward!* My hearers and my labors I leave in the hands of a kind providence, trusting, that the great Head of the church will make his word efficacious, as far as is for his own glory, and the good of his kingdom.”

Mr. Ebenezer I. Leavenworth spent 4 months, as a Missionary, in the settlements upon Black River. ‘ During this time, he says, I travelled about 800 miles—visited 170 families and 9 schools—attended 7 conferences—and preached about 100 sermons. I also attended several meetings of other descriptions.

‘ In that country, there has been but little special attention to religion. In two or three places, the people have been, in a degree, awakened; and there have been some hopeful conversions. Society, in general, grows more regular, and the people more inclined to attend religious meetings.’

In May, the Rev. Calvin Ingals began missionary labor, near Lake George, and travelled, Northerly and Westerly, through the counties of Franklin and St. Lawrence, until he reached the settlements on Black River. He went 1140 miles—preached 108 sermons—four times administered the Lord’s supper—admitted 11 to the fellowship and communion of the churches—and baptized 33, 6 adults and 27 children.

He says, ‘ As I called on serious christians and made myself known to them, as a missionary, their countenances instantly brightened, and their hearts apparently leaped for joy.—The people generally appeared pleased with the missionary cause, and expressed a high sense of obligation and of gratitude for the kind services they received from Missionary Societies. They also, generally, expressed a wish, that they might yet be remembered and further assisted by them.

‘ The circuit, through which I have travelled, the season past, is extensive, and the people are generally unable to support the gospel among them. But none are more so than the counties of Franklin and St. Lawrence. In these, the settlements are new, and the people generally in debt for their lands. But that, which renders them most unable to support the gospel, is, their being split up into sects. This renders the situation of the few churches and serious christians there deplorable—and further exertions and assistance from missionaries necessary.’

Mr. Mark Mead accomplished a mission of 4 months, beginning in July. He labored in the counties of Delaware, Otsego, and Herkimer. He travelled about 510 miles—preached 71 sermons.

—attended 15 conferences—and was diligent in family visits, carefully embracing every opportunity of administering admonition and instruction in the things that pertain to salvation.

Near the beginning of July, the Rev. David Harrower commenced a missionary tour. Between that time and the middle of November, he performed the service of 13 weeks. He spent a small part of the season in the county of Broome, state of New-York—but the most of it in Pennsylvania, counties of Wayne and Luzerne. He travelled nearly 800 miles—preached 90 sermons—formed a church in the town of Salem, county of Wayne—baptized a number of adults and children—twice administered the Lord's supper—admitted several to the communion and fellowship of the christian church—attended conferences and church meetings; and, in family visits, gave such counsel and instruction as all families need. 'I was cordially received,' says Mr. Harrower, '—was heard with much attention—and some instances of conviction appeared.—On a general view of the time spent in the 'mission, I humbly hope it has not been lost.'

The Rev. Ebenezer Kingsbury, about the beginning of July, commenced a missionary tour, through the counties of Otsego, Delaware, and Chenango. He writes, 'I have, hitherto, been 'treated with kindness and attention. There is a disposition to 'hear. Christians appear to be comforted; and, in some instances, sinners are awakened. The people of Delaware County 'are in a divided and scattered situation. Sectarians abound, and 'many seem thoughtless of the one thing needful. It is proper 'missionary ground.'

From the Rev. Seth Williston, a missionary of long and very useful experience, journals, of service performed under the direction of the Society, have been received, down to the 29th of July. Between the first week in November, 1807, and the beginning of August, 1808, he performed missionary duty 25 weeks, in the counties of New-York, on the upper branches of the Susquehanna, and in the Northern counties of Pennsylvania. He visited many places, where the attention of people was alive, on the subject of religion and the great salvation. He likewise visited many, where very little appeared, but lamentable stupidity, or dangerous errors, concerning matters of the highest conceivable moment. He labored with much evidence of success, in awakening the thoughtless—in convincing the deceived—in encouraging and confirming the saints, amidst trials calculated to shake their faith, and check their zeal—and administering the only satisfying and permanent consolation to the distressed and mourning.

He says, 'I think I have felt the importance of the missionary 'aid afforded to these new settlements, of late, as much as ever; 'not only for the sake of supplying the destitute, but also for the 'sake of counteracting the baneful influence of error. I think *my* 'spirit has been stirred within me, when I have seen how large a 'proportion of the people, in some of these settlements, are rejecting the doctrines of grace, which are the only hope of fallen

‘ creatures ; and when I have found, that, in many places, they
‘ have teachers, who strengthen their natural prejudices against
‘ the truth.’

The Rev. Messrs. Salmon King, Erastus Ripley, and Chauncey Lee, have lately gone, as missionaries, into the Northern counties of Vermont and New-York. Others, it is expected, will soon engage in the same important work.

Much missionary service has also been recently performed, and is now performing, in districts so remote, as to render impossible an account of them in this Narrative. Be it sufficient to add here, that the Trustees have, the present year, distributed, among the needy in the new settlements, a greater number of pious books than they have found the means of distributing in any former season.

An account of the books distributed, the present year, in the new settlements—and a statement of the funds belonging to the Missionary Society of Connecticut—will be found annexed to this Narrative. Although several sources of income, enjoyed in past years, have now ceased, yet the Lord has disposed individuals to contribute, to the purposes of this benevolent institution, portions of the substance he gave them for use: The time would fail to mention many particulars. One, however, especially deserves to be recorded in these pages. Perhaps a more correct view of the fact cannot be exhibited, than by inserting an extract from the Minutes of the Board, at a meeting specially convened by the chairman, at the state house in Hartford, May 19th, 1808.

“ Voted, that the Rev. Jedidiah Morse, D.D. and Asher Adams, both of Charlestown, Mass. be, and they hereby are, appointed attorneys, on the behalf of this board, to receive, from the executors of the last will and testament of Richard Devens, Esq. late of Charlestown, deceased, the sum of Five Hundred Dollars, which said executors, by request of the residuary legatees of said Devens propose to pay, from said Devens's estate, to the Missionary Society of Connecticut, in addition to ten shares in the Fire and Marine Insurance Corporation, in Boston, bequeathed by said Devens to said Missionary Society, as an equivalent for the reduction of the value of said shares at the decease of the testator, from their value at the time the said will was executed: And that they, the said Morse and Adams, be requested to remit the said money to the treasurer of this society, whenever they shall receive the same from said executors.

‘ Voted, that the thanks of this board be presented to the residuary legatees of the late Richard Devens, Esq. of Charlestown, Mass. and to the executors of the last will and testament of said Devens, for their having generously agreed to pay, to the Missionary Society of Connecticut, the sum of Five Hundred Dollars, from the estate of said Devens, in addition to ten shares in the Fire and Marine Insurance Corporation, in Boston, bequeathed by him to said Society.’

The Trustees think it, likewise, proper to insert, for the consi-

deration of the Missionary Society, the following extract, from the minutes of their session, the 7th of September.

‘ Voted, that the following alteration, in the Constitution of the
 ‘ Missionary Society of Connecticut, be proposed to the Society, at
 ‘ their session to be holden in Lebanon, the 3d Tuesday of June
 ‘ next, viz. That in the eleventh and twelfth articles of the consti-
 ‘ tution, the word August be substituted in the place of the word
 ‘ September.’

And now, readers and brethren, you observe how large and animating is the account of missionary labors performed, and of their happy effects experienced, which the Trustees here put into your hands. They feel strong confidence, that, in the contemplation of these things, your joy will be one with theirs; and that you will cordially join them, in ascribing all the praise to Him, whose boundless grace has enabled them to accomplish so much for both the present comfort and eternal well being of souls, that were ready to perish. To be ambitious of unceasing instrumentality in *such labors of love* is, indeed, to be ambitious as *Christians*. By prayer, then—by worldly substance—by example in every possible way—let all come forward *to the help of the Lord*. Let all be ambitious to do good, by every talent conferred, and, for the use of which, there is, at hand, a day of reckoning, that is infinitely strict and awful.

It is, also, with high satisfaction, that the Trustees mention here the increasing prosperity and usefulness, the present year, of other missionary institutions in our land. Nor can they, in this place, refrain from noticing, with inexpressible joy, the great and numerous revivals of solemn and saving attention to religion, both in the old settlements of our country and in the new. Animating to the friends of Emanuel are the good tidings, which often and from various places, arrive, announcing the triumphs of grace. What, brethren, more encouraging, can be desired, as a foundation of hope for our beloved country, in a day of perplexity and distress, than the certainty, that the Lord is diffusing a spirit of evangelical supplication, and adding to the number of those who pray!

JOHN TREADWELL, *Chairman.*

Passed by the Board of Trustees, }
 January 4, 1809. }

Attest,

ABEL FLINT, *Secretary.*

A STATEMENT OF THE FUNDS OF THE MISSIONARY SOCIETY OF CONNECTICUT, JANUARY 1, 1809.

No. 1.

Account of Sums contributed in the several Congregational Societies in the State of Connecticut, for the support of Missions, on the first Sabbath of May 1808, pursuant to a Resolve of the General Assembly of said State, passed May 1807.

HARTFORD COUNTY.

	\$
HARTFORD, West Society,	26 60
Berlin, New Britain,	17 4
Worthington,	10 14
Bristol,	15 22
Burlington,	7 99
Canton,	24 35
East Hartford, First,	20 0
Orford,	10 85
East Windsor, First,	9 85
Second,	19 26
Farmington, First,	81 0
Northington,	8 54
Glastenbury, First,	19 35
Hartland, East,	6 0
West,	5 75
Marlborough,	7 31
Southington,	14 0
Suffield, First,	11 32
West,	3 34
Simsbury,	13 32
Weathersfield, First,	64 0
Newington,	13 35
Stepney,	21 42
Windsor, First,	17 0
Wintonbury,	11 38
Dollars,	458 38

NEW-HAVEN COUNTY.

New-Haven, Brick,	72 46
United,	50 0
West Haven,	14 50
Branford, First Society,	9 45
Cheshire, First,	7 90
Columbia,	3 0
Derby, First,	3 90
Great Hill,	5 26
East Haven,	7 51
Guildford, First,	17 10
North,	6 71
Hamden, Mount Carmel,	10 0
East Plains,	4 85

Milford, First,	32 40
Second,	20 85
Merriden,	8 20
Middlebury,	6 3
North Haven,	12 7
Southbury, First,	8 82
South Britain,	8 0
Wallingford, First,	4 47
Waterbury, Salem,	6 73
Woodbridge, Amity,	11 48
Bethany,	1 60
Wolcott,	6 0
Dollars,	339 29

NEW-LONDON COUNTY.

New-London,	86 0
Norwich, First,	35 70
Chelsea,	31 0
Bozrah,	4 0
Colchester, First,	14 74
Franklin,	8 97
Lisbon, Newent,	9 0
Hanover,	2 85
Lyme, First,	8 4
Montville, First,	8 84
Preston, North,	33 6
Dollars,	242 20

FAIRFIELD COUNTY.

Fairfield, First Society,	27 14
Greensfarms,	17 39
Danbury, First,	25 0
Greenwich, West,	35 50
Huntington, Ripton,	3 89
New Stratford,	5 54
Brookfield,	6 63
New Fairfield,	5 0
Newtown,	4 8
New Canaan,	37 0
Norwalk,	21 25
Redding,	8 65
Ridgfield, First,	4 56

Stamford, First,	22 0
North Stamford,	6 36
Stanwich,	10 50
Sherman,	5 0
Trumbull,	5 0
Weston, Norfield,	2 2
North Fairfield,	3 0
Wilton,	-12 65
Dollars,	<u>268 16</u>

WINDHAM COUNTY.

Windham, First Society,	9 0
Scotland,	5 50
Ashford, Westford,	3 50
Brooklyn,	3 6
Canterbury, First,	3 36
Westminster,	4 66
Hampton,	17 0
Killingly, Third,	1 33
Lebanon, First,	42 15
Goshen,	3 12
Exeter,	3 43
Mansfield, First,	14 50
North,	8 75
Plainfield,	5 40
Pomfret, First,	6 51
Abington,	9 0
Thompson,	5 23
Woodstock, First,	8 9
Muddy Brook,	13 80
West,	3 0
Dollars,	<u>170 19</u>

LITCHFIELD COUNTY.

Litchfield, First Society,	37 89
Southfarms,	14 50
Barkhemsted, First,	5 9
Winsted,	17 19
Bethlem,	25 6
Canaan, First,	14 61
Second,	7 0
Colebrook,	13 87
Cornwall, First,	17 85
Goshen,	44 0
Harwington,	7 50
Kent,	10 0

New Milford,	14 0
Norfolk,	34 12
Plymouth,	6 34
Roxbury,	8 63
Salisbury,	14 0
Sharon, First,	15 0
Torrington, First,	18 0
Torrington,	15 56
Warren,	23 73
Washington, First,	27 50
New Preston,	10 22
Winchester,	12 86
Woodbury,	16 35

Dollars, 430 88

MIDDLESEX COUNTY.

Middletown, First Society,	24 59
Upper Houses,	7 38
Haddam,	13 28
Chatham, First,	6 13
Middle Haddam,	3 94
Durham,	11 86
East Haddam, First,	14 50
Millington,	16 75
Hadlyme,	9 14
Killingworth, First,	2 5
Saybrook, First,	6 66
Second,	9 76
Third,	5 0
Fourth,	8 0

Dollars, 139 04

TOLLAND COUNTY.

Tolland,	9 0
Coventry, First,	9 40
North,	8 75
Andover,	7 68
Bolton, First,	52 0
North,	13 0
Ellington,	22 0
Somers,	16 0
Willington,	6 35

Dollars, 144 18

SUMMARY.

HARTFORD COUNTY,	- - - -	458 38
NEW HAVEN,	- - - -	339 29
NEW LONDON,	- - - -	242 20
FAIRFIELD,	- - - -	268 16
WINDHAM,	- - - -	170 19
LITCHFIELD,	- - - -	430 88
MIDDLESEX,	- - - -	139 4
TOLLAND,	- - - -	144 18

Dollars, 2192 32

No. 2.

FUNDS of the Society, arising from other sources than the Contributions in May, 1808.

1808. *Contributions of May 1807, received since January 1, 1808, viz.*

January 5.	Canaan,	\$ 10
18.	Colebrook,	10
May 19.	Middletown, First Society,	13 81
	Stratford, First,	3 25
		<u>37 06</u>

Contributions in the New Settlements, viz.

January 1.	To Rev. Joseph Vail,	19 35
May 17.	Rev. Israel Brainerd	2
August 30.	Rev. Joel Byington,	6 49
Sept. 16.	Mr. Ebenezer I. Leavenworth,	8 30
Oct. 17.	Rev. Calvin Ingals,	17 23
Nov. 16.	Mr. Mark Mead,	6 50
Dec. 16.	Rev. David Harrower,	8 50
		<u>68 37</u>

Contributions from sundry Female Societies, viz.

May 10.	Litchfield Female Association,	31 61
	Hampton Cent Society,	11 41
	13. Female Society in Woodbury,	7 37
	17. Windham Female Charitable Society,	7 12
Dec. 16.	Willington Female Association,	10 50
		<u>68 01</u>

Sundry Donations, viz.

April 1.	From the Church in Stonington,	12 50
May 12.	Cinda Baldwin, a Legacy,	30
	13. a young Lady in Woodbridge,	0 25
	16. a friend of Missions,	1
	16. do. in Killingly,	0 45
		<u>44 20</u>

Avails of Books, viz.

January 1.	Summary of Christian Doctrine,	94
Nov.	Connecticut Evangelical Magazine,	2080 19
Dec. 30.	Dwight's Psalms and Hymns,	200
		<u>2374 19</u>
Dec. 31.	Interest on Notes and Bonds,	1623 54 1-2
		<u>\$ 4215 37 1-2</u>

No. 3.

Disbursements by order of the Trustees.

1808.		<i>To Missionaries, viz.</i>	
January	1.	To Rev. Joseph Vaill, Missionary to Black River,	\$ 72
	8.	Rev. Aaron Cleaveland, do. Vermont,	40
	11.	Rev. Israel Brainerd, do. Otsego and Del.	40
	26.	Rev. Holland Weeks, do. Vermont,	16
Feb.	4.	Rev. John Spencer, do. New York,	40
March	1.	Rev. Seth Williston, do. N. York & Penn.	87
	2.	Rev. Henry Chapman, do. Otsego and Del.	30
	14.	Mr. Ebenezer I. Leavenworth, do. Black River,	40
	22.	Rev. Aaron Cleaveland, do. Vermont,	40
April	13.	Rev. Calvin Ingals, do. New York,	40
	20.	Rev. Israel Brainerd, do. Otsego and Del.	10
May	3.	Rev. John Spencer, do. New York,	88
	13.	Rev. Israel Brainerd, do. Otsego and Del.	54
	16.	Rev. Aaron Cleaveland, do. Vermont,	48
	17.	Rev. Jonathan Lesslie, do. New Conn.	56
June	23.	Rev. David Harrower, do. N. York & Penn.	25
	30.	Rev. Seth Williston, do. do.	30
		Mr. Mark Mead, do. Otsego and Del.	20
July	21.	Rev. Abraham Scott, do. New Conn.	112
Aug.	23.	Rev. David Harrower, do. N. York & Penn.	15
	30.	Rev. Joel Bvington, do. Vermont,	72
Sep.	2.	Rev. Seth Williston, do. N. York. & Penn.	16
	9.	Rev. John Spencer, do. New York,	100
	19.	Mr. Eben. I. Leavenworth, do. Black River,	88
	21.	Rev. David Higgins, do. New York,	16
Oct.	3.	Rev. David Harrower, do. N. York & Penn.	20
	11.	Rev. Calvin Ingals, do. New York,	34
	17.	do. do. do.	94
	25.	Rev. Enoch Burt, do. New Conn.	38
	28.	Rev. Israel Brainerd, do. Black River,	40
Nov.	2.	Rev. Erastus Ripley, do. Vermont,	40
		Rev. Chauncey Lee, do. do.	40
	5.	Rev. Seth Williston, do. N. York & Penn.	37
	11.	Mr. Silas Hubbard, do. Camden, &c.	40
	16.	Mr. Mark Mead, do. Otsego and Del.	108
	29.	Rev. William Storrs, do. Vermont,	12
Dec.	16.	Rev. David Harrower, do. N: York & Penn.	44

1742

*Other Expenses in the Course of the year, viz.**Expenses attending sending books to new settlements, viz.*

For Magazines 1077 Dolls. 50 Cents. which was paid back to the Treasurer, and appropriated to permanent fund, as avails of the Magazine,	1077 50
For other Books,	82
For binding and labelling Magazines,	144 50
For Boxes and packing Books,	8 01
For transportation of Books,	97 52
For rent of a room in which to deposit Books,	18
	<hr/>
	1427 53
For printing and distributing Narratives,	24
To Andrew Kingsbury, Esq. his Salary as Treasurer,	100
To Solomon Smith, Esq. for assisting the Treasurer,	2 50

Missionary Funds.

[FEB.]

For a Receipt Book for the Treasurer,	3 75
To Rev. Abel Flint, his Salary as Auditor and Secretary,	100
To do. for stationary and postage,	25 66
To do. expenses for entertaining the Trustees,	8
	<hr/>
	\$ 3433 44

NO. 4.

Treasurer's Account Current.

Dr. { The Missionary Society of Connecticut, in Account Current } Cr. with Andrew Kingsbury, as their Treasurer.	
To Amount of Cash paid by order of the Committee, of Accts. as per statement, No. 3. - - -	3433 44
To balance, carried to credit of new Account, -	32128 03
	<hr/>
	\$ 35561 47
Amount of permanent Fund, - - - - -	22462 86
For current Expenses, -	9665 17
	<hr/>
	\$ 32128 03
	<hr/>
By balance in favor of the Society, Jan. 1, 1808,	29153 78
By Contributions in May, 1808, as per Statement No. 1. - - - - -	2192 32
By donations, interest, &c. as per statement No. 2.	4215 37
	<hr/>
	\$ 35561 47
	<hr/>
By balance of the above Account, - - -	\$ 32128 03
	<hr/>

A. KINGSBURY, *Treasurer to the M. S. of Con.*

ABEL FLINT, *Auditor.*

Hartford, December 31, 1808.

A particular List of the Contributions received in the new settlements, contained in the general statement, No. 2.

To Rev. Joseph Vaill in the Black River country,	2 65	To Rev. Israel Brainerd, in the counties of Otsego and Delaware,	2 00
At Leyden,	3 24	To Rev. Joel Byington in Vermont.	
Do.	50	At Swanton,	4
Of Sheldon Johnson,	50	Of Mrs. Smith,	1
Capt. Northum,	50	Bildad Hubbel,	1
At Amsterdam,	2 54	Sundry persons,	0 49
Harrison,	2 34		<hr/>
Rutland hollow,	87		6 49
Harrisburg,	1 31		<hr/>
Lowville,	2 05	To Mr. Ebenezer I. Leavenworth, at sundry places in the Black River settlements,	8 30
Brownville,	1 60		<hr/>
Turin,	1 75		<hr/>
	<hr/>		
	19 35		
	<hr/>		

To Rev. Calvin Ingals, in the State of New-York.		To Mr. Mark Mead, at sundry places in the counties of Otsego and Delaware,	6 50
At Sandy Hill,	1 41		
Bolton,	2 52	To Rev. David Harrower, at sundry places in N. York & Penn.	8 50
Chester,	2 07		
Madrid,	5 28		
Of Benjamin Raymond,	1		
Amos Brownson,	0 75		
At Stockholm,	4 20		
	<hr/>		
	17 23		

Donations of Books.

From a friend of Missions, 50 Connecticut Evangelical Magazine, and Religious Intelligencer, for 1808.
From D^o. 1000 Pamphlets on Marriage.
From Nathaniel Lambert, Esq. 12 Testaments.

A List of Books sent to the new settlements in the course of the year

BOUND BOOKS, viz.	PAMPHLETS AND CHILDREN'S BOOKS.
704 Vols. Connecticut Evangelical Magazine.	172 Single numbers Conn. Evangelical Magazine.
42 Trumbull on Divine Revelation.	900 Summary of Christian Doctrine.
24 Washburn's Sermons.	900 Sermons on Christ the Bread of Life.
24 Bibles.	500 Pamphlets on Marriage.
24 Henry on Prayer.	100 Sermons to Children.
12 Testaments.	100 Friendly Instructor.
12 Bunyan's Grace Abounding.	100 Care of the Soul.
1 Doddridge's Rise and Progress.	48 Watt's Divine Songs.
<hr/>	<hr/>
843	3663
<hr/>	9533 Sent in preceding years.
	<hr/>
	13196 Total number of Books sent to the new settlements.

Officers of the Missionary Society of Connecticut.

TRUSTEES.—His Honor *John Treadwell*, The Honorable *Roger Newberry*, The Hon. *Aaron Austin*, The Hon. *Jonathan Brace*, The Hon. *John Davenport*, *Enoch Perkins*, Esq. The Rev. Messrs. *Nathan Perkins* D. D. *Elijah Parsons*,* *Samuel Nott*, *Calvin Chapin*, *Samuel J. Mills*, and *Moses C. Welch*.

Andrew Kingsbury, Esq. Treasurer. Rev. *Abel Flint*, Auditor.

His Honor *John Treadwell*, Chairman, and the Rev. *Abel Flint*, Secretary of the Board of Trustees.

Committee of Missions. Hon. *Jona. Brace*, *Enoch Perkins*, Esq. Rev. Messrs. *Nathan Perkins*, D. D. *M. C. Welch*, *Samuel Nott*, and *Abel Flint*.

Committee of Accounts. Hon. *Jonathan Brace*, *Enoch Perkins*, Esq; and the Rev. *Abel Flint*.

Fund Committee. His honor *John Treadwell*, Hon. *Roger Newberry*, Hon. *Jonathan Brace*, *Enoch Perkins*, Esq. and *Andrew Kingsbury*, Esq.

Book Committee. Hon. *Jonathan Brace*, *Enoch Perkins*, Esq. Rev. Messrs. *Nathan Perkins*, D. D. and *Abel Flint*.

* Mr. Parsons has resigned his trusteeship.

On the unsearchable existence of God.

WHEN supreme Godhead is the subject of enquiry, our minds ought to be reverent. Rash assertion in treating any sacred subject is criminal; in a description of original Deity, by whose will all things exist, it increases the great guilt, and is attended with evil consequences to mankind, for which the best intentions will never make an adequate atonement. The patriarch Jacob awaking from sleep in which he had a vision of God, said, "How dreadful is this place!" A similar solemnity becomes us while we meditate on the deep things of his nature, and search the character drawn in his inspired word. In many things, human curiosity rises above our powers of comprehension, and needs a pious check. To discern the limits of human understanding, and neither affirm or deny beyond our powers of knowledge, is perhaps the most difficult of all scientific attainments, and is a subject, when well understood, which furnishes the best guide to judicious and safe opinions.

If the labor bestowed on subjects wholly too great for men, had been directed within the sphere of our comprehension, and to mark the boundaries of useful and possible knowledge, it would have prevented many unintelligible opinions, which, being mingled with plainer truth, give a shade of obscurity to the whole. Such were many of the scholastic definitions, in past ages, formed by the arbitrary rules of logical demonstration, and thro' presumption or mis-

guided zeal, applied to the most incomprehensible of all subjects.

The nature of Deity, and perhaps the influence of this in every instance, is not yet wholly wiped away from the common manner of Christian description. Human certainty, concerning the nature and attributes of existence when left to our own powers of discovery, never goes farther than experience, much observation, and divine revelation: All beyond these limits is conjectural! Arguing from analogy or a supposed likeness between finite natures, we may form many probable opinions of creatures distinct beyond acquaintance and observation: But determining in this manner of the supreme being is altogether unwarrantable.—Between an infinite and finite nature, between infinite and finite powers or qualities there is so great a dissimilarity, that arguing from one to the other must ever be uncertain and often absurd. Our opinions of the Supreme efficient must therefore be taken from such accounts as he hath been pleased to communicate of himself, and in making such communications his wisdom hath doubtless regard to our powers of apprehending. It is from the weakness of our own intellects, that the godhead is so much hid from our knowledge, and there are moral reasons to suppose, that whatever can be known, whatever can in description be brought down to our capacity is contained in his word. This character as it stands revealed is incomprehensible. When displayed to our understanding in the best manner, we see a propriety that so glorious a being should be the

author and supreme governor of the world ; we see the necessity of such power to control the scene ; we see effects worthy an infinite cause ; but still what it is to be self-existent—what to have knowledge, presence and power beyond all limits, no being but Deity understands. Men do not comprehend any thing of themselves greater than the sphere of their own existence and action. Finite qualities both natural and moral are clear in our conception. Knowledge, presence, power, truth and love, as they exist in men are known by every mind, and the way in which we form our best apprehensions of godhead, is by conceiving those qualities in their greatest purity, and then denying all limits to their force and extension, so that by the utmost exertion of human intelligence we only form a negative idea of the supreme immensity ; and to be positive further than is revealed either of divine energies or operations betrays ignorance of the venerable subject which is considered.

If in the most glorious existence there be powers and operation which bear no kind of affinity to any finite quality or power in creatures, they must be wholly inconceivable by the human mind. That manner of existence which admits ineffable attributes, which receives the ascriptions peculiar to godhead must be wonderful and greater than all imagination. The holy scriptures assert the supreme existence, agency and will, but never in a single instance attempt, to teach us how his adorable nature exists. As heaven is high above the earth, so is this subject above the idea and reasoning

of men, and if it were not, Jehovah would not be God. Every human reasoning, either upon the simplicity or composition of an infinite nature which contains all possible energy and goodness, is only arguing from the character of creatures, to the existence of a God. Attending to the holy oracles, we find that human language even in direction of the inspiring Spirit, labors under the great effort of bringing down so high a subject to be within the reach of men's conceptions ; to go beyond this is darkening counsel by words without knowledge.

When Moses from the burning bush, received commission to address Pharaoh, and lead his oppressed brethren out of Egypt, the most high called himself the God of their fathers Abraham, Isaac and Jacob. Sensible that human curiosity would require a farther description of the being by whom he was authorized ; the prophet desired to be taught what he should answer when the name and nature of his God was demanded. To this inquiry he was answered, *I am that I am*, and thou shalt tell this people *I am* hath sent thee. This name is generally rendered Jehovah, and signifies self-existence, a peculiar attribute of godhead.

In this description of himself, supreme wisdom did not attempt to unfold his essential nature, or the manner in which he exists and acts ; but as the best account which could be given to a finite mind, as the best claim to their confidence and reverence, as the highest mark of distinction between himself and the character men had given to their idol Gods, described a being self-

originated and self-supported—within himself, and by the constitution of his nature, eternally possessed of all existing and efficient power, in an infiniteness. Such is the construction of every finite nature—such are all our feelings and experience of them, as leads us back to some producing supporting cause. When the idea of self-existence is revealed to the mind, we see the propriety of such a power the source of being, but what it is to be self-existent, and what are the living efficient principles of such a nature, no faculty of the human mind can even conjecture. The same inscrutability attends every attribute of godhead. Power without suspension or limits, and capable of every great event, which is produced through all spaces of immensity; knowledge of every actual and possible event; a manner of existence, from which is excluded all beginning and ending as conceived by creatures; and an eternal infinitude in all the attributes and exercises of his own existence, are descriptions of the supreme nature in his holy word.

To assist our conceptions of the divine moral rectitude, it is proper we should first consider that peculiar mode of existence revealed in the holy scriptures, which in the language of Christians hath commonly been called, the trinity of godhead.

Unfortunately this doctrine hath been made the cause of more dissension, more presumptuous description, and more infidelity than any other peculiar truth of the Christian system. To intermeddle with opposing sentiments which terminate in

mere speculation is unwise, and if the doctrine of a divine trinity were of this kind, both charity and prudence would advise never to renew the animosity with which theologians have strove to accommodate to their own conceptions this inscrutable manner of the supreme existence.

On this fundamental doctrine the moral and mediatorial systems are established, by which means it becomes of high importance in the Christian religion. How far men may have just ideas of the gospel, in a very few respects, while in disbelief of the doctrine, I am unable to say, but think it certain they cannot see that distinguishing glory of the system by which it is sufficient for the salvation of sinners.

The nature and powers of the mediatorial character was one of the first points which became controversial between professing Christians, and by the contending parties a gradation of sentiment hath been advanced from the supporters of his being a mere man, to that of unsearchable and most glorious godhead. All will see a connection between the doctrines of Christ's divine nature, and the trinity of godhead, and this is one reason why a belief of the latter becomes so important. If the gospel mediator be a mere creature, the grandeur and the benefits of an evangelical dispensation, must sink in our opinion, and the whole appear like a forced endeavor to save sinners, when forgiveness might have been bestowed with more dignity without the intervention of a gospel. If the gospel mediator be a divine person, his

character must be formed upon the trinitarian hypothesis; and all who have this honorable opinion of the Saviour, maintain the triune existence.

It is not my design to enter into a laborious proof of the doctrine, but simply to state it with the diffidence which believes, but doth not attempt to comprehend, and to point out its usefulness in enlarging our conceptions of God, and the manner of his divine administration by which a universe of creatures is made happy. In the Old Testament this description of the Supreme existence is less frequent and explicit, and though the doctrine be less fairly traced in this, we may draw many substantial proofs of its truth from the Hebrew books.—When the incarnation took place, and the mystery hid from ages was to be revealed, the knowledge of a divine trinity was necessary for just apprehensions of the moral and gracious exhibition. The doctrine was now drawn into view, and from this period we find it asserted in plain terms, and made a principal article of Christian belief. Had men been left to form their own opinions of this great truth from the representation of holy scripture, without the refinements of philosophy, and explanatory creeds of human composition, formed in those days when the powers and limits of men's understanding were little known, I conceive there would never have been so warm an opposition to the truth. Let a person who is unprejudiced, who hath joined no party, and who justly conceives the necessary unsearchableness of the Supreme Being, read the holy

oracles with candid attention, and think he will find that the peculiar manner of divine subsistence, which we mean by the Trinity, is plainly asserted in many passages, and implied in innumerable others.

That the Father, Son, and Spirit, are in some respects described to be distinct, and performing distinct offices in the agency of creation and redemption, that in their personal character they have the descriptions of perfect and most glorious is certain.—That to the Father, Son, and Spirit, divine names, infinite prerogatives and works are ascribed, and that all this is descriptive, not merely of different divine exhibitions, but of an ineffable manner of existence cannot be denied.* This is all which can be understood and believed by men. In such conclusion the Almighty is not represented one and three in the same sense and manner, but in some manner which is most glorious for himself, and most beneficial to the universe.

The word person hath come into general use in designating the Father, Son and Spirit; when applied to this subject it hath an appropriate and different meaning, from its use when applied to creatures; in the latter case, it implies distinct and separate existence; in the other a mode of existing peculiar to godhead. This great truth is revealed to our faith in the holy oracles, not with any attempt to point out the form of connection between the Father and Son, and every attempt to explain causes perplexity on a subject which is dark to human understanding merely by its

greatness. Assurance in attempting to help out the descriptions of God ; with numberless invented terms no where found in scripture, most uncertain in their meaning, or perhaps destitute of meaning, which have become technical in treating this doctrine, hath done an infinite disservice to the truth ; and when we see the consequence of such a procedure, it assures us we should not attempt an explanation of what the holy word passes in silence.

The unity of godhead, and that manner of being which hath been called trinity are both affirmed, and why should it be thought incredible that finite minds are unable to comprehend infinite nature. Let human reason neither object, nor attempt an explanation ; to deny is disbelieving our best guide ; to explain is an arrogation of infinite understanding. "Canst thou by searching find out God, canst thou find out the Almighty to perfection?"—Why the sacred trinity is singled out as more inconceivable and improbable than other divine ascriptions, I cannot apprehend. Self-subsistence, immensity, universal infinitude, and the power of presence in most distant places, applied to creatures are full of absurdity ; and applied to godhead are a manner of subsisting wholly inconceivable by us ; and the same kind of arguments which are thought to militate most directly against the trinitarian hypothesis are equally opposed to all the perfections by which godhead is in our idea distinguished from creatures. The capacity of human reason was fixed by divine wisdom, at wise limits, and then

divine descriptions are accommodated in the best possible manner to our powers of conception.

Most of the objections against this truth are evidently built upon a supposed likeness between the manner of infinite and finite existence ; but consequences deduced from the one and then applied to the other mode of being are fallacious in their origin. After all perhaps the best method of quieting the mind in a full belief of scriptural representation, is to see the connection of this doctrine with the moral and evangelical systems. Doth not this doctrine more than any other, accommodate the divine rectitude to human comprehension ? and show us why moral virtue is useful to supreme existence in the exercises of his own nature ? By the doctrine of the trinity Jehovah is represented social within himself from the glorious manner of his own existence. A being capable of ineffable communion and society, within his own most glorious existence. We always conceive a capacity for social intercourse to be an excellence of rational nature, and the enjoyment of society essential to blessedness. Men's conception both of happiness and virtue, are so connected with social communion that we do not know how a being in solitude can be happy. The reason which led the heathen to feign a plurality of Gods, must be to perfect the divine happiness, by such communion between themselves, as could not be enjoyed with creatures of inferior being. A solitary blessedness was to them inconceivable. At the same time by the belief of more

Gods than one distinct in their natures, a door is opened for opposition in council and government, destroying the benefit of that communion which they attempted to establish. A multifarious theology necessarily runs into every thing unfit, and was a great means of helping forward the absurd heathen notions of virtue. How much more glorious is the Jehovah of scripture ! a God in unity, with a social nature ! capable of all communal blessedness, and equal exercise within himself. Doubtless the Godhead possesses every excellent power and perfection, and if a capacity for communion within his own admirable existence be a perfection, reason and common sense must approve the trinity as a glorious doctrine, worthy of the self-existent nature, and tending to enlarge our conceptions of his glory : But still what their living energies and powers of action and enjoyment may be, and how they act is unsearchable as the other parts of divine immensity.

The imperfection of created natures obliges us to go out of ourselves for communion and social enjoyment, and it is fit that natures made for dependence should be thus limited. The possession of a capacity for independent enjoyment is a prerogative of godhead peculiar to self-existence. That the holy scriptures represent Jehovah a God social within his own nature, is very evident from examination. The exercises of covenanting, loving, honoring, glorifying ; giving and receiving ; promising, fulfilling and obeying, with all other essential acts of communion, are ascribed

to the Father and Son, in their mutual existence. These are principal exercises of society or social communion, and they authorize us in respecting the everblessed Jehovah, as being, within himself, a social God.—To accommodate the communal subsistence to our conceptions, and represent it in a manner most instructive to our minds, the distinction of Father, Son and Spirit, is revealed in the scriptures, and the several offices of supreme efficiency ascribed to each in the production, government, and redemption of men. These names and relations were doubtless the most expressive of sacred truth, which could have been selected ; but still wholly inadequate to express the great relations of Deity.—To ascribe all the peculiar properties of the relation between Father and Son to the self-existent God ; or to attempt a feeble spiritualization of our paternal and filial qualities, and then apply them to the Deity, is most injurious to so vast a subject.—If these thoughts be true, it for ever repulses all objections against moral duty ; if they be true, it proves that the moral law arises from the manner of divine subsistence, and the blessedness which he enjoys within himself, therefore must continue while God exists and eternity endures.

If the doctrine of a Trinity, be the foundation of all moral virtue, let men be careful how they reject it !

In another paper I may attempt to shew that unless this doctrine be true, there can be no redemption for sinful men.

The Soliloquist.

NO. 3.

A SECOND week is past and I do not even begin to see my way from these difficulties. Indeed I fear that I do not even begin to see the danger of my case. I always believed there was a God, and supposed that with a few hours warning I could prepare myself to come before him. Alas! Notwithstanding this, he was not in all my thoughts. I am now more perplexed than ever what to think of him, of death and eternity. Is there an eternity? I cannot perceive it by my senses, yet conscience constantly forebodes the truth. Yesterday I almost persuaded myself to care for none of these things; but how dreadful was the night. Was it the place into which I was retired, or a conscience within me that renewed my trouble? Surely it was the latter. If I am for ever to feel this conscience, I am for ever unhappy. Little before this did I conceive the terrors which must distract those who forget God. According to my last resolution, through the week past, I have been endeavoring to trust in the Lord that I might be safe. Ah! I cannot do it. This which I supposed the most easy, I now find to be the most difficult thing in the world. Once I should have said that I always trusted in the Lord, now I find that I had no just conceptions of his presence. Oh! his terrible majesty, his law, its penalties, and the succeeding state of eternity. But how can I trust in him! While he is all around me I know not where to find him. I

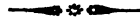
am afraid of him! Attempting to trust brings him into my sight, which makes me more fearful. If he be infinitely good and gracious, as all Christians say he is, I sometimes doubt whether there can be any grounds for my fears. So also say those on whose opinions I once placed my dependence, but this doth not give ease to my pained mind. Why do I not trust in God? Some strange arrow hath pierced this breast which I cannot extract. I cannot trust while I do not love him, and I cannot love him while he condemns me, and requires that I should forsake all my former practices of living. What is justice? does justice make men unhappy? Must I for peace of mind become a devotee in all my thoughts and actions? This is becoming like the very people whom I once abhorred, but now find myself necessitated to visit. But why do I fault them? They have done me no injury, they are kind, they appear solicitous for my happiness, and have not once reproached my past life, as I expected they would. Perhaps the discourse I heard this evening may do me some good. If it be so "That all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;" I certainly ought to apply myself to reading the Bible which I have very much neglected. I felt the reproof of the speaker when he said "reason may assist you to understand, but the scriptures must lead you to a knowledge of the truth." Also, when he said "The holy oracles teach us who do trust in God, and who deceive themselves when they think they are trusting."

Have I relied on reason more than I ought? Have I been deceived when I tried to trust in him? I will now devote myself to searching the scriptures. But are these indeed the word of God? are they wholly true? must all they say be fulfilled? I once thought otherwise, and if this is indeed the case! Ah—I must make the attempt. This state of uncertainty and guilt is insupportable!

NO. 4.

“PRAY without ceasing,” was the theme of discourse to those serious people whose meeting I have again attended. Could I pray with the fervor of the speaker, I would never transgress this command. Who has told him the state of my mind! Certainly he described me, when he solemnly said, “O gracious God, have mercy on any in this assembly who walk in doubt, in the terrors of death, and see no light.” I felt like Judas at this moment, and my old companions appeared to me like the Jews crying, crucify him! crucify him!—Whence doth guilt arise? From the testimony which a man bears against himself. I am exceeding guilty in my own sight, neither do my own endeavors give any relief. I have been reading the scriptures. Alas! they condemn me. It is true they were given for reproof and correction. Every chapter, every verse reproves me! How many sentences of condemnation do I find written against me! Reading the scriptures doth not change my disposition. They tell me I am a sinner, which only aggravates my pain. They

direct me to believe in Christ, and I do believe that he came into the world to save sinners, after all I remain as I was. I wish to know what kind of faith that is which gives so much comfort to the mind—I exercise my reason, I read the scriptures, I try to trust in God, but the sentence remains. I once thought it only the sentence of God, but I now find it the sentence of my own mind, and to this I must submit. I try to do every duty, to be just, honest and kind: I have left several vices in which I am ashamed to think I indulged myself; I have renounced the great sin of ridiculing religion and serious people; I have determined to be a praying man, and who knows but in this way I shall recover peace to my mind! Though sin may terrify, yet I think a gracious God will not cast off any one who is attentive to these duties.



TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

SIR,

IN the beginning of your Magazine, of the last year, you published a letter under the signature of *Matilda*. I am *Matilda's* minister. Soon after this, you received a letter from me, in language which I now acknowledge to be unkind, and perhaps if I should say menacing it would not be unfit. I suppose that my letter prevented the further communications of *Matilda* from being published. I thank you for giving us both time to think. Here, in justice to her character, I must say that

she is now one of the ornaments of my church, and her conversion was extraordinary. I must also own, that under the blessing of God, the publication of her letter was a principal means of leading me to review the manner in which I have instructed the souls committed to my charge.

While I say that such concise descriptions as she gave cannot do justice to discourses commonly delivered in the pulpit, I acknowledge that the sermons to which she referred were very defective both in matter and manner. I was educated under a preacher as deficient as myself. Him I admired and made my model in sermonizing, without any consideration of the consequences. I fear that many young men are thus ensnared into sentiments, and a manner of expressing them, which is not consistent with the gospel of Christ. To say I have changed my sentiments would not be true; for, indeed, I had no fixed system of belief, except this, that I meant to be a Christian. I was never taught to study the gospel systematically. My sermons were from texts accidentally detached from the bible, of a certain length, and filled up as imagination led me. I now see it is not strange that my hearers were not instructed—seeking sinners directed in the way to life, nor the church edified.

Since the reproof which I so unexpectedly received, I have set myself to review my sermons, and my religious sentiments. Some errors I have rejected, and tried to amend many deficiencies; especially that loose way of preaching without

order which I mentioned before. When I commenced a preacher, it was my misfortune to be too fond of popular applause, and I found this was obtained in many congregations, by what I now esteem mere conceits of expression, the sound of a smooth sentence, or oddity in the choice of a text. Hence I neglected the solemn address of the scriptures, and was ready to think the sound reasoning of the apostles too metaphysical for my pen. But I now find both the folly and sin of these notions.—I also find that I have sunk in the opinion even of the most vain part of my congregation. This, however, is not the worst of the matter, for I have brought guilt on myself, and my ministry hath not been blessed to improve the morals or religious knowledge of my people, as I see in several neighboring congregations. My method was, after selecting a text, to write many miscellaneous things which I supposed to be true, without applying them to any important doctrine, or considering them in relation to a general scheme of religious belief or evangelical practice. By this means I preached no doctrine or scheme of religion, and a great part of what I said was liable to be misapplied by those who heard me with an anxious desire for instruction. With respect to the divinity of Christ, I never absolutely disbelieved it; yet I indulged many crude conceptions on this deep and mysterious subject, and allowed myself in certain expressions which I now think unwarrantable. I now believe that Jesus Christ was very God as well as

man, and that if he be not, there is no name in which I can address the throne of grace. To all the sentiments, which, from public evidence, I suppose you believe I cannot yet subscribe; but hope that in my present examination I shall be directed from above.

In the midst of my anxiety I find a pleasure in my ministry which I never felt before; pain lest I should err, and pleasure in becoming convinced of the truth. Perhaps I may soon write you again. As you have hitherto retained my name a secret, I presume you will in this instance.

I remain yours
with great respect.

Religious Intelligence.

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TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

REV. SIR,

IT will be recollected by the readers of your Magazine, that in the one published last July, mention was made, by the writer of the account of the revival of religion in Hartford, that a work of divine grace had also recently commenced in the west church and congregation of the town, under my pastoral charge: and that, in the proper time, probably, a narrative of it would be inserted in a future number of the Magazine. Though the work be now hopefully still increasing, yet as the RELIGIOUS PUBLIC are uncommonly desirous to become early possessed of religious intelligence, it is thought it might not be unacceptable, to bring forward

a larger account of the work of God's mercy and grace among us.

Whenever a work of divine grace, through the convictive and regenerating influence of the Holy Ghost, takes place among a people, a brief narrative of it may subserve many happy and important purposes. All the praise and glory of it indeed ought to be ascribed where due, to him who doth all things according to the counsel of his own will; who, as a perfect sovereign, works when—where—and how it seemeth him good. All blessings, whether of a temporal or spiritual kind, come from him, as the overflowing fountain: every good and perfect gift proceedeth from the FATHER OF LIGHTS, with whom there is no variableness or so much as shadow of turning. He will have mercy on whom he will have mercy. He grants his HOLY SPIRIT, as seemeth good in his sight, to render effectual, upon the hearts and consciences of his people, the ministrations of the gospel. Whatever instruments are honored in accomplishing his gracious designs, his is the power; and his should be all the glory. Paul may plant and Apollos water, but he giveth the increase. When he has designs of good for individuals or a congregation of his people, he will employ such means as, in his sovereign will, are agreeable to his infinite wisdom. A PREACHED GOSPEL is the great instituted means of the salvation of sinners. *For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign and the Greeks seek*

after wisdom. But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness. But unto them which are called, both Jews and Greeks, Christ the power of God, and wisdom of God. To lay before the public, an account of a work of God's holy Spirit in bringing the careless and hardened sinner to attend with all seriousness and diligence to his salvation, and to embrace cordially the glorious Redeemer: or when many are hopefully renewed and pardoned, must redound greatly to the honor of religion; is a delightful proof of the truth of the gospel; is a clear display of its power; must enliven the zeal of pious Christians;—animate their affections;—bring them more abundantly to the throne of grace in fervent prayers and praises; be the occasion of thanksgivings unto God from many; and of the advancement of his glory. The many valuable purposes, therefore, which may be answered by such an account, are a sufficient reason, why it ought not to be omitted.

Many who call themselves Christians, and would feel wounded, if others should be unwilling to extend charity to them, have deep prejudices against revivals of religion, or great reformations in a church and congregation. They look upon them as only scenes of enthusiasm—or the mere effects of the natural passions, and accordingly disbelieve them, or impute them to the power of sympathy. But nothing can be more agreeable to reason, to scripture, and the soundest principles of philosophy, or to the make and consti-

tution of the human soul. We have, indeed, in the sacred volume, several instances of revivals of religion, beautifully stated—where the preached gospel had a wonderful effect—where the word of God mightily grew and prevailed, as on the day of pentecost, in Acts ii. 37, 38, 39. In Samaria, Acts viii. 5—8; at Antioch, Acts xi. 2—25; at Thessalonica, Acts xvii. 1—5; at Berea, Acts xvii. 10, 11, 12; at Corinth, Acts xviii. 8—and at Ephesus, Acts xix. 17—20. And in all the various ages of Christianity, and countries and places, where the pure gospel has been preached, and its plain, essential, and distinguishing doctrines have been deeply, faithfully, and powerfully explained and urged, there have been seasons of great and remarkable revivals of religion. Where the doctrines of grace, recognized in our public confessions of faith, have been either denied or concealed, no revival of religion was ever known to take place. There is the power of godliness as well as the form. *The kingdom of God is not in word, but in power.* There is heart-religion as well as the mere external observances. Experimental and vital piety is not a pretence or enthusiasm, but a glorious reality. All pious people have, for substance, the same views, feelings, and exercises in regard to the things of their salvation, let them belong to whatever communion of Christians they may. True religion is the same in one as another. As human nature is the same over the world, so of course must the exercises and lives of God's people be. There is one God—one Lord—one faith—one baptism. There

must be in the nature of the case in all real followers of Christ, the same supreme love to God—the same faith in a Redeemer's blood—the same repentance for all sin—the same friendship to religious institutions—and the same holiness of life in kind, however different in degree. Even in times of general deadness and inattention to religion, there may be many on whose hearts, though unknown to all around them, the gospel dispensed may have its desired effect. For the faithful dispensation of it is, at all times, in a greater or less degree, successful. Some are awakened though they never disclose their feelings to their nearest friends. Some are convinced of their danger from sin, and groan in secret. Some are savingly enlightened, and experience the renewing power of the HOLY GHOST, tho' they dare not admit a hope of their interest in the atoning blood of a precious Redeemer.—Others are edified, confirmed, and comforted; are enabled to devote themselves to a life of piety, sobriety, and righteousness.

But at some peculiarly happy seasons, never to be forgotten, but to be remembered with admiring joy, and adoring gratitude, it pleases a gracious and merciful God, in the riches of his goodness, to bow the heavens and come down, by his Holy Spirit, to a congregation. He clothes the means of grace with wonderful power. A spirit of prayer is given, in a surprising manner: heavenly dews softly descend and enliven the fields of Zion—nay, mighty showers of grace are poured out. The Father of mercies, a sovereign God, opens his treasures of awaken-

ing, convincing, and renewing influence, causing it to rain on one city and not on another, and who says, *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 name of Jacob, and another shall subscribe with his own hand unto the Lord, and surname himself by the name of Israel.*

God's word is as a fire to melt, and a hammer to break the rock in pieces. The peculiar and discriminating doctrines of the gospel, when the influence of the Holy Spirit accompanies them, have a wonderful force.—*For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.*

In the year 1799, there was a very extraordinary work of God's grace among us. It continued about a year and an half. More than one hundred obtained a hope of a blessed immortality and joined themselves to the communion of the church. The work then was very general over the congregation, persons of different ages and sex were the subjects of it. Some, nearly seventy years old, were sharers in it. Many, in middle life. Many, also, in youth. An account of that revival of religion among us, was published in two discourses, intitled **THE GROUNDS OF THE CHRISTIAN'S HOPE**. In the year 1807, in a part of the

congregation, we had some special attention to religion, in which several persons obtained a hope that their hearts were reconciled to God; and they were added to the communion of the church.—In 1808 it pleased the God of all grace again to visit us with the effusions of his blessed Spirit, and a great revival of religion took place. It was spread over the whole congregation. The visible effects were great. The worshipping assemblies of God's people were more crowded.—A great solemnity and seriousness were diffused over them. Several public religious meetings, during the week, were desired to be instituted. And they were full. The people were anxious to hear from God out of his word. They were all attention and solemnity. The divine gracious presence seemed to be enjoyed. The work commenced in the beginning of the month of May; and still continues to this day;—and is still, we judge, increasing. May it farther progress: and continue, and visit each heart and family! It is mostly among the youth. We have already had upwards of forty added to the Lord by a public profession of religion, who hope that they have experienced a renovation of heart.—About twenty more, have recently obtained a hope of salvation. And thirty, perhaps, are still exercised with deep conviction. And we find, from time to time, instances anew of persons brought to consider their ways, and to enquire, “what they shall do to be saved.”

There are two peculiar characteristics of the work. One is, the subjects of it, during the period of their awakenings and

convictions, appear to possess more doctrinal light and knowledge, than is usual. They have just and correct ideas of the great and peculiar doctrines of the gospel. They were able to converse on them with a good degree of propriety. Their convictions were accordingly rational and regular. They through the law were dead to the law, that they might live unto God. The law was as a schoolmaster to bring them unto Christ, that they might be justified by faith.

The other thing observable of the work is the length of time their convictions continued.—The most, who have obtained a hope that they have experienced a change of heart, were three, and four, and five months, under very deep convictions. Their distress of mind was very great, as great, in many instances, as they could bear. As many as twenty, even now, after eight months, are still exercised with strong convictions—still in great anguish of conscience.—There has been a great uniformity in the views, feelings, and exercises of all who have been the subjects of the work.—A great and general attention to religion, among a people, is a display of the rich mercy of God. To be awakened to serious thoughtfulness about our future state, and to be brought under conviction of sin and danger is altogether reasonable, and an unspeakable blessing in divine Providence. But to be renewed in the temper of our hearts, by the power of sovereign grace, is the chief mercy, the greatest which can be conferred on us in this life. How happy the effect and consequence of a revival of religion on church and state!

For religion is the source of all spiritual peace, and lays a basis for our being happy in life, happy in death, and happy to all eternity. No wonder, then, that Christ says, *There is joy in the presence of the angels of God over one sinner that repenteth.* Pleasing is the thought, that in our country, and in THIS STATE—the past year has been so greatly distinguished by many revivals of religion—and that an unusual attention to it, among various denominations, has taken place, and now exists in England, according to authentic information.

I am sir, yours,

NATHAN PERKINS.

West Hartford, }
Jan. 2, 1809. }

The Fourth Report of the British and Foreign Bible Society.—
May 4, 1808.

(Concluded from p. 38.)

YOUR committee, in their last report, informed the society, that, in consequence of more particular intelligence, they had taken into their consideration the subject of printing the scriptures in the Irish language.—They have since received a variety of information on this subject, the result of which, upon the whole, rather tends to confirm the resolution which they originally adopted, that the utility of an edition of the scriptures in Irish would be very limited and partial, and at present is not of a nature to induce them to depart from that resolution, although no final decision

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has been adopted. Your committee, however, have had the satisfaction to grant a further considerable supply of English Testaments and Bibles for seventy-four flourishing Sunday schools in Ireland, consisting of about 4000 scholars, who were in much want of them, at half the cost prices. They have also availed themselves of the assistance of a member of this society for the distribution of 1000 New Testaments in Ireland; and have voted a supply to a Roman catholic school in the same country.

Your committee have also sincere gratification in reporting that the *Dublin Bible Society*, (now designated, the *Hibernian Bible Society*) has received considerable patronage; and that they have endeavored to promote the object of its institution in the circulation of the holy scriptures, by a donation of 100*l.* from the funds of this society.

It is with equal satisfaction that your committee announce the formation of a Bible Society at Cork, under the presidency of the respectable diocesan of that county, and that they have promised its committee every advantage in the supply of Bibles and New Testaments which this society enjoys from its connexion with the Cambridge university press. A similar promise has been made to a Bible committee of the synod of Ulster.

Your committee have also presented the Bible Society at Cork with a donation of 100*l.* for promoting the circulation of the holy scriptures.

Your committee have also directed their inquiries with re-

spect to the necessity of an edition of the scriptures in the Mank's language, for the accommodation of the inhabitants of the Isle of Man.

The supplies and donations of the holy scriptures either in whole or in part, exclusively of those which have been already noticed, to various classes of people within the united kingdom, have been very extensive this year. Seven thousand copies of the French Testament alone have been voted to the French prisoners of war. The German soldiers and poor natives of Germany, in different parts of England and Ireland, have been amply supplied; several copies of the scriptures have been sent to the poor sufferers by the fire at Chudleigh in Devonshire; an addition has been made to the former donations of the scriptures to the prisoners in Newgate and other jails; a supply has been sent for the use of the numerous female convicts sailing to New South Wales; and a grant has been made to the REFUGE FOR THE DESTITUTE. In all these instances your committee feel a confidence that their application of the funds of the society to supply the spiritual wants of a portion of their fellow creatures, so particularly requiring such assistance, will be generally approved. It is in cases like these that the benefits of the institution operate with the greatest effect; and the contributions of the individuals composing it thus take a direction which must be gratifying to the feelings of all.

Your committee have the satisfaction to report that the institution of the British and Foreign

Bible Society continues to receive the same liberal support, which has enabled it to give so wide a scope to its operations. The contributions from its friends in Scotland, who from the first have shown a most active zeal to promote the prosperity of the institution, have been very ample this year. The association established in London for contributing to its funds, have continued their active exertions with increased effect. And the funds of the society have received an augmentation from congregational collections in England, as well as from the liberality of individuals. In their appendix to their second report, your committee published an extract from the resolution of the Birmingham association, as affording an example of a plan of proceeding peculiarly adapted to aid the object of the British and Foreign Bible Society, and the benefit which has been derived from it, as well as from the association in London, and a similar one in Glasgow, makes them anxious in pointing out these associations, which have been established for the special purpose of aiding the funds of this society, in the hopes that they will become objects of imitation, wherever such a measure is practicable, throughout the island. Your committee have also to mention the additional names of the most rev. the Archbishop of Cashel, and of the right honourable lord Headly as vice-presidents of the society.

The accession of valuable books to the library of the society has been very considerable this year; and your committee have in every instance

made their acknowledgments for these donations, the particulars of which will appear in the appendix to this report.—By the continuance of the same liberality, your committee trust that the society will in time possess a collection of the scriptures in various languages, as well as of other biblical works, which will prove of the greatest utility, not only to the society in publishing the scriptures, but to such of the subscribers as may have occasion to consult them. The collection has already attained a size which renders an attention to its arrangement necessary; and the Rev. Dr. Adam Clark, to whose disinterested and most valuable assistance in various instances of the most essential importance, your committee have been indebted more than they can express, has obligingly undertaken this arrangement. The name of the donor will be conspicuously written in each book.

The members of the institution must have remarked, with satisfaction, the progressive increase of business arising out of it. The various editions of the scriptures published by the society in English, Gaelic, Welsh, French, and Spanish, the collection and care of them in the first instance, and the distribution of them afterwards, involving a very extensive and minute detail, which it would be tedious to specify, have hitherto occupied a very large portion of the time and attention of Mr. Smith, who has had the charge of the depository office of the society. In the commencement of the institution, the duties annexed to this department were

comparatively small, but they have lately increased to such a degree as to induce your committee to adopt an arrangement, which, by separating the functions discharged by Mr. Smith, is, in their opinion, calculated to facilitate the execution of the whole. Your committee, after a minute and attentive consideration of the subject, were convinced that the premises and situation of the depository were no longer accommodated to the increased business of the society; that the duties of the depository, as far as regard the collection and distribution of editions of the scriptures, could be more advantageously performed by adopting the plan in use by other societies, who employ a bookseller for these purposes, and that the object of economy might be equally consulted by an arrangement to this effect. Under this impression, your committee received proposals from various respectable booksellers, stating the terms on which they would agree to undertake this part of the business of the society; and, after minute comparison and calculation, they have adopted those offered by Mr. Leonard Benton Seeley, No. 169, Fleet-street, to whom all future orders are requested to be sent, *post paid*.

Your committee will still continue to receive the very important services of Mr. Smith, as their collector and accountant.

On the benefits of the institution the committee think it unnecessary to descant, as they have been so fully displayed in their annual reports, exhibiting a plain statement of the operations of the society, in conformi-

ty to the unity and simplicity of its object. It may, however, be briefly observed, that the benefits of an institution which provides consolation for the unhappy prisoners of war, the means of comfort and reformation for the victims of the laws of their country, and of moral and religious improvement to thousands of their fellow creatures in so many parts of the world, cannot be too highly estimated. The weight of this last observation will be sensibly perceived, if we extend our view to the effects produced by the example and encouragement of the society in exciting an ardent zeal of co-operation with its efforts both within and without the united kingdom.—Your committee lament that the prospect of a most extensive circulation of the scriptures on the continent, which was opened to their view, should for a time have been overcast; but they have the consolation to know that the active exertions of the friends of Christianity in Germany, Denmark, Prussia, Switzerland, and other parts, have not entirely subsided; and that they only wait the return of a more prosperous period to resume them with redoubled vigor.

On the whole, the committee look forward with anxiety to the day when “the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness.”

In the mean time, blest as we are by the mercies of providence, in an exemption from the calamities which have overwhelmed the nations of Europe, let the observation of a correspondent,

quoted in the preceding part of this report, “to do good whilst we have the opportunity,” make its due impression upon us, and stimulate our exertions to promote the object of our association in the circulation of the holy scriptures, till “all the ends of the world shall remember, and turn unto the Lord, and all flesh shall see the salvation of God.”

FROM THE PHILADELPHIA EVANGELICAL INTELLIGENCER.

A NUMBER of persons, belonging to the several presbyterian churches in the city of Philadelphia, having taken into consideration, and being deeply impressed with, the unhappy condition of a multitude of persons in this city and vicinity, who attend no place of public worship, and enjoy no means of religious information; associated themselves together for the purpose of devising and carrying into effect, some measures by which this class of people might receive the knowledge of the truth. The methods, by which they have hitherto attempted to attain their object, are, the establishment of societies for religious exercises, the distribution of religious tracts, and the employment of suitable persons to preach in the destitute places in and about this city. Nine societies have already been established, which are conducted by committees appointed by the Evangelical Society from their own members, and under regulations, which have been inspected and approved by the ministers of the several churches already men-

tioned. These meetings are generally well attended; and chiefly by people who frequent no places of public worship.—Many children also attend, and receive a particular attention from those who superintend the societies. They are encouraged to commit to memory the catechism, hymns and psalms, but especially select portions of scripture; in which some of them make great proficiency.

A plan for printing and distributing tracts has been adopted, and has, in some measure, been carried into effect. Several thousand tracts have already been printed for the society, and many hundred have been distributed among the people who attend the religious meetings before mentioned.

Occasional services from ministers of the gospel, have been obtained as frequently as possible; and, for some months past, the society have had the assistance of a missionary, who has assiduously labored in the destitute places in the adjacent country, and also attended the religious meetings in the city.

What the ultimate success of these measures and exertions may be, the society presume not to conjecture; but they feel encouraged to prosecute the object for which they have associated, with renewed zeal and vigor, and hope and pray that their humble efforts may be crowned with some degree of success; believing that if all their labors shall only be the means of saving one soul from death, it will be an abundant compensation.

The object, which the society have in view in giving the above

short sketch of their proceedings, is, that the friends of Zion, in other cities and places, may be induced to form similar associations, or to adopt such other measures, as to them may seem most expedient, for disseminating evangelical truth among the multitudes in our country, who are perishing for the lack of knowledge; and especially that the pious of all denominations, may be engaged to concert in a concert of private prayer, for the increase of the Redeemer's kingdom, which has been agreed on by the Evangelical Society, and which is here subjoined and recommended.

At a meeting of the Evangelical Society on the 5th of December, 1808, the following Resolutions were unanimously adopted.

THE members of the Evangelical Society contemplating with astonishment the extraordinary changes, which have lately taken place in the civilized world; waiting with anxious solicitude, for the farther development of the divine purposes with respect to the nations; receiving with unfeigned gratitude the welcome news of the success of several missions, in carrying the light of the gospel to those remote parts of the earth where the inhabitants have been sitting in heathenish darkness; bringing also into thankful remembrance the refreshing showers of spiritual influence with which God has been pleased at various times to cherish and fertilize his American vineyard; rejoicing at the pleasant prospects now visible in several parts, and among different denominations of Christians on this western continent;

and believing that a kind and merciful God waits to be gracious, and generally bestows upon his people a spirit of prayer and holy importunity previously to conferring his most signal favors ; and that he never fails to answer in effect the prayer of faith : Therefore,

Resolved unanimously to recommend, and this Society does hereby recommend, That the hour, or part of the hour, next succeeding to the rising of the sun on every sabbath morning, be occupied by every individual member in praise to the great Head of the church, for his goodness in sending the gospel to many of the human family wholly devoted to idolatry ; for so much unanimity among his people in the efforts which they have directed to this object ; for reviving his cause in several parts of this continent : and also in importunate prayer to Almighty God, beseeching a continuance of his blessings ; that he would send forth more laborers into his vineyard with increasing success ; that the various commotions in the world may be over-ruled for the advantage of the Redeemer's kingdom, the increase of knowledge, true catholicism, Christian charity and liberty of conscience.

It is also recommended that if the time specified shall be necessarily otherwise employed by any individual, in such a case similar appropriation of some other portion be made suited to his convenience.

And also to the end that all the brethren in Christ of every denomination may be invited to join with the members of the

Evangelical Society in addressing the Throne of Grace in a concert of private prayer for the purposes above enumerated, it is further

Resolved, That this minute be published in the Evangelical Intelligencer ; and that the ministers of the gospel who are members of this Society, and all others who may approve of the measure, be requested to mention it to their people, and to invite them to co-operate with us in this important design.

ANECDOTE.

A CHRISTIAN, being asked how to distinguish between true and false converts, gave this answer—Two children, who were going several miles from home, on a dry and hot day in the summer, lost themselves in the way. Their father, who had gone after his children, heard their cries for water and watched their wandering steps, until they came to a well. After they had crept down into the well three or four times and soon come up again, they went down and were so long out of sight that the father knew his children had now gone to the bottom of the well, that they might quench their burning thirst. He runs to the well and calling each child by its name, he says dear child are you alive ? one of the children at once says " No, father, I am dead," and then calls for help. Now, said the Christian, when a young convert has such a sight and sense of the things of God, as at once to express in a child like manner,

the very feelings of a pious heart, you may know that that convert is born of God and is spiritually alive, though he may think himself dead.

ORDINATION.

ON Wednesday December 21st, 1808, the Rev. WILLIAM F. VAILL was ordained to the pastoral charge of the third church and society in Guilford. The Rev. John Elliott made the introductory prayer. The Rev. Joseph Vaill preached the sermon from Jer. xv. 19. The Rev. John Foot made the consecrating prayer. The Rev. James Noyes gave the charge. The Rev. David Smith gave the right hand of fellowship, and the Rev. Matthew Noyes made the concluding prayer.

Several circumstances concurred to render the occasion peculiarly interesting, and affecting. The ordination took place about eight months after the death of a pastor endeared to his people by a faithful ministry of more than forty years. During the destitute state of the church, it was visited with a shower of grace from heaven. A very general, and if we may judge from the fruits in many instances, a radical reformation

has taken place within eight months past. Within this period a great proportion of the youth have been brought by divine grace, to feel deeply interested in a preached gospel, and the institutions and order of the church. Both parents and children, in many instances of the same family, and the young as well as old generally have been uniting their exertions and their prayers for a speedy resettlement of the gospel ministry among *them*. It was so ordered in the wisdom of divine providence that the first candidate, towards whom they directed their minds, should according to their warmest wishes, be set over *them* in the work of the ministry.— These circumstances, concurring with many others of a similar nature, are sufficient to prove that the mingled emotions of *joy* and *gratitude*, no less than those of grief, will sometimes find relief, only in the involuntary *effusion* of a *tear*. When one considers the fact, that, *union*, *friendship*, and *zeal* in the cause of religion, have contributed more, than the populous state of the society, or any local circumstances, to the resettlement of the ministry in North Guilford, he is induced to say, "*A little one shall become a thousand, and a small one a strong nation.*"

POËTRY.

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DR. LOWTH accounts the prophecy of Balaam* the most exquisite and perfect specimen of Hebrew poetry. The following version is a faint exhibition of the beauties of the Hebrew imagery, in that celebrated prophecy.

IN proud array thy tents expand,
 O Israel, o'er the subject land ;
 As the broad vales in prospect rise,
 As gardens by the waters spread,
 As cedars of majestic size,
 That shade the sacred fountain's head.
 Thy torrents shall the earth o'erflow,
 O'erwhelming each obdurate foe.
 In vain the mind essays to trace,
 The glories of thy countless race,
 In vain thy kings' imperial state
 Shall haughty Agag emulate.
 His mighty God's protecting hand,
 Led him from Pharaoh's tyrant land.
 Strong as the beast that rules the plain,
 What pow'r his fury shall restrain ?
 Who dares resist, his force shall feel.
 The nations see, and trembling fly,
 Or in the unequal conflict die,
 And glut with blood his thirsty steel.
 With aspect keen he mark'd his prey,—
 He couch'd—In secret ambush lay.—
 Who shall the furious lion dare ?
 Who shall unmov'd his terrors see ?
 —Blest who for thee exalts his pray'r !
 And curs'd the wretch who curseth thee !

* Numbers xxiv. 5—9.

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1809.

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EVANGELICAL MAGAZINE;
AND
RELIGIOUS INTELLIGENCER.

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MARCH, 1809.

[NO. 3.

The Sufficiency of the Gospel for the Happiness of Men.

IN the day of the apostles the ruling powers of the world were heathen, and the progress which Christianity made was chiefly among people in a low condition. One of them thus describes the worldly state of the greatest part of those who had received and obeyed the gospel, "For ye see your calling, brethren, how that not many wise men, after the flesh, not many mighty, not many noble are called: But God hath chosen the foolish things of the world to confound the wise: And God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." A superfluity of the blessings of the world hath a tendency to fill the heart with pride against the doctrines

and duties of religion, therefore a great proportion of those who possess these, have, in every age, discarded either the Christian faith or practice. The reason why divine and sovereign wisdom thus orders, is told us, "that no flesh should glory in his presence; that the power by which the gospel spread might appear to be from God himself." We find that by this divine power, the gospel did spread through the whole Roman empire, in the face of great opposition. Multitudes became Christians although ignominy and danger were the immediate consequence of their faith, and the empire was filled with these converts in the face of worldly power, honor and influence. This is a most weighty argument to prove that Christianity is an institution of truth from God himself, which he means to support in the world. It was in allusion to this that the apostle, in another place, said, "I am not ashamed of the gospel of Christ." He was writing to those Christians

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who lived in the metropolis of the world, the seat of honor and of power, and had constant opportunity of observing how the mighty and the noble despised the doctrines of the cross.

His firmness in the faith was not from party spirit, not from pride to distinguish himself as a leader in a new religion, or to answer any private purposes of his own; but from the benefits he found in Christianity, which lay as open to all mankind, to receive whether Jews or Gentiles, as they did to him. To every one that believeth, whatever his worldly condition may be, whether rich or poor, mean or honorable, the gospel is the power of God to salvation.—When we attend to the nature of this salvation we shall find it great and extensive, delivering those who believe from every evil, and bringing them to the enjoyment of all possible good; also that it is made sure by the mighty power of God to every one who receiveth it by faith.—Of such a gospel, which offered all good to himself and to all his miserable fellowmen who should receive it, the apostle had no need to be ashamed. The *force* and sufficiency of the gospel appears from many considerations. It takes away sin.—That *sin* naturally reigns thro' all the race of men,—that it is found in every age, in every place, and in every heart, is both affirmed in the word of God, and demonstrated by experience.—The history of the world, is little beside an account of the nature, effects and general influence of sin, and though many are disposed to justify themselves, we find them agreeing in

the common opinion that this is a very evil world. While they soothe themselves, they condemn the world around them, and although delighted with their own vices, they dread the iniquity of others. Half the exertions of mankind are to repress this common principle, this universal practice of sinning. For this the parent is obliged to commence a watchful and rigorous government, even in the earliest stages of the child's life, lest its principles should prove a scourge to mankind. For this all the restraints of society are imposed. Laws are ordained, penalties are annexed, judges are appointed, the executors of justice are girded with the sword, and an infinite variety of punishments are inflicted; and all this to prevent sin.—Public systems of defence are organized, that thereby our nation may be protected against the sin of others. For the same end, are all those institutions of moral instruction which are supported by mankind. All these means, aided by the terror of the *divine law*, have been found ineffectual to remove sin from a single heart. The most they have done is to lay it under some restraint, and prevent part of the external violence with which the earth would otherwise have been filled. Neither the exhortations, instructions and authority of men; nor the law of an Almighty God and its awful terrors have ever sanctified the heart of a sinner. It is the gospel alone, received by faith, and effectually applied to the heart, which takes away the reigning power and exercise of sin.

While the law instructs it al-

so condemns, and leaves men with hearts opposed to their duty; but the gospel when effectually applied produces reconciliation to the holy lawgiver, to his government, and to moral duty. The Spirit of Christ changes the heart, giving a new principle of moral action, new affections, new delights, and new hopes, which issue in newness of life and a holy conversation: and although this renovation be not perfect in its beginning, it progressively increases, and there is a promise which cannot fail, that almighty power shall complete the salvation. Divine power and grace in the gospel take the evil where it exists, and remove it by renewing the heart; while all human means which can be used, all instruction which can be given, all the warnings and terrors, which can be denounced, do but restrain the streams.—How unwise are such as reject the gospel! Even those who love sin in themselves are obliged to allow that it is dangerous in others, and are ready to unite in means to prevent its reigning influence in the world: After all possible endeavors, they do but restrain the effects and not remove the cause. This gospel which is despised by so many of the wise and the noble of this world, is the only remedy for sin. It does that which human instruction, intreaties, warnings and punishment, cannot do. When received in the heart, it removes that which makes men a mutual terror to each other, and which destroys the world.

The gospel when received by faith and effectually applied to the heart, takes away the fearful guilt of sin. As sin produces

evil to others, so it leaves an afflicting sense of guilt on the mind of the sinner himself.—Guilt is a liahness to punishment: A sense of guilt is a consciousness of being thus exposed, accompanied with remorse and terror. This sense of guilt is so intimately connected with sin, that there are perhaps none of the human race, who have not felt and endeavored to free themselves from its power. Perseverance and even boldness in sinning is no evidence that men do not feel guilty, for such is their love of transgression, that in innumerable instances, they will with open eyes increase their guilt; they will sin against conscience; they will sin with a knowledge that it must bring a greater burden on their consciences. If there be any who say they are not conscious of guilt, they are mistaken in the state of their own minds, for wherever there is fear and alarming apprehensions there is guilt, and there are none who have not some kind or some degree of these. "Perfect love casteth out fear." Perfect moral rectitude, would deliver the mind from all fearful and disquieting apprehensions either concerning our present condition or things to come.—We must determine that all men, are in their own apprehensions guilty creatures, although it be felt at some times more sensibly, and by some persons more than by others.

How immense! how ineffectual the labors of men to free themselves from this sense of guilt! As it is like a gnawing worm, they are constantly endeavoring to allay the pain of the

bite. For this a multitude of means are used, but the end attempted is the same. Some attempt it by plunging so deep and so incessantly into sensual dissipation as to leave no leisure for reflection : Some by reasoning against truth, and the very existence of moral obligation : Some by endeavoring wholly to hide, and others to reject just notions of the divine character, law and government : Some attempt this by openly increasing all manner of sin, and others by creating or artfully ascribing the worst actions, to the purest motives. To answer the same end we see the moralist paying attention to certain external services and ceremonies, while he omits the more important duties of a humble, believing, penitent and pure heart : The rigid opinionist endeavoring to cleanse his conscience by the precise correctness of his sentiments : The ignorant devotee to remove guilt by self-imposed penances, and others by an apprehension of universal mercy in God.—All these things show the difficulty of removing a consciousness of guilt, and the impossibility of doing it by human means. The gospel alone can remove guilt, and the consciousness of it which afflicts men, and for these purposes it is the power of God unto salvation.

The gospel, also, takes away the guilt of sin, by justifying the believer through the righteousness of Christ, and thus his conscience is cleansed from dead or sinful works, and the fearful apprehensions of suffering the vengeance, which is justly due to sin.

Those who believe, by re-

ceiving Christ, are entitled to the benefits of his righteousness ; they see God glorified in the gospel and the mediation of his Son ; his justice honored ; his law magnified ; his government supported, and a way opened for the exercise of grace to the most guilty sinners. In addition to a doctrinal view of the manner in which the guilt of sin is forgiven, they feel the love of God shed abroad into their hearts, so that they can approach him as a reconciled father ; his people have joy and peace in believing ; the joy of delighting in God and the peace of forgiveness : in this manner the gospel is the power of God to remove a sense of guilt.

The gospel received by faith and effectually applied to the heart, is a remedy for the unhappiness of human life. Sin is the fountain from which all unhappiness flows, and if this can be dried up, the streams of course must cease. Guilt is a cause of much unhappiness, and we have already seen how the gospel is the power of God for its removal. It also removes those evil passions of the mind which precipitate men into trouble and disappointment ; and that unqualified and unreasonable love of the creatures which is the cause of much sorrow, and many crimes : It restores the influence of reason over the affections, so that objects are estimated according to their true value : It withdraws the heart from unworthy objects, and so regulates the appetites, that they become conducive to the perfection of both body and mind : It leads to fidelity, in the services we owe to God and to men, whereby it is pleasing

to contemplate ourselves the subjects of a holy kingdom, and to perform the duties which are incumbent on us in society: It removes that impatient spirit under the divine government, which is to many a constant source of unhappiness: It gives submission under avoidable evils, whether they are directly inflicted by a holy Providence, or happen through the instrumentality of men. The Christian spirit converts our troubles into evident blessings by making them the means of correcting our evil dispositions and meetening us for a better inheritance. If there be pains, if there be sorrows, which through the appointment of infinite wisdom must be endured, Christian piety furnishes a support by which the mind is upheld, and can rejoice in God, and his providence, under every adversity.

The gospel received by faith, and effectually applied to the heart, gives a happiness while we live in the world infinitely superior to what reason alone can discover, or sense can administer by any earthly enjoyments. Happiness is the common pursuit of mankind. For this they are reasoning, inquiring, laboring, indulging their appetites, and engrossing to themselves every possible worldly advantage. There are various kinds of worldly and sensual pleasure, all of which are in their nature different from the happiness of Christianity, and it is only a few of these which any one person can expect to obtain to any considerable degree; but if they were all possessed by any one, the amount would be to him far less than the happiness

which is enjoyed by a humble and sincere Christian, as he passes through the world. The comforts of faith and divine enjoyment are superior both in their nature and fulness to the pleasures of sense: Also, these last are always followed with some alloy, some sting, some sense of dissatisfaction, while the comforts of religion have no bitter consequences. Give to a man all which the world contains; let him make the most full use of it which his reason can teach, and he will still be discontented, finding the world too small a portion, and his desires spreading beyond the sphere of mortal things. But give him the enjoyments of a life of faith and godliness, and these will make him contented with his condition.— Set before him the moral glory of God as it is enjoyed by a true Christian, and his desires will be satisfied in the infinite object. Experience will teach him that the good is sufficient for the utmost enjoyment he can ever need, being in its kind the most pure and dignified that can be, and in its fulness infinite; so that let his desires increase through eternity, there are glories in the object to satisfy them. Perfect contentment is the most happy state in which the mind can be placed. Satisfaction in the enjoyment of God will give contentment with his law, and government which disposes the state of all things.

Give to a man the whole world; still, it will not command his trust and dependence. He will still be afraid, and conscious that some other protection is necessary; especially, this will happen when dangers

are in prospect, or even when they are contemplated as possible. But let him be reconciled to God through the gospel, he will trust and depend on him with a sense of perfect safety. While faith and love are in exercise, fear will be cast out, and the soul find a foundation of power, wisdom and goodness, on which its most secure dependence may be placed; so that neither the prospect nor contemplation of any worldly evils, great and numerous as they are, will produce an alarm. "He that trusteth in the Lord is safe," and feels the security of his condition. Happiness is annexed to every Christian grace, and to every Christian duty there is found by experience to be a reward. Christian piety affords to the people of God, while they live in the world, a happiness superior to what reason alone can discover. It also anticipates a blessed life to come.

Further, The gospel brings life and immortality to light.— A future state, a life beyond the grave, to men without the gospel, is matter of conjecture.— Left to the mere information of reason some may believe, and others disbelieve; but neither have a sure foundation for their opinion. Some may hope, thinking it will be best for themselves; others, through guilt and a consciousness of deserving punishment, may dread it, while both are in a miserable uncertainty. The gospel of Christ places this important point beyond doubt. An apostle was so far from being ashamed, that he triumphed in the gospel as the means of assuring him of immortality.— While the wise philosophers of

this world, who despised the gospel, were agitated with opinions, doubts and fears, he could rejoice in a sure and certain hope of life and glory to come. In the Christian revelation, the evidence of immortality and a glorious life for the people of God is complete. The immortality of the soul, after the body hath died, and the purpose of God to raise the bodies of the dead, are made certain by promise; the invisible world, its employments, and the state and condition of creatures opened to our knowledge; and the resurrection and ascension of Jesus, is the high evidence of the event. He, as the head of his people, hath taken possession of the purchased inheritance.

The gospel received and effectually applied to the heart, by faith, takes away the fear of death. That death hath been the common terror of mankind is too plain to need any proof.— It is no mark either of true courage or strength of reason to speak lightly of death. The most wise have considered it as an evil of human nature, and if some the most heroic, have met it calmly on natural principles, and without a hope in the gospel, it was from its being unavoidable, and not because in itself it is not an evil. And why to those who have not a hope in the gospel doth it appear a curse and a mighty evil? Because it removes them from this world in which are the objects of their pleasure and hope; because without faith in the Christian revelation, they are uncertain of existence hereafter; but most commonly and principally, because they are sinful and guilty creatures. Sin

makes all men fear death, those especially, who have a conviction of futurity, while they do not love the law of God and the doctrines and duties of the gospel. To those persons death is an extreme terror. An apostle tells us why, for he says, "the sting of death is sin and the strength of sin is the law."—They have transgressed a holy and reasonable commandment, and have not received remission of sin through the gospel, therefore they are afraid of merited punishment. Neither is there any remedy in reason or human firmness, against this fear of death; nor without the gospel, any cure for the curse which it contains. Death remains the curse of all until the gospel received by faith and effectually applied to the heart, answers its challenge in the language of the great Redeemer, "O death, I will be thy plague! O grave, I will be thy destruction!" The believer hearing this promise of his Saviour can say to the enemy, "O death where is thy sting! O grave where is thy victory! Thanks be to God who hath given me the victory through Jesus my Saviour." The gospel by removing sin and guilt from the mind takes away the sting of death. To such the law hath lost its terrifying penalty: To such the change is but a messenger to read their dismissal from an imperfect and sinful world, and conduct them to the city of God, where is life and holy enjoyment for ever more. Let all those who fortify themselves by considerations merely rational try, and they cannot effect this peace in death. It is possible, that through delusion,

they may prevent horror, or produce quietness without sensible comfort, while it is the gospel only can give to a departing soul, such a light of God's reconciled countenance, as fills with joy unspeakable and full of glory.

This gospel received by faith, and effectually applied to the heart, at the hour of death, completes the glorious prospect of a Christian; faith is changed into vision; all imperfection is removed, and perfect, eternal holiness is begun; all pain and all guilt have ceased. There is no more doubt, no more pain, no more exposedness to spiritual enemies; no more weakness of grace or sensible want of the divine presence; no more unsatisfied desires or disappointment; but eternal happiness in the performance of duty, in the praise of God, and in beholding his perfections, and the opening treasures of his love for ever more.

We have reason to think, that the happiness of Christian piety is a subject but little considered by a great part of mankind; for if it were, they would be more deeply impressed with the value of religion, and more sensible of their own miserable condition. While all are in pursuit of happiness, how great is the multitude, who do not even think of resorting to Christian sources for satisfaction! They have fallen into the great, the awful mistake of thinking, that religion is necessary only for the dying and those who have passed into the invisible world; while, for this life, they imagine it is a disadvantage, or at least is unnecessary. This arises from a total ignorance of what piety is, as it

reigns and is felt in the heart, and of the satisfying fruits which it constantly produces. They have never experienced the consolation of religion, its sources of happiness, and the support it gives under the troubles of life; and when they see Christians discarding many of the pleasures in which they most delight, and attending to duties for which they have no relish, they falsely draw the conclusion that such must be unhappy people. Those who judge thus ought to know that Christians are the most happy persons in the world, so far as they have the temper and practice enjoined in the gospel of Christ. Let the question be judged by reason and not by the prejudices of a sinful heart.—The reign of sinful principles, passions and appetites, produces the most cruel servitude conceivable. The sinful by their dispositions, are led abreast to their own reason and to their consciences, and delight in what they are ashamed to confess.

From this thralldom Christians are delivered, by a removal of the reigning principles of sin which are so hard a master.—They delight in what pure reason approves, in what conscience approbates, in what is beneficial to the glory of our Maker, to the good of society, and eternally useful to themselves. It must be a blessed condition for a creature in which his duty, his desires, and his chief pleasures are united. Let the irreligious reflect that Christians are delivered from such guilty apprehensions as are their own scourge, and which they often find by experience tenfold overbalance the pleasures of transgressing.—

These fears of a guilty conscience are a present punishment prepared by the holy Judge of the universe to chastise the sinful while they are in the world, and a premonition of judgment to come. From those who believe these terrors are removed through the cleansing of Christ's blood, and their confidence in the promises of grace. A Christian is contented with the situation which his Lord gives him, and "godliness with contentment is great gain." His meditations may be always on those subjects which are most pleasing to him, on divine glory, on the perfections of the divine law and government, and the increasing glories of that kingdom in which he hopes for ever to dwell.

His time, instead of lying a burden on his hands, as is often the case with those who look only to the vain world for their portion, is delightfully employed in religious meditation, prayer, praises, and obtaining instruction in the things of God.

Although, in certain circumstances, permitted by a wise Providence, he may appear to others to be friendless, he is conscious of an almighty friend. He cannot feel solitary, while surrounded by the presence of his God and Saviour. He cannot feel destitute of help, for every where he sees evidence of almighty power, which is his strength.—Although the world, presents troubles, dangers, burdens and sorrows; although many, in every land, are groaning under the miseries of sin, and the general prospect of things is calculated to excite distrust and perhaps terror; yet, the Chris-

tion by faith sees an infinite God, a reconciled Father, a covenanted Redeemer on the throne, directing the whole scene, and he feels the energies of providence and grace, leading him safely thro' this distracted state of things, and in many precious seasons, feeding him by the side of the streams of life. While he tastes the heavenly food, and is thereby strengthened in his way, he wonders, on one side, at the madness of a sinful world, which can despise this blessed way; and on the other, admires the infinite grace of God, which can lead so unworthy a creature to immortal life. How sweet is the quiet, unobserved life of a Christian, who communes with God in the midst of earthly obscurity, and whose heart is filled with the spirit of prayer and of praise!

Let the irreligious remember, that after the Christian hath been safely led to the confines of life, he is not afraid to die. Many of those who discard the piety of a Christian's life, altho' clothed with power and wealth, and all that the world can give, tremble at the thought of death! If it only passes in their minds that they are dying creatures, all their pleasure is chilled, and they find no rest until the reflection is banished. Death is a warfare in which they cannot stand and despise; although they do not know how to repent and be at peace with God. Death, the sinner's terror, is the crowning, conquering hour to a Christian. It is the path in which his Saviour trod and overcame, to him he looks for strength, and from him it is received. Or if the irreligious will follow the Christian to the world of spirits, they

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must find still stronger evidence of their own folly in neglecting a pious life. They must be sensible they cannot reflect calmly on the world to come; they dread to pass the Jordan of death, they fear a meeting with invisible spirits, they have no desire to converse with the hosts of angels and saints made perfect, they have a dread of their Maker, and by their own guilty apprehensions imagine his throne surrounded with a fiery vengeance, anticipating the inquisition he will make as a Judge, and the sentence he will pass, as the sentence of their death. Such must be the reflections of impiety!



Explanation of Scriptural Types.

(Continued from p. 31.)

Explanation of the Typical System.

IMPURITIES AND PURIFICATIONS

TO the continual burnt offerings in the Hebrew service, were added many rites which are next to be explained. Of these the impurities and purifications were an important part. Many were the ceremonial impurities to which the Israelites were exposed, and many the rites of purification; but as they all had the same general nature, without considering them minutely, it may suffice to suggest, that all the impurities in the Mosaic code, typified moral pollution by guilt, and all the purifications represented spiritual purification by the blood of

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Christ, which cleanseth from all sin—and as the unclean were purified by conforming to the rites prescribed for ceremonial cleansing; so spiritual guilt is removed by applying to the blood of Christ by faith:—yet some instances are so emphatical that a particular explanation may be useful.

1. The uncleanness and purification of the leper.

When a person was suspected of the leprosy, he was brought to the priest, or perhaps more correctly, the priest was brought to the leper, and was to proceed in examining the symptoms with great caution, as no person might precipitately be pronounced unclean. A person might not be pronounced unclean, who had in his skin, a blister, a spot, or a freckle, nor he whose hair only had fallen from his head, nor even an Israelite who was afflicted with the leprosy, if there were symptoms, that nature was expelling the malady—as, if the plague were not deeper than the skin—if there were black hairs in it—if it covered all the skin—or if it spread not in it—for these were indications that the distemper affected only the extreme parts, and not the vitals—that nature was vigorous and expelling the infection—but if the hair were turned white—if the plague were deeper than the skin—if it spread more and more—or if there were quick raw flesh in it—these were terrifying symptoms—but the most fatal of all was the leprosy in the head. If such were the symptoms, the priest should pronounce him utterly unclean.

Sin, no doubt, is the impure and baneful contagion represent-

ed by the leprosy of the body. It is this which pollutes all the faculties of the soul, and all the actions of the man; which disqualifies him for holy society and the privileges of the godly. The scrutiny of the priest has much the appearance of an ecclesiastical process, and intimates the great caution with which all should proceed in trying the spirits, separating the chaff from the wheat, and the precious from the vile—suggesting, that none should be rejected until there are evident and decisive symptoms that their state is reprobate and incurable. There may be the falling of the hair, they may have spots and freckles, many blemishes and infirmities, and yet not be rejected. Nay, if they are infected with the leprosy itself, there may yet be favorable symptoms. As, if the plague were not deeper than the skin—if it spread not—if it covered all the skin—was somewhat dark with black hairs in it, the leper might not be pronounced unclean, as these symptoms indicated, that the infection had not taken deep root, and nature was expelling it.—Nor may we decide, that all are destitute of grace, who have lost their first love, who are filled with a loathsome disease, whose wounds, like David's, stink and are corrupt because of their foolishness. The leper whose plague, in sight, was not deeper than the skin, represents those who have external defects, doing, like the apostle, the things they would not, and yet delighting in the law of the Lord after the inward man—as he whose plague spread not, represents those who, like the prodigal, are come to them-

selves, and are recovering from their declensions—as the leper who was turned all white, the leprosy being expelled from the blood and vitals, and existing only in the external parts, represents those the fountain of whose iniquity is broken up, who are purging out the old leaven that they may become a new lump—as he whose leprosy was somewhat dark, and the hair not turned white, represents those in whom the principle of grace is strong and vigorous, and will not be overcome by the lusts of the flesh. But, while these symptoms were favorable, others were discouraging and fatal—as, if the hair were turned white, the symptom of debility and decay, typifying those who have no power to resist temptation, of whom it may be said, in the words of the prophet, *How weak is thine heart seeing thou doest these things? He in whom the plague was deeper than the skin, and spread more and more, may represent those who sin with full consent, adding drunkenness to thirst.—He who had quick raw flesh in the rising, may represent those in whom corruption is so predominant and irritable, that they cannot endure reproof.—But of all symptoms the most malignant and fatal was, that the leprosy was in the head—typifying those, the corruption of whose hearts has perverted their reason, whose understandings are darkened by the blindness of their hearts.—When these symptoms appeared the leper was pronounced unclean and put out of the camp, and when there are decided symptoms, that sin has dominion over a professor, he shall be pro-*

nounced unfit for holy communion, and be excommunicated from the congregation of the saints.

Let us now consider the rites of purification.

When there were symptoms that the malady had subsided, the leper should be brought unto the priest, who should take for him two birds, alive and clean, scarlet and hyssop, and make of them an instrument for sprinkling—he should take an earthen vessel filled with running water over which he should kill one of the birds, in the bloody water he should dip the living bird and the sprinkling instrument—and having sprinkled the leper seven times, he was then pronounced clean; and the priest should let go the living bird in the open air; but he must wash his clothes, bathe himself in water and shave his hair, and come into the camp; but yet tarry days. On the seventh day, he should be sprinkled seven times, again shave all his hair off his head, his beard and his eyebrows, wash his clothes and flesh in water, and be clean. On the eighth day he should take two he-lambs without blemish, and one ewe-lamb, with three tenth deals of fine flour mingled with oil for a meat offering, and a log of oil.—The priest should present the leper before the Lord, at the door of the tabernacle of the congregation. He should then take one he-lamb and offer him for a trespass offering and the log of oil and wave them before the Lord. He should slay the lamb for a trespass offering.—He should take some of his blood and put it on the tip of his

right ear, the thumb of his right hand, and the great toe of his right foot—he should then take some of the oil in his left hand, and with his right finger take of the oil and sprinkle it seven times before the Lord. After this he should take some of the oil and put it on the tip of his right ear, the thumb of his right hand and the great toe of his right foot upon the blood of the trespass offering. The rest of the oil should be poured upon his head. After this the priest should offer the sin offering, with the meat offering, after these the burnt offering, and then he should be clean.—Without attempting a minute explanation of these mystic rites, we may consider the offerings upon this occasion, like all the sacrifices of the ritual, as typifying atonement, pardon and purification from sin, by the blood of Christ. Some apply the two birds to the two natures of Christ, but from the great analogy between the process with them and the two goats, on the great day of expiation, we rather consider the slain bird a type of Christ making atonement for sin by his death, and the living bird let loose in the air, typifying the removal of pollution far away.

The living water may denote, either the purifying virtue of the blood of Christ, or the purifying and sanctifying operations of the Holy Spirit, which ever attend the application of it to the conscience. The blood of the slain bird in the running water may remind us of that sovereign remedy for spiritual maladies which came by water and blood. The earthen vessel which contained the bloody water, may

represent those earthen vessels in which the treasure of the gospel is deposited—and the sprinkling instrument, those evangelical institutions by which the efficacy of the atoning blood is sacramentally conveyed.—Sprinkling the leper seven times denotes his perfect purification—as dipping the finger in the blood of the sacrifice, and the oil of the offering, and applying them to the tip of the right ear, the thumb of the right hand, and the great toe of the right foot, and pouring the remainder on his head, denotes purifying the senses and members of the body and consecrating the whole man to a sacred use. In the priest coming to the leper, performing the purifying rites, cleansing him from his pollution, and restoring him to the congregation of the Lord, we see typically, Christ, by his ministers and institutions, applying the purifying virtue of his blood, cleansing the conscience from pollution and guilt, sanctifying the whole man to himself, and making him a fellow citizen with the saints.—The leper should wash his clothes, bathe himself in water and shave his hair, for his perfect purification, and the peculiar people which Christ hath purified to himself, must cleanse themselves from all filthiness of flesh and spirit, and be perfecting holiness in the fear of God.

2. Very similar, in many respects, to the purification of the leprosy, was the purification of the impurity contracted by touching a dead body, a bone, or a grave. It was particularly affirmed to Moses, that if a person touched a dead body, a bone, or a grave, he should be unclean

seven days. And are we not to consider the dead body, the bone, and the grave, symbols of natural depravity, that body of death of which the apostle so grievously complains. This is the great source of moral pollution, so impure and offensive to the holy God.—For the purification of this unclean person, a particular preparation was prescribed. A red heifer, without blemish, and upon which never came yoke was to be brought without the camp, and killed before the high priest, who should take of her blood with his finger, and sprinkle it seven times directly before the tabernacle of congregation. Her flesh, skin, blood and dung, should be burnt. Into the fire consuming the heifer, should be cast cedar wood, a scarlet cloth and hyssop. The ashes should be collected and deposited in a clean place without the camp. When a person became unclean by touching a dead body, a bone, or a grave, a clean person should take some of the ashes, in a vessel, add to them running water, and it became a water of separation. He should take hyssop and dip it in the water of purification and sprinkle the unclean person on the third and seventh day, who should then wash his clothes and bathe his flesh in water and be clean at even. But if any unclean person neglected these purifying rites, he should be cut off from the congregation of the Lord. Thus we have the type, let us now consider the substance. Did not this victim, the heifer, not the robust and vigorous, the male, but the female, the weak and feeble kind, represent Christ assuming human

nature, not in a robust and potent, but in an infirm and feeble state—and the red, did it not represent a bleeding Saviour, red in his apparel! It was a heifer without blemish, and though Christ was made like unto his brethren, yet was he without sin. It was an heifer upon which never came yoke, and Christ was not only free from the bondage of sin, but from all constraint—neither was his obedience, nor were his sufferings coerced.—He obeyed the commandment of his father, and laid down his life of his own consent, from his delight to do the will of his God. The heifer was killed before the priest, without the camp, and Christ suffered publicly without the gate. The various parts of the heifer were burnt, and Christ made his soul and body an offering for sin. Might the cedar, that ever green, the emblem of vigor, the beautiful scarlet, and the hyssop, that salutary herb, represent the various salutary virtues and the permanent effects of Christ's atonement? The ashes of the heifer preserved in a clean place and prepared for use, might they represent the merits of Christ, prepared and ever ready for the application of polluted sinners? The ashes in the running water, the symbol of the Holy Spirit, may they typify Christ, who through the eternal spirit offered himself to God, and his merits applied by the Spirit of God—the clean person, those who bear the vessels of the Lord—and the bunch of hyssop, those evangelical institutions by which the application is made, and pollution visibly washed away. The unclean should be sprinkled the third and seventh

day, purify himself, wash his clothes, bathe his flesh in water, and be clean at even—and they who are washed in the name of the Lord Jesus, must keep their garments clean, and though sanctified but in part, in the evening of life, when they enter on their eternal sabbath shall be perfectly purified and walk in white. The reasoning of the apostle is very pertinent and impressive. For if the blood of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who thro' the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.—He who neglected the purifying rites, should be cut off from the people; and he who washeth not his robes in the blood of the Lamb, will be rejected, and cast forth with the filthy and unclean.

REVIVALS of Religion in the County of BERKSHIRE, continued.

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REVIVAL OF RELIGION IN LEE.

Lee, December 2d, 1808.

REV. SIR,

IN compliance with your request, I now transmit to you a very brief account of the work of God's Spirit, in reviving religion among this people, at three different seasons, since my connection with them.—The first season, which was the most gene-

ral and most powerful, commenced in June, 1792, a few weeks after my ordination. Resolved to form a particular acquaintance with the people, committed to my pastoral charge, I early began to make family-visits in different parts of the town.—These visits were improved wholly, in conversing on religious subjects, and in obtaining a knowledge of their spiritual state. As this people had been, for a long time, most unhappily disunited, in all their ecclesiastical affairs, and in the habit of maintaining warm disputes with each other, on the doctrines of the bible, I calculated on having to encounter many trials. Contrary to my expectations I found several, of different ages, under serious and very deep impressions, each one of whom supposed his own burdens and distresses of mind to be singular, not having the least knowledge that any others were awakened. It was evident, that the Lord had come into the midst of us, in the greatness of his power. The former disputes of the people, on what were called, "the hard doctrines," in a great measure subsided, their consciences screaming to testify in favor of the truth. The work soon became visible and marvellous. It spread into every part of the town, and, what was worthy of special notice, it was wholly confined to the *limits* of the town, excepting some individuals, who usually attended public worship with us, from the borders of the towns adjacent. The work was especially powerful among those, who had taken their stand in opposition to the church and the distinguishing doctrines of grace.

Many of this description were convinced, that they had always lived in error and darkness, and in a state of total alienation from God. They were compelled to make the interesting inquiry, "What shall we do to be saved?" Our religious meetings were frequent, very full, and characterized with a stillness and solemnity, which, I believe, have rarely been witnessed. To the praise of sovereign grace I may add, the work continued with great regularity, and with very little abatement, nearly eighteen months. In this time, one hundred and ten persons united with the church. All these were received on the ground of their making a profession of *real godliness*. The instances of apostasy have been but few. Several of the above mentioned number have been summoned into the eternal world, and have apparently died in the triumphs of faith; others remain to this day "burning and shining lights," in the church, some in this town; and some in the new settlements.

This revival of religion produced a surprising change in the religious sentiments, and general appearance, of the people. It effected a happy and lasting union. After the shower of grace had passed over, divine influences were not altogether withholden, nor did the people lose their relish for religious meetings. In the six following years, there were forty-two added to the church, including some who came from other churches.

In the year 1800, we enjoyed another season of refreshing from the Lord. This display of

sovereign grace was witnessed, soon after the setting up of a weekly conference, with particular reference to the young people, and it was noticed that the *subjects* of the work were confined almost wholly to those who attended this conference. The great body of the people were not affected and solemnized as they were before; but the convictions of the awakened were *clear, rational and pungent*, and those who received comfort appeared understandingly to embrace the soul-humbling doctrines of the cross; and exhibited satisfactory evidence of having passed from death to life.— This little revival occasioned an accession to the church, in the space of one year, of twenty-one persons, the most of whom were between the ages of sixteen and twenty-four.

Between this period, and the awakening which commenced in the fall of 1806, we examined and received into the church twenty-nine persons; some of whom, however, had previously professed their faith in Christ, in other churches, and merely removed their relation. The more recent season of the outpouring of God's Spirit, now alluded to, followed the death of a youth, one of our most respectable and promising young men, who had been, for several years, a constant attendant on the conferences of young people, and who had gained an uncommonly good understanding of the doctrines of Christianity. His death, which took place when on a visit, in the western part of the state of New-York, was unexpected, and his appearance, in the last days of

his life, was peculiarly calculated to arouse the attention of his youthful companions. It pleased a sovereign God to accompany this providence with the influences of his Spirit. The effect was immediately visible and remarkable. More than twenty of the converts date the commencement of their serious impressions at the time when they received intelligence of the death of this young man, or when his funeral sermon was delivered. This work resembled a plentiful shower from a small cloud. It was powerful and refreshing; indeed, in one part of the town, affecting *more or less* in almost every family, before any special impressions were noticed in other parts of the town. Eventually it spread, in some measure; but the most of the shower was apparently received, where divine influences first began to fall. The season was precious, and was continued to us about a year. Some drops of the saving influences of the Spirit have fallen, I trust, the summer past. Since the beginning of this last revival of religion, we have admitted seventy into the church; and one now stands propounded. The whole number of admissions, since my ordination, is two hundred and seventy-two. In the three awakenings, above stated, I have noticed a very great uniformity in the views of persons under conviction, and in the feelings of those who have obtained comfort. The mercy of God to this people has been very great. To him be all the glory.

These very brief sketches of the triumphs of the Divine Re-

deemer, in this place, are submitted to your inspection and disposal.

From, Rev. Sir,

your friend and brother.

ALVAN HYDE.

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*Account of the Revival of Religion
in New-Haven.*

THE state of things which preceded the religious revival among us, was peculiarly deplorable and unpromising. It was a season of more than ordinary stupidity, gloom, and discouragement. Never, since my settlement here, had there been such a protracted period of drouth and barrenness. For ten months, not one had come forward from the world, to join the church; and only two in the course of a year. If this intelligence surprises us as new, it is only a proof how great was the insensibility which prevailed at that time. Darkness seemed to cover the church, and gross darkness the people. The means of grace were but little valued; the calls of mercy were but little regarded. The public peace was broken by disorderly and riotous conduct. Our midnight slumbers were disturbed by obscene songs, and drunken revels. The laws, those guardians of social enjoyment and public order, were trampled on with seeming impunity. The magistrates were defied and abashed. The holy sabbath was violated palpably and openly. Vain amusements, gaming, chambering, wantonness and midnight carousing, predominated, and became, pre-eminently, the signs of the times.

So hardened, so bold, so daring were the sons of Belial, that the most solemn scenes were exhibited in mockery before them.— These were deeds which well became the darkness, under cover of which, they were often perpetrated. And the darkest symptom of all was, that the disciples of Jesus were all this while asleep. Though the wicked were diligent and active, they could not watch one hour.— There seemed to be next to none, who were wrestling with God in prayer. None seemed to offer themselves to stand between the dead and the living, and stay the plague. It was hard, indeed, to find the living; all seemed to be, in a measure, dead. While a valley of dry bones stretched all around, there seemed to be no intercessory voice to cry, come from the four winds, O breath, and breathe upon these slain that they may live. Such I well remember, and shall long remember was the state of things during the winter, spring, and summer, of 1807. The revival, which followed, began in December; tho' there were symptoms of individual seriousness before. At the first public prayer meeting, which was held in October, there were visible symptoms of seriousness and concern. The assembly was numerous, and seemed to be very solemn. Several, in returning home, declared that they never attended such a meeting before. Perhaps the novelty of the meeting contributed to excite these feelings. The impressions, however, did not soon wear off. At the prayer meeting in November, the assembly was more numerous,

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and the solemnity more visible and striking. These appearances continued to increase, so that in December, the concern became quite deep and extensive, and the general topic of conversation. The dispensation of the word of life, and all the means and opportunities of religious instruction, were anxiously sought. The persons who were awakened, and under conviction, became quite numerous; meetings for prayer, reading, conversation on religious subjects, and all those societies which uniformly accompany revivals of religion, were regularly established, and thronged with attendants. At this time the revival may be said to have commenced; because, at this time it was visible to the most careless observer that a sensible change had taken place in the feelings and views, not only of a few individuals, as formerly, but of a large number of persons. From this time, things continued gradually to progress, until March when there was a temporary suspension.— There was no apparent declension, but every thing seemed to be stationary. The suspension was very visible in conversation, on the sabbath, and at all religious meetings. For a few weeks, the conqueror of sin, and the Saviour of souls, seemed to have halted in his victorious career. I cannot forget that period. A kind of panic seemed to seize and chill the ardor of holy souls. The fears and anxieties which were felt and expressed by Christians seem still to sound in my ears.

Soon, however, the stagnation was over, and the functions of holy life began again to be ex-

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eroided. From this time, the work advanced, until the last of May, or the beginning of June, when there was an apparent, though I believe no real suspension. We had fears, at that time, it is true, but they resulted from want of knowledge, which was afterwards supplied, and not from a want of progress in the work. Perhaps the cause of our unbelieving fears was, that we ourselves had begun to be tired and grow faint, and from that, concluded that God, in this respect, was altogether like us. We were soon convinced that our fears were groundless: for, from about this time, the work increased more rapidly and extensively than ever; so that in August and September, it was at its height. In the summer months, and the first month in autumn, more were awakened and convicted, more, I believe, were born to God, than within any previous period of equal duration. In the months of August and September, especially, religion seemed to be more pre-eminently and extensively the grand concern than had ever before been known. It was more thought of, more conversed about, its importance and power more deeply felt, more sensibly realized, and more generally attended to by the greatest number.

From that time, to the present, the work has been diminishing by little and little, until it is considerably reduced, though by no means gone. Christians seem still to hold out in their zeal for the glory of God and the salvation of souls. There are still a considerable number who are awakened and anxious, and ask-

ing what they shall do to be saved: Few of these, however, are new instances. Most of them date the commencement of their impressions some months back. This constitutes the chief difference between our present and former situation.—As those who have long been struggling under convictions, are hopefully converted to God, new ones are not wrought upon to take their places as suppliants for pardoning mercy.—Such is the commencement, progress, and present state of the revival of religion, which has taken place among us during the past year. On the whole, it has been a gradual, and almost uniform progression, from December, 1807, to September, 1808. It has not been a strong wind, an earthquake or a fire, but the still small voice of the Lord.—A voice, though small, yet piercing though low, yet powerful. Every thing has been regular, grave, and solemn. There has been nothing light, nothing ludicrous, nothing extravagant. Nothing incompatible with refinement of manners, delicacy of feeling, or sobriety of deportment. There have been no visions, trances, or extraordinary dreams. Sinners have been impressed, but not deprived of the regular exercise of reason. Christians have been watchful, but not superstitious; ardent, but not enthusiastic; prayerful, but not righteous overmuch.—I shall now speak of the subjects of the work in several respects.

The number of those whom we hope, and have reason to believe, from their having made a profession of religion, have been made the real, sanctified subjects

of the work, is about two hundred and fifty. Their ages extend from twelve to seventy-five years. There have been but a few over forty, and but a few under fifteen. The greatest number have been between the years of fifteen and thirty or thirty-five. There has been a considerable proportion of young married people, but a still greater proportion of young people in single life. The characters of those who have been awakened, convicted, and converted, previously to their being thus wrought upon, were vastly different from each other; embracing all the shades of difference which characterize moral beings; extending from the extreme of natural loveliness, on the one hand, to the most hideous deformities of sin on the other. Some among them were professed Galilæans, who cared for none of these things. Some were profane, vicious, and openly ungodly. Some had been all their life time seeking the good things of this world as their chief, and only portion. Some had lived thirty, forty, fifty, yea sixty years, and were never heard or known to pray. Some, had apostatized from a religious education, and divested themselves of the restraints of religious principles. Some had before been impressed at times, but had afterwards cast off fear and restrained prayer. Some were sunk into the most hardened stupidity, and seemed to be susceptible of nothing serious. Some had imbibed dangerous doctrines, and seemed to be rooted and grounded in error. Some had violently opposed, and made a mock of these things; others were systematically self-righteous, and professedly relied upon morality for salvation.— They were industrious in their calling, honest in their dealings, punctual in the payment of their debts, were charitable to the poor, read their bible occasionally, and generally attended public worship on the sabbath; and for doing these things they confidently expected to go to heaven. They cavilled, it is true, at the doctrines of total depravity, eternal election, divine sovereignty, and the necessity of regeneration; but as they used then to declare, it was not because they hated the truth, only because these doctrines are hard to be understood, and tend to discouragement and licentiousness, rather than to holiness and good works. Others were well indoctrinated, and while reputed orthodox in their speculations, thought that all was safe, and would be well with them in the end. Others, were different still; lovely in their natural disposition, amiable in their manners, inoffensive in their deportment, highly interesting and agreeable in personal excellence and accomplishments; stained with no vice, guilty of no open positive wickedness; and knew not that they had ever committed any very heinous sins. The causes, which first impressed and awakened the subjects of this work, were almost as various as the characters which they previously sustained. One was awakened by reflecting on the past; another by anticipating the future: One was impressed while trying to pray, in consequence of a resolution which had been previously made for the purpose. Some

were first excited to serious consideration by dangerous sickness, from which they afterwards recovered. Some were driven to seek consolation in religion, by the pressure of heavy and painful trials. Some were arrested by a particular passage or paragraph in scripture, which they had often seen and read before. Some were first affected by a particular discourse, or some part of a discourse. Some were taken hold of by a word spoken at random, or by conversation carried on with the design to produce such an effect. Some have been solemnized and softened by an affectionate, fervent, and importunate prayer. Some have been impressed by an exhortation at a conference or prayer meeting. Some were first wrought upon by natural sympathy, and were themselves deeply distressed, merely because they saw others in deep distress. Some had an apprehension that they were to be left to perish, while others were chosen to salvation; and this had an effect to alarm them.—Some could recollect the particular cause which first stirred them up; others could not tell what it was which first awakened them to think seriously on these things. They found this indeed to be the case, that their former repose was broken up, and their souls anxious on the subject of salvation; but what the cause was which first produced in them these feelings they could not tell. Some were deeply impressed by seeing others come forward, and enter into solemn covenant with God. This indeed, was the cause of seriousness and awakening to many.

On the whole, the greatest number were awakened by those means which God has specially commanded, or clearly authorized. By the preaching, reading, and expounding the scriptures, and by that kind of exhortatory conversation, which is carried on by ministers and private Christians, at meetings appointed and held for the purpose. As proof of this, our prayer meetings and conferences have always been particularly crowded and serious; and the reading, and expounding of the scriptures, has always been preferred to selections from any other book. No knowledge was considered so precious, none sought with such avidity, and received with such satisfaction, as instructions from the word of God.—The views and feelings of the subjects of this work, were in many respects alike, and in many respects dissimilar. Some, during the former part of their convictions especially, were principally disturbed from an apprehension of the wrath of God, and the dread of future misery.—They knew that they had greatly sinned, and saw nothing before them but a certain fearful looking-for of judgment, and fiery indignation, which shall devour all the adversaries of God and of Christ. This stared them in the face, deprived them of peace, and filled them with terror.—Others were softened and grieved, instead of being amazed and terrified. They were pricked and cut to the heart, to think that they had sinned against a being of such infinite goodness, purity and truth: One who had sent his Son into the world, to die for guilty, lost, and condem-

ed sinners, and who had loaded them with favors all their days, while they had requited him nothing but ingratitude, rebellion, and an obstinate persistence in a course of iniquity. This was their most trying reflection; it pierced their very souls, and rent their hearts with anguish. Some could not tell what was the matter with them, and yet something within, filled them with agitation and alarm; so that their souls were literally like the troubled sea when it cannot rest. They longed for nothing so much as freedom from the burden of sin and rest in Jesus Christ. Some were desirous to go to Christ, but felt that they could not. Some thought that he would not receive them if they did go to him; that he would indeed save others, but had no salvation for them. Some had such a sense of sin and guilt, that they hardly dared to ask for pardon. Many times did they attempt, and tremble, and falter, and fail, before they could proceed. Some were almost ready to despair of mercy; they were almost ready to conclude that they had lived so long, and been so daring in sin, that the harvest was past, the summer was ended, and it was too late for them to be saved. Some were ready to hope that they might yet obtain mercy if they could but persevere; but they were fearful of going back; their hearts were still so stupid, so hard, so sinful. Some were inclined to believe that they had committed the unpardonable sin. They had so often resisted and aggrieved the Holy Spirit, that it would withdraw from them for ever, and leave them to perish

under an accumulation of aggravated guilt, condemnation, and ruin. Some were bowed down under a sense of their ignorance: they were so grossly ignorant that they knew not which way to turn; they once thought that they understood the scriptures, and knew enough about salvation; now the bible was a sealed book to them, they tried to read, but could not understand it. Sin had so blinded their eyes and darkened their understandings, that they were as ignorant as brutes, and knew not what to do. All felt that they had greatly sinned against God, that they had sinned uniformly, and entirely; that every imagination of the thoughts of their hearts had been only evil, and that continually. They felt that they had done nothing but sin; that they had never, in all their lives, done any thing from a right motive, either for the glory of God, or the salvation of their own souls. All felt and confessed, the absolute necessity of an inward spiritual change, and that it could be produced by nothing short of the supernatural influences of the Holy Ghost. All felt that they merited eternal death. They wondered that God had spared their lives so long, when they were all the while living in sin. They wondered, and were astonished at his forbearance, that he had not long before this, cut them off, and sent them to hell, as the just retribution of their deeds. All acknowledged that if they ever were saved, it could not be from any thing that they had done, or could do; that it must be alone from sovereign grace and mercy. That it would not be be-

cause they were less sinful than others, or on account of any thing foreseen to be done by them, as the condition of their salvation; on the contrary, that their salvation must be owing entirely to him who worketh all things according to the counsel of his own will.

Whatever may have been their opinions of them before, they now fully believed and hailed with a welcome, that glorious constellation of truths usually denominated the doctrines of grace. I have not known one truly convicted or hopefully converted sinner who did not give these doctrines the most full, and cordial consent and approbation. It was the application of these truths, which discovered to them their own character, and the character of God; which convicted them with distress and sorrow of sin; which humbled them in the dust, and constrained them, as with one united voice to cry out, Men and brethren what shall we do? What shall we do to be saved? The strength or degree of conviction has been different in different persons: So far as we can discover, no two have been exactly alike. Some have been wrought upon by degrees. Their distress came upon them like a disease, whose symptoms though slight at first, finally terminate in a settled fever. Others were suddenly awakened. Their fearful and distressing apprehensions, burst upon them like the rushing of a mighty wind.—The convictions of some, were moderate and gentle. The convictions of others were sharp, pungent, deep and distressing beyond conception. Like Cain,

their punishment was greater than they could bear. They sunk deep in the miry clay; they were plunged into the very depths of sin, whence with strong cries and many tears, they raised their voice to God. Most were deeply affected and greatly distressed. Even those convictions which were comparatively the most mild and moderate, were certainly very powerful, and at an ordinary season would have been so thought. Had I time to go into the discussion, these degrees of difference might most of them be accounted for by education, former habits, and the temperature of the animal constitution. No doubt indeed, the Holy Spirit, at different times, and upon different persons, operates with different degrees of strength and influence. Sometimes his influences are the gentle breeze; sometimes the more violent gale, and sometimes the impetuous whirlwind. Sometimes they descend like the evening dew; sometimes like the steady, settled rain; and sometimes like the torrent. "The wind bloweth where it listeth, thou hearest the sound thereof, but canst tell whence it cometh or whither it goeth; so is every one who is born of the Spirit."

The continuance, no less than the degree of these convictions, has been different in relation to different persons. Some have surrendered within a short time. The natural enmity of others has held out a great while longer. Some have been laboring and heavy laden for many months. Others have given themselves to God, and cordially received Christ, within a very few weeks. I know of none who

have been arrested in a state of stupidity, and brought into the family of God by regeneration, in the course of a single day, or even of several days. Though this is possible, yet I believe it very rarely takes place. Neither has it been the case as it sometimes happens that the most pungent convictions, have been the shortest in duration. It has been a characteristic of the work, that the subjects of it, have, on the whole, been a great while laboring and struggling, before their feet were taken from the miry clay, and established upon the rock of ages.

The immediate effects of this translation from darkness to light, were different in degree only, and not in kind. In some, the joy was sudden, sensible, and great. With others, it was gradual, imperceptible, and moderate; in each, however, it was alike, new. The light of some, was like the light of the morning, which dawns in the east, and gradually brightens and extends, until it overspreads and illuminates the whole horizon. With others, it was like the sun, suddenly bursting, with a blaze of light, from a thick, black cloud. Some felt their distress subside, and because no sensible consolation immediately came, thought that their convictions were leaving them.—All were sensible of a change in their views and feelings, though they had no apprehension at the time, that they were born of God.—All felt a desire to communicate their feelings to others, though none were in such ecstasy as to lose their reason, or violate the rules of sobriety.—Few or none are now, or ever

have been able to tell the precise time when they supposed they experienced the spiritual birth: because most, if not all, found themselves possessing and exercising those views and feelings which are the effects of this change, before they once thought that such a change had passed upon them. They could affirm no more as to the time, than the blind man could with respect to the manner in which his eyes were opened. "One thing I know," says he, "that whereas I was once blind, now I see." The fact is certain, though the time cannot be ascertained.—The effects of this work upon those who we charitably hope and believe, were the subjects of it, though immediate, were not transitory. They did not fade away like the early cloud and the morning dew. None of them, to my knowledge, have begun to prove barren and unfruitful. They have all, as yet, brought forth fruits meet for repentance. Even to this day, they continue with one accord to eat their meat with gladness and singleness of heart; praising God, and having favor with all the people. Neither have these effects in their influence been confined to them. They have extended to families, to schools, to the other members of the church, and to the community at large. In families, there is more religious reading and praying. In schools, there is more catechetical instruction. Among the members of the church, there is more harmonious intercourse, more love toward each other, more zeal for God, and more of the power and life of vital Christianity. The community at large

is more peaceable, orderly, sober and considerate. Religion generally, is more thought of, and more conversed about.—Thanks be unto God, for this boundless blessing, this unspeakable gift.

P. S. The above account was written for the 1st of January. Since that time, the work has considerably revived. There have been a number of new instances of awakening, and some of very deep and powerful conviction; thirty have made a profession of religion, and seventeen now stand propounded.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

REV. SIR,

THAT there is joy in heaven over one sinner that repenteth, we are assured from the word of God. The same event will excite joy on earth in the heart of every real Christian.—To see the banners of the cross unfurled, and the Saviour brandishing the sword of the spirit,—to behold the subjects of Satan throwing down their weapons, and cordially submitting to the Prince of peace, must animate the friends of Zion, and fill them with holy ardor. And to see or hear of such a work may be a means in the hands of the Spirit, of alarm and conviction to the enemies of the cross. With a desire to encourage and rejoice the hearts of Christians, and to acknowledge the boundless and sovereign mercy of God, I send you the following brief account of the recent work of divine grace among my people.

In the spring and summer of 1803, God was pleased to visit this place with a special work of his Spirit on the hearts of sinners, and an addition of sixty-three was made to the church. An account of that awakening was published in the 7th vol. of the Connecticut Evangelical Magazine. After that work ceased, stupidity again prevailed, and even professors of religion became more cold, and less engaged for the salvation of sinners. Conference meetings were forsaken by many, and one staidly attended on Tuesday evening was suspended. Balls were again revived, and Satan seemed to exult in his success. Two conferences a week, viz. on Sabbath and Thursday evenings were maintained, though many times but thinly attended. Sensible of the mournful state of our Zion, a proposition was made to the church to meet on the last Tuesday evening in every month for the express purpose of prayer for divine influences, and a revival of the Lord's work. To this they agreed, and have constantly met at the appointed seasons for more than three years.

Early last spring there appeared more engagedness in professors of religion, and our conference meetings became more crowded. These appearances increased, but no special instances of awakening and conviction appeared until some time in May and the beginning of June. It then appeared that a special work of God had begun, and the languishing graces of Christians were greatly revived. Our meetings for religious worship, both on the sabbath and at

other times became much more crowded and solemn, and religious conferences were multiplied. An awful solemnity appeared throughout the society, especially on the minds of the youth; and many, who, before, were vain and thoughtless, and some even vicious, were brought to inquire with anxious solicitude, what they should do to be saved. The work continued to increase, and on the evening of the Lord's-day the 26th of June, I experienced a scene, which I never before witnessed. Tho' the evening was dark, yet the number which assembled was so great, that we might say as was said concerning an assembly at Capernaum, who came together to hear Christ, "that there was no room to receive them, no, not so much as about the door." It evidently appeared that God, in very deed, was among us. Such solemnity and distress of mind as then appeared, nothing short of the Spirit of God could produce. Sobs and sighs were heard from every quarter of the house, and even at considerable distance after the assembly were dismissed. Though there was no one time when the visible appearances were greater, yet the work evidently increased during the summer. About the beginning of September, it became stationary, in which state it continued about two months. It has since, I think, been on the decline.—There are, however, still, from three to five conferences in a week, but not so crowded. This, to the Christian, excites painful reflections, that sinners should grow less concerned for their immortal souls, the nearer they approach to eternity! And that

Christians, should become cold, and indifferent is ungrateful and astonishing indeed! O the depravity, and stupidity of the human heart!

The work of grace here has been singular, in this respect, that it has been confined, almost exclusively, to the youth. Not more than two over thirty years of age, have been subjects of this work, and one of them now dates her hope from the last awakening. Much the greatest part are under twenty years of age, and some as young as twelve. We may almost say, "Out of the mouths of babes and sucklings, God hath perfected praise."—Forty-four have come forward and publicly professed their faith in Christ, thirty-eight of whom were admitted on the first sabbath in November. The day was pleasant, the assembly large, and the scene was truly solemn, joyful, and impressive. To behold such a number of youth forsaking their vain amusements and carnal pursuits, and publicly espousing the cause of Christ must afford peculiar joy to the friends of Zion, and dispose them to admire the riches of divine grace. One now stands propounded, and a number more have entertained hopes that they have been born of God, and will probably soon offer themselves for examination. Several are still under deep concern of mind, who are yet destitute of a hope in Christ.

With respect to the general complexion of the work, it may be observed, that it has been entirely free from enthusiasm.—Though the subjects have been deeply impressed, it has been the still small voice, which has

prevailed. The subjects have generally expressed a very deep sense of the entire depravity of their hearts, their opposition to God and to the doctrines of grace. When truly awakened, and made to realize their danger, they have repaired to the law, and sought salvation on the ground of works; but they have never found comfort till they have been driven from this refuge of lies, and brought to submit to the sovereignty of God in the bestowment of his grace. The distress of some has been so great under a sense of their opposition of heart to God, that they have manifested a willingness to endure the effect of fire on their bodies, could their minds be relieved. A young married man who had been religiously educated, and who maintained a fair character, gave me the following relation concerning himself: "The morning of my life, which ought to have been employed in the service of God, has been spent in carelessness and stupidity, with respect to the important concerns of my soul. Though I often assented to the most important doctrines of the bible, yet my belief was nothing more than speculative, my heart rising against them whenever I heard them preached. Such was my character when the awakening began. As it increased, the opposition of my heart increased. My situation in life alone, prevented me from openly opposing the work. My sisters were awakened, and greatly distressed for their immortal interest. I thought them foolish to spend their time in the manner they did. My wife soon became a subject of the work,

and was greatly distressed. This greatly increased my opposition, and I imagined myself involved in wretchedness unless those impressions could be worn off. I used every indirect method to prevent her attendance on religious meetings. Such was the depravity of my heart that she, who, when thoughtless, was the object of my delight, was now, when attending to the one thing needful, *undesirable*. Thus I went on till it pleased God in his free, rich, and sovereign grace, to show me my heart, and pluck me, as I humbly hope, from the jaws of destruction. My distress, in view of my own heart, was greater than I *can describe*. What I had despised in others, I now earnestly desired, but was unwilling to receive it as a free gift through Jesus Christ. In this situation I remained but a few days, before I trust the opposition of my heart was slain, and I was made to rejoice in God. The whole of this work I readily ascribe to the Almighty power and electing love of God through Jesus Christ."

A young lady, in giving an account of the exercises of her mind, makes the following statement. After observing that her mind had been impressed in a greater or less degree for about five years, but was depending on her morality for salvation, she observes, "In this situation I should have continued and been lost for ever, had not a sovereign God in mercy interposed, and arrested my attention in a more particular manner.—The fore part of last May, my mind was unusually impressed with a sense of the great sinfulness of my heart. For several

weeks I concealed my feelings, till my distress increased so as to become almost insupportable. Returning one evening from a religious meeting, in *anguish of mind*, which I cannot describe, I retired to rest. Sleep fled from my eyes, and I viewed myself suspended over the gulf of eternal misery, into which I expected soon to plunge. My sins rose like mountains before me, and, I believe, were set in order before my face. In this deplorable situation, I continued but a short time.—I instantly found myself blessing and praising God for all his goodness. I now thought I felt reconciled to all his dealings. I wished to be entirely in God's hands and at his disposal. I seemed to view the blessed that surround the throne of God, and the Saviour tendering to me the offers of salvation. O how lovely did he then appear! He was indeed the *chiefest among ten thousand* and altogether lovely. I could see the glory of God in every thing around me. I was astonished that I had never had these feelings before, and earnestly desired that all might feel the same.—I tried to recall my former distress, fearing I had lost my convictions and was given up of God. I supposed myself still in the gall of bitterness and the bonds of iniquity. But I could not refrain from praising God, and felt that it was of little consequence what became of me if he could be glorified. This frame of mind continued about a week before I indulged a hope that I was born of God. I think I feel a sense of my own unworthiness, and if there be any alteration in me, I can say with

the apostle, that it is not by works of righteousness which I have done, but according to his own purpose and grace given in Christ Jesus before the world began. It is all of God, and to him be all the glory."

Similar to the feelings expressed above have been those of others. They have uniformly received, with joy, the doctrines of grace at which the natural heart is so prone to cavil. May the Lord carry on his glorious work, and increase the number of his faithful followers!

What occasion have the friends of Zion to rejoice in the Lord, and to be encouraged! While the enemies of truth are coming in like a flood, the Lord is lifting up a standard. He is causing Zion to travail and to bring forth her children. And while he is shaking terribly the earth, he is gathering in his elect; and we may anticipate, with joy, the glorious day, when he shall build up his spiritual Jerusalem, and make it a praise in the earth!

I am yours, &c.

DAVID SMITH,

Durham, Jan. 18, 1809.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

REV. SIR,

HAVING often heard Christians express great satisfaction, in perusing the biographical memoirs, which from time to time have appeared in your Magazine, I send you the following short sketch, together with a few extracts from the writings, of one

eminent in the Christian life.— If you judge them worthy of publication they are at your disposal. W.

MRS. ANNA KNAPP, was born in Danbury of respectable parents, April 9, 1774. Owing to the opinion which at that time greatly prevailed,—“That a slight initiation into the rudiments of learning, was amply sufficient for females,” her advantages were very limited. At nine years of age she was taken from school, having obtained the education then usually given to her sex. In her 19th year she was married to Mr. Noah Knapp. From the time of her leaving school, to her marriage, and afterwards, until she was awakened, to a sense of her lost condition in 1801, she was employed in domestic pursuits. Naturally ardent in her feelings, she served the world faithfully; while that alone was her friend. But when she was brought to see that its promises were fallacious, when her eyes were opened upon herself, and she saw that there was no health in her, then she gave that heart to God, which had been devoted to the world; and was proportionably engaged in the service of her new Master.

Her convictions were deep and powerful. The holy law of God which she had so often broken, appeared to be a spiritual law; and she saw that she must inevitably perish, unless Jesus became her Saviour—She threw herself at his footstool, determined there to perish or prevail. Soon was the darkness dispelled, and the true light shone into her soul—Her evidences were bright

and satisfactory, not only to herself, but to all with whom she conversed.

To a superior understanding, she added a quick discernment. Her doctrinal knowledge was uncommon.

With her intimate friends she conversed freely upon experimental subjects. Her enjoyments were great. Those who were favored with her society, will not soon forget the glow which appeared on her countenance, while she dwelt on the perfection of God's government, and the wonders of redeeming love. That religion was her delight will appear from the following extracts, from her letters to a particular friend, and from her own papers.

In a letter to the friend above alluded to, she writes: “I think a line from you would be like cold water to a thirsty soul. I long to hear from you; I long to hear of some glorious revivings of God's grace; although you are silent I cannot refrain from speaking. Last Thursday evening, it seemed as if my soul was in sight of that “city which hath foundations, whose maker and builder is God,” I thought I could part with every thing for Christ, for a glorious Christ. But how transient was the scene! Oh, that these sublime objects might dwell continually on my mind, causing me to hunger and thirst more and more after righteousness and holiness!”

In another letter to the same friend, who had been visited with sickness she says, “As it grieved me much to hear of your ill health, so it gladdened my heart, to hear that you were better. I feared, lest you should

have sorrow upon sorrow.—Our heavenly Father knows what is best for us, and chastiseth us for our good. Let us not be disobedient to his heavenly correction, but may all the dealings of his Providence towards us, excite us to examine ourselves and see wherein we have sinned, and learn to keep near the Shepherd and Bishop of our souls.” Speaking of her separation from her Christian friends, she says, “I cannot believe it is for nought, that you are called to separate from your Christian brethren. Perhaps you are sent down into Egypt to save much people alive—Is there not a famine in the land? A famine of hearing the words of the Lord? When they begin to be in want, and see their need, they may go to you; how happy will you feel, in dealing out of your store, to the wants of your perishing brethren! I know you cannot give the bread of life, but you may be an instrument in the hand of God, of shewing them the way to your Father’s house, where there is bread enough and to spare. I greatly rejoice that there is the least appearance of good among you—And I pray the Lord, to open the eyes of those careless mortals, who seem to be going on headlong to destruction, to see the worth of their immortal souls. I rejoice to see you so steadfast in the religion of the blessed Jesus, and may you be enabled to overcome all your enemies with the sword of the Spirit, which is the word of God. May the Lord enable us to press on in that straight and narrow path toward the mark, for the prize of the high-calling of God in Christ

Jesus—An immortal crown is promised to those who endure to the end; and he is faithful, who has promised.”

To the same friend speaking of her ill health, being then in a declining state, she writes: “What will be the event we cannot tell—But this I know, no injustice will be done to me—Whether it be for life or death, I hope to be resigned to Him who does all things well. Altho’ weak in body, I think I feel strong in spirit—I have such a trust and confidence in the precious promises of God, as carries me almost beyond doubt or fear. And wherefore should we doubt? Is there not a sufficiency in Jesus for all our wants? Are we sinners? He came to save such, even the chief—Are we poor? He hath durable riches—Are we naked and destitute? He hath the robe of his own righteousness, to cover all our vileness and deformity. In short, he has a fulness, whereunto we may continually resort and be replenished.”

After a season of refreshing, she writes to her friend:

“I will now attempt to give you some account of the enjoyment I had last sabbath—No sooner had I awoke in the morning, than my meditations were called to the garden of Gethsemane—There I had a heart-melting view of my glorious Redeemer, agonizing with his God, until his sacred body was bedewed with a bloody sweat—It appeared as if he beheld his Father, whetting his glittering sword, taking hold on vengeance, and just ready to pierce the heart of his beloved Son. His language was not like Isaac’s;

my Father where is the lamb for a burnt offering? No; our blessed Isaac well knew that he must be the victim."—She here mentions the sufferings of Christ and her own stupidity in a manner truly affecting, but too long for insertion—After which she concludes her letter with the following—"O sister, after such a view as this, I went to the banquetting house, and I think I have reason to believe his banner over me was love—It was a delightful season, and I think I could say with sincerity,

" 'Tis a rich banquet we have had,
" What will it be above?"

Were I to follow my inclination in making these selections, I should exceed the limits allowed to biographical sketches; all she has left on these subjects is worthy of publication—At times she was peculiarly carried above the world, and appeared to enjoy too much for mortal minds—As a specimen of which, I relate the following from her private papers—She appears to have kept no regular diary, but as occasion offered, put down her thoughts on separate papers, without dates, and often without any circumstance, to determine the time when they were written.

After hearing a sermon from Luke xvi. 8, she thus expressed her feelings—"Oh! my soul, what hast thou been hearing to day? Thou hast had thine own barrenness described; and how small dost thou look? What little progress have I made since I knew a Saviour's love? How have I been out done by the men of the world? How much wiser they than I who profess to be a child of light?"

Having attended on a Thursday evening prayer meeting, she thus writes—"I have returned from a prayer meeting, *I think* with love in my heart, and I am sure with hosannahs on my tongue,—to him who hath redeemed us from the earth, and will soon make us kings and priests unto God, to whom be glory for ever. What a meeting we have had! It was to me a meeting of heaven-born spirits, and I think I have returned filled with the fulness of God.—I feel as if I could contain no more. How shall I praise thee, O my Maker! How shall I praise thee, O my Redeemer! What a blessing is it to have one's soul mounted on the wings of love, and borne by the Spirit of the Almighty to the New Jerusalem, to behold the blessed Redeemer, and join with the glorious worshippers above, in singing glory, honor, dominion and praise, unto the Lamb for ever! Then we can sing,

" My soul forsakes her vain delights,
" And bids the world farewell."

Yes, yes, "Ye vain delights, I bid
you all adieu,
Your fancied joys no more I will
pursue—"

What are they when compared with an enjoyment of my God! A phantom which is not worth a wish—give me my God and I am happy—In him there is enough to satisfy the desires of an immortal soul. Adored be the riches of his grace and mercy, through which he has caused me to hope."

Again she writes thus—"O Lord, I will sing of thy mercy and thy truth, for this day thou

hast feasted me upon the fat things of thy house. Before the day dawned, thou didst draw out my soul after thee, and make me to exclaim with thy servant of old, "How amiable are thy tabernacles, O Lord of Hosts, my soul longeth, yea, even fainteth for the courts of the Lord"—Thou hast permitted me to appear before thee in thy house of prayer, and blessed be thy name, that thou hast not disappointed me, but hast granted me according to the desire of my heart—My soul panted for thee, and thou hast satisfied me, as with marrow and fatness, by the visitations of thy grace. Thou hast caused me to mount up as on the wings of eagles. This day the Lord hath made me to taste of my first love, by discovering to me the beauty and glory of the Son of God. Glory be to God in the highest, that he condescends to give a poor, sinful worm such refreshings from his presence. Oh, what a foretaste of the happiness which will be given when this mortal shall have put on immortality—My soul already longs for the possession of it—But stay, my impatient soul; be willing to wait thy Lord's good time and pleasure."

During the latter part of that lingering sickness which closed her days, her enjoyment was great. When asked if willing to die, she would say, "O yes, I am not free from all doubt, but God will do me no injustice.—It seemed as if my children wanted me as much now as they have ever done; but I can leave them in God's hands."

A friend calling to see her a few weeks before her death, she

found her in low spirits. Her confidence in the justice and mercy of God, however, was unshaken. I have no reason to complain, says she, for I do not deserve the least of his mercies.

But that cloud was soon removed, and a ray of divine light broke in upon her soul, and effectually removed fear. Under a deep and affecting sense of her own unworthiness, a few nights before her dissolution, she attempted to lift her heart to God. Through extreme debility she fell asleep, but soon awoke, singing the high praises of God her Redeemer, in these words—

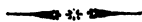
"Awake, awake, my tuneful powers,
 " With this delightful song,
 " I'll entertain the darkest hours,
 " Nor think the season long."

"And truly," said she, "I was awake; it seemed as if my prayer had not reached half way to heaven, before I received an answer of peace." She lay for some time overpowered with her view of the glory of God—She soon awoke her husband, that he might partake of her joys—"Oh, says she, that you could see with me, the glory of God; it would for ever eclipse all earthly riches and glory—Oh that my friend, (one who was particularly endeared to her) was here now, to partake with me in this manifestation of God my Redeemer's love. But shall I keep all this to myself? whereby will God then be glorified? Tell it not in Gath, publish it not in the streets of Askalon—No! But I will tell those that fear the Lord, what he has done for my soul." In consequence of

these exercises, she was unable to converse much the day following—She continued in a calm, humble, and resigned temper, until the last. Her faith being strong in the Lord, and in the power of his might, when asked if she was afraid to die, her answer was, "I cannot yield to fear, after the great things the Lord has done for me."

Let Christians who read this short sketch, be induced to imitate her example. Let them be watchful and prayerful; keeping near the throne. May the Lord communicate to them of his grace, in the same abundant manner, as we trust, he did to our departed friend!

Her spirit has left the abodes of sin, and we trust, is now rejoicing in the presence of the Lamb. Let us prepare to follow her hence; and when we leave this world, may we go, to unite with her and the redeemed, in saying, Amen; blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God, for ever and ever, *Amen*.



An Incident.

ALTHOUGH the race of vagrants and wandering beggars, is become so numerous as to require the exertion of public authority to prevent their increase, a few of this character deserve most kind treatment.

A wealthy merchant lately gave the following account:

As he was standing at his door a venerable, grey-headed old man approached him, and asked an alms. He answered him with

severity, and demanded why he lived so useless a life. The beggar answered, "that age disabled him for labor, and he had committed himself to the Providence of God, and the kindness of good people." The rich man was at this time a disbeliever of religion. He directed the old man to depart, at the same time casting some reflections on the Providence of his God. The venerable beggar descended the steps, and kneeling at the bottom audibly offered the following prayer: "O my gracious God, I thank thee that my bread and water are sure, but I pray thee, in thy intercession above, to remember this man, he hath reflected on thy Providence: Father, forgive him, he knows not what he saith."—Thus the present scene ended.

The words, "Father, forgive him, he knows not what he saith," constantly rang in the ears of the rich man. He was discomfited through the following night. The next day, being called on business to a neighboring town, he overtook the old man on the road. As he confessed to me, the sight almost petrified him with guilt and fear. He dismounted, when the following conversation ensued:

"Q. Father, Why do you walk the country, as I have observed you to do? A. I am an old man and cannot labor. Q. What is your age? A. If by the grace of God I live until next Michaelmas I shall be eighty-three years of age, "few and evil have been the days of the years of my life." Q. But why do you not stay at home. A. I have no home. Yes, I have a home, the world is my home, and God is

my provider, but eternity will soon be my home. Q. Did you never have a home? A. Yes, and it was filled with plenty. I was born across the seas, and was a small dealer, such as you call merchants in this country. After I came here, my wife and three children died, and I was myself sick. Thus the little we had was gone in paying nurses, and I was myself left unable to labor. Q. Why did you not return to your native country? A. Alas! I thought of it for a time, but I could not labor, and I bethought myself that the providence of God is every where, and I committed myself to that. Q. What is the providence of God? A. That is a great question. It is the care he takes of all his works. One part of it is the care he takes of the poor. Q. Do you trust in that providence, and doth this trust give you bread? A. I have thought I did, and have never yet wanted bread. Q. How shall I trust in God? A. You must see yourself to be a sinner, unworthy of the least of God's mercies, and that you cannot deserve any thing at his hand: You must depend on being saved thro' Jesus Christ, and every day pray to him for help and you will not be forsaken. Q. But has this given you bread and cloathing? A. O yes! better than the world can give. It is true that I sometimes have felt a little bodily want, but then I found it for the good of my soul. I am more grieved for the souls of my fellow men, than for any bodily want I suffer. Yesterday I was hungry, and called at the doot of a smart man.— He was angry, and told me he

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did not believe in the providence of God, and bid me depart; but at the next house I had a plentiful meal. This, mark ye! was the house of a poor woman."

The wealthy man confessed that at this moment he was pierced with a sense of guilt. He then gave some money to the poor man, of whom he never could hear afterwards; yet the sound of these words, being impressed on his mind by the last interview, "He knows not what he saith," never left him until he was hopefully brought to Christian repentance. It is presumed the preacher, although a Lazarus in this world, is now in Abraham's bosom.—"Cast thy bread upon the waters: for after many days thou shalt find it."

"For the poor shall never cease out of the land."

"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."

X.

Religious Intelligence.

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EXTRACTED.

MISSIONARY SOCIETY.
OTAKEITE.

AN interesting letter has just been received by the directors from Messrs. Hassal and Crook, dated Paramatta, New South Wales, October 14, 1807, conveying information lately received by them from the Missionaries at Otakeite, to as late a date as July 10, 1807.

P

The Hawkesbury, a small sloop sent from Port Jackson to Otaheite with supplies for the missionaries, left that island in the beginning of January, 1807 and arrived at Port Jackson, February 24th, with eleven tons of pork.

We are sorry to learn that Mr. Jefferson was in so reduced a state, by a consumptive disorder, that his death was expected to take place very soon. Brothers Nott and Henry were afflicted with a disease very prevalent in the island, in which the patient has large and painful swellings in one of his limbs, which sometimes suppurate, and occasion a discharge that exceedingly weakens him.

The brethren, though laboring under the discouragement of seeing no positive fruit of their ministry, still continue to preach the word of life. The knowledge of the doctrines of the gospel (they say) is very considerably diffused among the inhabitants; and, they add, that if the Lord were pleased to pour out his Spirit on the people, they conceive that the work would spread in a very rapid manner; and they entertain some hope that this will be the case before long.

Pomarré continues to discover a thirst for knowledge; and many of the principal people, stimulated by his example, are learning to write. This is certainly a very favorable circumstance; and it is probable, will conduce much to the further civilization of the inhabitants at large. We are sorry, however, to find that *infant murder*, and other abominations, still abound.

Mr. Shelley, who was one of

the missionaries, has entered into some mercantile concern with Messrs. M'Arthur and Bloxill, of Port Jackson, and has sent his little schooner, built at Otaheite, to the colony, with forty-four pieces of pork. She arrived on the 10th of September, 1807. Mr. Youl, another missionary, had taken his passage with Mr. Shelley, in the Elizabeth for Port Jackson, intending, after a short stay, to return to Otaheite.

By a letter from Mr. Youl, dated July 10, 1807, it appears that a fresh war had broken out between Pomarré and the people of Attahoroo; in which several of the chiefs, and some hundreds of the people, had been killed. The brethren were not apprehensive of any danger to themselves by this event; but it was likely to impede their missionary labors for some time.

We are informed that the Venus, a vessel seized and carried off by some convicts at Port Dalrymple to New Zealand, was there taken by the natives, who killed and ate all the people.—The vessel itself they drew on shore, and burnt it for the sake of the iron. This information was communicated to the Mercury, a vessel that touched at New Zealand, and was in danger of being taken by one Druse, a man who deserted from the Lady Nelson about two years ago, and who is now become a chief, tattooed from head to foot; and has a number of natives under his command.

GERMANY.

A PERSON of undoubted information and veracity, zealous in the service of Christ, writes,

in a letter dated February, 1807, as follows: "The glad tidings of the gospel are heard in the baptist church at Altona, and also in the chapel of moravian brethren; which is quite crowded almost every Lord's-day.

"In Bremen, many worthy ministers show forth the praises of Jesus Christ and him crucified. On the Rhine, about Dusseldorp, Eiberfeld, and in that neighborhood, I could easily number from ten to twenty faithful servants of the Lamb, with whom I am in sweet communion, being more or less personally known to them; they preach in the power of the Holy Spirit; so that you see things are not quite so bad as you seem to think. The Hanoverian dominions, the Dutchy of Mecklenburg, and the late Prussian dominions, are in some places very bare of gospel ministers.—At Frankfort there are several pious ministers, in Suabia a great number, and a still larger body in Switzerland. In Friesland, particularly at Embden, Aurich, and other places there are a great number of faithful laborers in the vineyard of the Lord. In Westphalia also, and indeed over all Germany, there is scattered a blessed seed of God."—This letter contains much intelligence, which we have not room to insert; but Christians may depend upon the above; and it should quicken their prayers, hopes, and endeavors.

LONDON.

THE Christian societies in the connection of the late Rev. J. Wesley, have set an example worthy the imitation of other Christians throughout the king-

dom, by making *voluntary* collections in their respective congregations, for the benefit of that important institution, *The British and Foreign Bible Society*, of which Dr. Clarke has recently paid 700*l.* to the treasurer on account, and a considerable addition is expected to follow.

We are happy to learn that, in addition to the Welsh, Gaelic, French, Spanish, and German, in which languages a supply of the scriptures is kept by the British and Foreign Bible Society, at their depository, NO. 169, Fleet-Street, London, they are proceeding to print the New Testament in the Italian and Portuguese languages; and that they are prosecuting the necessary inquiries, with a view to printing Arabic and modern Greek versions.

MISSIONARY SOCIETY.

DEMERARA.

By a letter from Mr. Wray, to the secretary, dated May 19th, 1808, it appears that his labors are attended with success. He says, "I have never once repented coming to this place. I trust that the work of the Lord will prosper. I have the greatest encouragement to persevere.—Seldom a day comes but three or four (slaves) visit me, to learn what they must do to be saved. Others ask me important questions concerning the doctrines of the gospel; and many are blessing God that ever he bro't me here. "Before," say they, "we were poor ignorant creatures, knew not good from bad; no one to teach us; but now we are taught the way to happiness." &c. Some who were intoxicated two or three times a

week are become sober, and constantly attend the means of grace. Those whom the whip could not subdue for years, the gospel has subdued in three months! Astonishing change! almost too great to be believed by any who are not eye-witnesses; yet, thanks be to God, it is true; and he shall have all the glory! Help me to praise him for what he has done."

OTAHRITE.

LETTERS from the missionaries at Otaheite, dated October 26, 1807, and January 30, 1808, have just been received by the directors; from which it appears that peace has been restored in the island sooner than was expected, partly in consequence of the illness of Pomarre; from which, however, he recovered. The brethren Youl and Elder had left Otaheite for Port Jackson; from which place they intend to return to the missionary work, when they shall have accomplished the object of their voyage.

Our readers will remember, that former letters mentioned the dangerous illness of the Rev. Mr. Jefferson, who has been a steady and faithful missionary ever since the brethren settled at Otaheite. We are now informed, that he finished his course on Friday night, September 25, 1807. Death was not to him the king of terrors: he was for a long time waiting for and desiring his dismissal from the body; and though he did not experience raptures of joy, he possessed a settled peace of mind and a firm persuasion of his interest in Christ. Some of

his last words were, "Comfortable, comfortable! sweet, sweet! glory, glory be to Him!"

By means of the Paramatta (a trading vessel from Port Jackson) a voyage was made to the Society's island; in which the brethren Nott and Hayward visited Huaheene, Racatae and Borabora. The chiefs of these islands behaved very kindly to them; and a great number of the inhabitants of the two former heard the word of God with attention.

The general state of the mission in Otaheite is nearly the same as when they last wrote; but they say, "The instruction of the youth is at present much more promising than that of the adult."

EDINBURGH MISSIONARY SOCIETY.

A LETTER has lately been received from Mr. Brunton, at Karrass. He repeats, in strong terms, what was mentioned in a former letter, that several Effendis of the first rank in that country, make no secret of their suspicions respecting the truth of their own religion, and discover a strong desire to understand the New Testament. They do what they can to read it in Arabic; but most of them, it is feared, with little success. They earnestly wish for a translation of it in Turkish; and it is much to be regretted, that there is no translation of it to be had in a language so extensively spoken. In order to convert people, they must be instructed; and here," says Mr. Brunton, "there are few ways of instructing the Mohammedans but by quietly circu-

lating among them small tracts, and copies of the scriptures.— Were this done in a wise and prudent manner, I am persuaded from what has already taken place, that the happiest effects would soon follow.” Mr. B. concludes with saying, “ Consider the nature of the Mohammedan religion, the state of the countries in which it is professed, and the prophecies respecting it in the holy scriptures, and you must be convinced that it will meet with an awful and sudden downfall: but for this the minds of Mohammedans must be gradually prepared.”

FRANCE.

FROM some recent statements, it appears that protestantism is reviving in various parts of the French dominions. By the union of Geneva, and of the German provinces on the left bank of the Rhine, a very considerable addition is made to the number of protestants subject to France.— The protestant pastors receive an allowance, in the country places, of about 100*l.* a year; and in cities, about double that sum. A seminary is proposed to be established for protestants; the expense attending which, it is intended to defray by means of voluntary contributions and annual charity sermons throughout the protestant community in France. It is likewise added, that very little doubt exists of their ability, in this way, to obtain the object of erecting and maintaining the proposed establishment.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

REV. SIR,

I HAVE lately attended an Ordination at Granville, in Licking county in this state, about 90 miles N. W. from this. And agreeably to the request of the ordaining council, I herein transmit to you an account of the solemnity, for insertion in the Connecticut Magazine.

Yours, respectfully.

SAMUEL P. ROBBINS.
Marietta, December 27, 1808.

ORDINATION.

ON Wednesday, the 14th of December last, was ordained over the congregational church and society in Granville, state of Ohio, the Rev. TIMOTHY HARRIS. The council, convened by letters missive, attended to the examination of all matters requisite on such an occasion; and being well satisfied with respect to the qualifications of the candidate and the regularity of the church, proceeded to attend to the usual solemnities. The introductory prayer was made by the Rev. Mr. Scott of Clinton. The Rev. Samuel P. Robbins of Marietta, preached the sermon, from 1 Tim. vi. 20. “ *O Timothy, keep that which is committed to thy trust.*” The consecrating prayer and charge were performed by the Rev. Lyman Potter of Steubenville. The right hand of fellowship was given by the Rev. Stephen Lindsly of Marietta; and the concluding prayer offered by the Rev. John Wright of Lancaster.— Vocal and instrumental music, performed in a lively, yet solemn

and impressive manner, contributed much to the joy and solemnity of the occasion. The happy union and harmony existing, afford pleasing prospects to the minister and society.

The people in Granville came from the town of Granville (and its vicinity) in New-England, about three years since. For the important purpose of enjoying gospel privileges as far as their circumstances would admit, a regular church was formed among them previous to their removal. As soon as they arrived at the place of their destination which was then a wilderness, they began social worship. The summer past, a general se-

riousness has prevailed among them. During this space of time, thirty-two have been added to the church: all giving "a reason of the hope that is in them, with meekness." Mr. Harris has been with them seven months; and has been apparently a great help to them in gospel doctrines and pious counsels.— After making these remarks, it is hardly necessary to mention their regularity and Christian behavior on the above occasion. The council were all witnesses what comfort they took in the pleasing prospect that this land would ere long become a fruitful field, which the Lord God will delight to bless.

POETRY.

.....

The Prayer of a Youth.

KING of universal sway,
 Fountain of celestial day,
 Lord of nature's boundless frame,
 Quick'ning Spirit, pow'r supreme,
 God of mercy, bow thine ear,
 God of love, propitious hear.
 Aid me, for I cannot speak,
 Ere my swelling heart shall break;
 Teach these youthful lips to pray,
 Guide, for darkness clouds my way.
 Drest in smiles, great God, descend,
 And a pow'rless youth befriend.
 Blind to truth, perverse my will,
 Lost to virtue prone to ill;
 Poor and wretched, helpless, base,
 Vilest of a fallen race;
 On my soul thy Spirit pour,
 Purity and peace restore.
 Here thy utmost mercy shew,
 And my heart create anew.

All thy goodness now display,
 All thy grace, O God, I pray ;
 Break the rock, and melt the stone,
 Make an alien heart thy own ;
 These impure desires refine,
 These affections mould like thine.
 Quench these raging, restless fires,
 Change my lawless, base desires.
 All my guilty thoughts suppress,
 Or the legion dispossess.
 From the terrors of thy wrath ;
 From the pangs of sin and death ;
 From corruption's devious maze ;
 From the world's infectious ways ;
 From the snares false pleasures spread ;
 Guilty honor's gory bed ;
 From the envious mastiff eye ;
 From lust's endless craving cry ;
 From the deadly throes of rage ;
 From the war the passions wage ;
 And the bondage of the slave,
 Save, O God of mercy, save !
 Rather than all joys of sense,
 Grant me those thy smiles dispense,
 Rather on love's mighty theme,
 Fix my spirit, pow'r supreme.
 On thy wond'rous counsels, Lord,
 On thy rich exhaustless word ;
 On thy providential skill ;
 On thy nature, kingdom, will.
 Open thou my heart to scan,
 Thy redemption's matchless plan,
 Guide me to thy bright abode.
 Thro' thy works, incarnate God.
 Now while at thy feet I mourn,
 Sins by thee, meek Saviour, borne,
 Lead me to thy natal scene,
 Thou my sins say why thus mean ;
 To the garden night-scene lead,
 There their guilt in blood to read ;
 To the cross where Jesus hung,
 Give each bleeding pore a tongue ;
 To the dark sepulchral gloom,
 Paining, O my soul, thy doom ;
 To the dead-discharging earth,
 Giving life immortal birth.

From these mighty proofs of love,
 Raise my soul to realms above ;

To the interceding Word,
 Pleading pardon of its God.
 Thus a willing captive bring,
 To the feet of Zion's King,
 This defiled spirit clean,
 Humbled, wash'd and freed from sin.
 Kindle into sacred fire,
 To be thine each pure desire ;
 Let his blood my heart o'erflow,
 Seal its pardon, save from woe ;
 Strength of gratitude impart,
 An oblation of my heart,
 Now to make, and hence to be,
 Thine, my Saviour, one with thee.
 Bid my soul in concert move,
 Hence with saints, and sing thy love.

Peace divine. O Spirit blest,
 Hence possess this glowing breast ;
 Faith, love, hope and joy control,
 Ev'ry passion of the soul,
 Till it reach thy blest abode,
 Precious Saviour, blessed God.
 Of thy glory there to boast,
 Father, Son, and Holy Ghost,
 Thine all praise has ever been,
 Shall be ever more, Amen.

Donations to the Missionary Society of Connecticut.

1809.

Feb. 1.	Rev. Seth Williston contributed in new settlements,.....	\$ 23 54 1/2
11.	C. B. paid by Rev. Moses Stuart,.....	10 00
23.	A Lady in Cornwall,.....	1 00
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		\$ 34 54 1/2

CONNECTICUT
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AND
RELIGIOUS INTELLIGENCER.

VOL. II.]

APRIL, 1809.

[NO. 4.

Memoirs of Rev. Cotton Mather Smith, late of Sharon, Conn.

THE Reverend Cotton Mather Smith was born at Suffield, 16th October, 1731.—His father, Samuel Smith, was grandson of the Rev. Henry Smith, who came from England an ordained minister of the gospel, and was installed the first pastor of the church in Wethersfield, in 1636. His mother was grand daughter of the Rev. Increase Mather, president of Harvard College, a distinguished father of the New England churches, and whose son the Rev. Dr. Cotton Mather was alike an ornament to the evangelical ministry, and to the republic of letters. The subject of this memoir was named after the celebrated divine last mentioned, and was early designed by his pious mother for the same sacred employment.—If he never attained the celebrity of his ancestors, he was at least not an unworthy descendant. If he never received the higher de-

grees of the university, so liberally bestowed at the present day, he was nevertheless, as we trust, a faithful minister of the New Testament. His eulogy is derived from less equivocal evidence than an honorary diploma, namely, from the heartfelt testimony of a church and people to whom he broke the bread of life *for more than half a century.*

At college Mr. Smith was distinguished for sprightliness of genius, uncommon agility of body, and a truly amiable disposition. He graduated at Yale, in 1751. His Latin exercises, and various effusions in prose and verse, which are still preserved, evince that his time was not misemployed, and that he deserved the character he acquired, of a respectable scholar.—From college Mr. Smith went to reside at Hatfield (Mass.) where his mind became seriously impressed, and after making a public profession of our holy religion, he immediately entered upon the study of divinity with

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the Rev. Mr. Woodbridge of that town. Whilst pursuing his theological studies, he was strongly solicited, and at length consented, to take charge of a school which had been recently established amongst the Indians at Stockbridge. In this novel and difficult situation, Mr. Smith acquitted himself beyond his own hopes, and to the entire satisfaction of those who employed him. He at once ingratiated himself with the savages, by mingling in their athletic sports, and exhibiting feats of bodily activity that served not less to excite their astonishment than to establish his ascendancy over them. They soon yielded him implicit obedience. He was indefatigable in his exertions, became a proficient in their language, and by his zealous efforts to blend religious instruction with the elements of human knowledge, accomplished as much for their improvement and eventual reformation, as could well be effected within the same period upon minds so unpromising. Having completed the term for which he engaged, Mr. Smith returned to Hatfield, resumed his studies, and was examined for the ministry in 1753. He had preached two years as a candidate when he accepted the call of the church and congregation in Sharon, (Conn.) and was ordained their pastor, August 28, 1755. He soon after married the second daughter of the Rev. William Worthington, of Saybrook; a woman of singular accomplishments and eminently calculated for that truly delicate station, the wife of a country clergyman. By her Mr. Smith had

six children, two only of whom survive him.

In the common round of pastoral duties, arduous as it undoubtedly is, there is a uniformity which furnishes but few incidents worthy of particular notice. Mr. Smith, however, encountered trials which, a reference to his diary would show, were of no ordinary kind. These it is not the design of the writer to enumerate. Let it be merely observed that he found a people divided in sentiment, extremely loose in their moral habits, and scattered over a parish nine miles in length, and seven in breadth. They had been overrun by schismatics, who had left traces of heresy in almost all its forms, and the minds of no inconsiderable number had been poisoned by a club of professed infidels in a neighboring province. For a situation, attended with such peculiar embarrassments, few men were ever better qualified. Mr. Smith was not only "a scribe well instructed" in the great doctrines of the Christian religion, he also exemplified its duties in his life. To great prudence and circumspection of conduct and a just sense of the dignity of his ministerial character, he added a demeanor highly courteous and conciliating.—Whilst, therefore, "by a manifestation of the truth he commended himself to every man's conscience," by his gentle and affable deportment he won irresistibly the favorable regard, even of his most bitter opponents. He visited at short intervals every part of his society, was "instant in season and out of season," and with his various and useful talents, having

also acquired a considerable knowledge in the healing art. he was frequently enabled in his parochial visits to combine medical aid with the consolations of religion. His characteristic attention to the sick and afflicted of his flock was strikingly manifested at the time the small-pox raged with uncommon violence throughout the town.— Within the space of two months nearly seven hundred were subjects of the disease. It was in the midst of a severe winter— Nurses could not be obtained.— The pastor, at this inclement season, was almost unceasingly employed in relieving and comforting the sufferers; insomuch that he never put off his clothes to rest, for nineteen successive days and nights.

But the spiritual welfare of his people was the chief object of his solicitude. That spirit of licentiousness which existed amongst them at the period of his settlement, and which discovered itself in gambling, tavern-haunting, and their concomitant vices, filled him with the deepest anguish. Not confining himself to general animadversions from the desk, he descended to private and personal admonitions; even entered at the midnight-hour the haunts of dissipation, and adding to the authority of a teacher, the entreaties of a friend, dispersed at once the guilty associates. This was done so prudently as never in any one instance to give offence, and so effectually as to afford him the satisfaction long before the close of his ministry, of beholding his parish exceeded by none for love of order and habits of sobriety. By attentions

like these, by unwearied diligence in his pastoral functions, by his fervent piety untainted with bigotry or enthusiasm, and by his peculiar talent at displaying the ease and cheerfulness of a companion without losing sight for a moment of the solemnity of his official station, it is not strange he should gain the confidence and secure the sincere and lasting attachment of his people.

Mr. Smith was the early and decided friend of his country in her struggle for independence. Having received the appointment of chaplain to the northern army, he cheerfully left his family and flock, and served in the memorable campaign of 1775. The hardships and privations he endured proved too great for even his vigorous constitution. He was attacked by a putrid fever, which brought him near the grave; and from the effects of which, he never wholly recovered. His important services during that trying season, will be remembered by those of his survivors who were then the partners of his toils.— They consisted not merely denouncing the vices of a camp, and exhorting to the love and practice of piety, but also in comforting the sick, animating the disheartened, and enforcing the necessity of strict discipline and military subordination. So eminently useful did Mr. Smith render himself in these respects, that he attracted the particular notice of the commander in chief,* who from that time forward entertained for him a cordial and unreserved friendship,

* Major General Schuyler.

manifested in a course of generous and affectionate conduct, that terminated only with his life.

Not to trace this laborious servant of Christ through all the active scenes in which he was engaged, whether in his own society, or in his missions to the new settlements, and other public appointments, it would be doing injustice to his memory not to mention the essential services, which, in the character of a *peace maker*, he was enabled to perform for the church of God. As a counsellor in difficult cases of discipline, he was highly distinguished. So singular was his address in composing differences in societies, and in restoring harmony to contending brethren, that his assistance on such occasions was eagerly sought by all the neighboring churches, and even by those at a great distance. And here perhaps it is no more than an act of common justice to our Presbyterian brethren to add, that near the close of his life, Mr. Smith declared, as the result of long experience, his decided preference for the *Presbyterian form of church-government*, and expressed his ardent desire that it might be embraced by all the congregational churches in New England. An opinion thus deliberately offered by one so extensively conversant in ecclesiastical affairs, and on a subject with which the prosperity of Zion is so intimately connected, the writer devoutly hopes will be seriously considered by all those "who love our Lord Jesus Christ in sincerity."

In the relations of private life, Mr. Smith shone with peculiar

lustre. A cheerful disposition, sweetness of temper and great tenderness of heart, accompanied by divine grace, made him all that could be desired in the offices of husband, parent, and friend. In him literally, "the fatherless found a helper."— Besides the necessary care of his own family, he had the principal charge of eighteen orphan children, in the course of his active and useful life, and not unfrequently have ten of this description been seen at a time round his charitable board.— Whilst thus alive to the miseries of others, he bore his own grievous and multiplied afflictions with exemplary patience. Having buried several children he sustained in the year 1800, an irreparable loss in the sudden death of his excellent wife, when on a visit to her daughter in Albany. This severe and unexpected stroke was received with all the sensibility of the man, mingled with the pious resignation of the Christian. But so necessary to his comfort was the habitual tenderness of his affectionate companion, that after her death, although his cheerfulness never forsook him, his health nevertheless visibly declined.— Perceiving at length his inability to discharge his pastoral duties in a manner satisfactory to himself, he requested of his society a colleague in the ministry. The request was readily granted, and in the year 1804, he had the happiness to "cast his mantle" upon "one of the sons of the prophets" not less beloved by himself than acceptable to his people. For this "precious ascension gift," as the aged pastor himself styled it, he failed not

for the remainder of his life to offer his daily and fervent thanks to the great Head of the church.

In the year 1805, a period of fifty years having elapsed since his ordination, Mr. S. preached his *half-century* sermon to a numerous and deeply affected audience, from Luke ii. 29, 30. "Lord, now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation."

It has been the lot of few clergymen to preach on such an occasion. Few occasions it is believed, are calculated to awaken in others a more feeling regard. An aged minister of Christ thus calmly reviewing the labors of fifty years, and entering, (so to speak,) into a *solemn reckoning* with his people, was in truth a spectacle which mere men of the world could not behold with indifference, but which to the pious observer was unspeakably interesting. Nor was the scene rendered less impressive by the circumstance that few, very few of those who were present at his ordination, were allowed "by reason of death," to witness this affecting transaction. Some extracts from the sermon, were not this article already too far extended, would doubtless gratify the reader. As the entire performance may shortly be given to the public let it suffice for the present merely to observe, that the preacher in the course of his ministry had delivered upwards of *four thousand* public discourses, and more than *fifteen hundred* at funerals and other special occasions.

Mr. Smith preached his last sermon and administered the sacrament of the Lord's supper

for the last time, on the first sabbath in January, A. D 1806. A disorder with which he had been for some time afflicted, and which on its first appearance he considered as fatal, had now disabled him from a farther attendance at the altar. He however continued in a lingering state for several months; viewing the gradual and certain approach of death without dismay, bearing the reiterated attacks of a most excruciating disease not only without a murmur, but in a spirit of humble submission to the divine disposal, and employing his intervals of ease partly in social, solemn, and interesting conversations with his friends, but principally in a diligent perusal of the holy scriptures. The sacred volume had occupied through life much of his time and attention, it was now his only "study and delight." He seized the occasion which a short respite from pain afforded him two days before his death to offer his dying testimony to the truth of the Holy Oracles. After recapitulating and briefly enforcing the essential doctrines of the gospel, he concluded with the following remarkable words:—"These things I have preached to others, and these things I myself believe as fully as that the Bible is the word of God; and this I believe as fully as that the Son of God was made manifest in the flesh; and this I believe as fully as that God governs the world; and this I believe as fully as I believe in my own present existence and approaching dissolution. Lord, help mine unbelief!" From that time few words escaped him; for although relieved from

pain and in the clear possession of his reason, his power of utterance seemed to have failed: still to an appropriate prayer made by his colleague just before his decease he added, "Amen," in an audible and emphatic manner. Remaining thus in an apparently tranquil state of body and mind until the morning of the 27th November, 1806 he expired without a struggle, in the seventy-sixth year of his age and fifty-second of his ministry.

Mr. Smith was an engaging and persuasive preacher. A comely person, pleasant voice, and graceful manner; a strong discriminating mind well stored with sound and practical learning, and a heart expanded with love to God and man, united to render him a popular and successful champion of the truth. That he was a disciple of the Calvinistic school, is evident as well from several of his occasional sermons already published, as from the uniform tenor of his public ministrations. Those doctrines of the gospel which the spiritual fathers of New England stedfastly maintained, but which are the subject of so much petulant cavil at the present day; those doctrines which to the nominal Christian are "a stumbling block," and to the open enemies of the cross "foolishness," but which to the believer are the "wisdom of God" and the power of God," found in him an active and faithful advocate.—To his excellence in private life, let those attest who have enjoyed his society, or participated in his extensive benevolence. If a rare combination of useful talents long and stea-

dily devoted to the interests of the Redeemer's kingdom, will form a title to the distinction, it cannot be deemed presumptuous to assign to this excellent man, a conspicuous place in the bright catalogue of worthies, who have edified and adorned the churches of New England.



On Christian good works.

MR. EDITOR,

IN this paper it is proposed to make some remarks on the necessity and use of *Christian good works*. The phrase *good works*, on moral and religious subjects is used in different senses, sometimes with a more limited, and at others a larger meaning. It is sometimes limited to external actions, and that which is visible in a person's external conduct, without regard to the moral state of his heart, or the motives from which he acts. In the limited meaning of the phrase, it is possible for those, whose hearts are the worst, to perform some good works: they may do things which are commendable and beneficial to others and to themselves; they may be just in their dealings, feed the hungry, and attend on the visible worship of God, while their hearts are under the reigning power of sin, and the motives from which they act are wholly wrong.—Good works, in this limited sense, are no certain evidence of our being accepted by God or of final salvation, and there is no propriety in calling them *Christian good works*. Such works may be useful for worldly pur-

poses, they may be overruled by a wise Providence for the advantage of mankind, and deceive other people concerning the state of our hearts. Even the persons, in whom they are found, not understanding the nature of Christian holiness, may be deceived by them concerning the safety of their own condition: After all they are no conclusive evidence of a pardon from the Lord, or of any preparation for the holy and glorious life of the saints.

The phrase *good works*, is most properly used with a larger meaning, and includes both external actions and duties, and the right temper and motives from which they proceed. It comprehends all duties whether external or internal; all thoughts, words and actions towards either God or men, which are commanded in the divine law: These must be performed from a pure heart, and faith unfeigned, with a regard to the glory of God. Right works, proceeding from right motives, are both useful and necessary for salvation.

In the holy scriptures, the word *works* is generally used according to the most extensive definition, and to contract its meaning in our religious discourses, to external actions, without regard to the motives from which they proceed and the end proposed, is attended with dangerous consequences. It lowers the rule of obedience which God hath given to men, and exposes those persons to be awfully deceived in their own state, who do some things that are externally correct and commendable, but from motives which will not bear the divine scrutiny.

That the word *works*, in the holy scriptures, is generally to be understood in the larger of the two senses that have been mentioned, will be evident by examining the places where it occurs, and the subjects on which it is used.

In almost every instance, where the works of men are mentioned with commendation, it is under such circumstances as shew the principles of the heart to be connected with the external action. The apostle James saith, "Even so faith, if it hath not works, is dead, being alone." "For as the body without the spirit is dead, so faith without works is dead also." In these and a number of verses, he is distinguishing between a living and a dead faith. A living faith, he says is connected with works. In other places we are told, that a living faith operates by love, purifies the heart, and is united with repentance towards God. Therefore, in the works he mentions as being necessary to give life to faith, a principle of love, purity and repentance is united. On the contrary, a dead faith is not united with holy motives and ends of action.

John the forerunner of Christ exhorted his hearers, to bring forth fruits, or *works*, meet for repentance. And Paul exhorted to repent and turn to God and do works meet for repentance. These must be works including exercises of the heart and a holy mourning for sin.

Paul, in writing to the Ephesians, saith, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." The

expression is "created unto good works," which must intend the production of a good heart and right principles of action, by the holy Spirit of God, for there can be no propriety in saying that a few of men's external duties are created.

In the conclusion of the holy canon of scriptures, God saith, "Behold! I come quickly, and my reward is with me to give to every one according to his works." In this and sundry other places relating to the final judgment of men, by their works and their deeds, according to which they shall have their reward, must be intended their whole moral character,—their faith, love, purity of heart, and general rectitude of disposition; for it is to these graces eternal life is promised. There is an important reason for being particular on this part of the subject. In the word of God we find many commendations of works; many exhortations to abound and labor in them, with an assurance that the labor shall not be in vain; and many representations that men's final safety and reward shall be according to their works; it is therefore of infinite importance, that we understand what is meant by these in the scriptural sense. A mistake on this point may leave us ignorant, and perhaps destitute of the qualifications for eternal life. There is danger that by the works, which God requires and commands, some will understand no more than actions which are externally correct, and these may be found, where there is neither faith in the Lord Jesus Christ, repentance towards God, nor a love

of his holy character and government. Let visible actions be what they may, let external duties be ever so much multiplied, let a man give all his goods to feed the poor, if there be not a holy principle of heart directing to these actions, he is spiritually nothing, and the whole doth not amount to those Christian good works, which are commanded, and will furnish a rule for the final reward of mankind.

A moral life, in the sense of the world, very frequently is no more than common decency and the practice of some external virtues, which conduce to the present good of society, the profit of those connected with us, and the advancement of our temporal interests. These may all proceed from a love of reputation and profit. Indeed, every person who is not deprived of common sense through the rage of wicked passions will observe them for his worldly advantage: Sometimes the dishonesty of his heart will prompt the performance that he may thereby deceive others or render them subservient to his own purposes. This is different from Christian good works, which include both principle and actions externally good; both the disposition of the heart, and correct practice; right actions from a spirit of reverence, love and obedience to God, and from justice and benevolence to men; together with a self government that is temperate in all respects.—Where all these ingredients of character are united with faith in Christ, it is a living faith; and there is both a title to eternal life through the gracious

promise of God, and a preparation for heaven begun in the soul. A foundation is laid, even on the principles of salvation by sovereign grace, for men to be rewarded according to their works.

It yet remains to be considered, more particularly, how Christian good works are both useful and necessary for salvation.

On this point we must carefully distinguish between the grounds of our acceptance or justification by God, and a personal preparation to enjoy eternal life. In the former, our justification, no good works can have any efficacious desert; for the latter, our preparation for heaven, they are absolutely necessary. That men are pardoned and receive a title to salvation by the sovereign grace of God, only through the righteousness of Christ, is most clear from the word of God. There is no subject more copiously discussed by the inspired writers of the New Testament, especially by Paul in his epistles to the Romans and Galatians, with which all the other parts of the scriptures harmonize. In his epistle to the Romans, after much reasoning on the subject and many references to the scriptures of the Old Testament, he comes to this conclusion, "Therefore we conclude that a man is justified by faith without the deeds, *or works of the law*;" by which he meant, a true faith in Christ entitles to the benefit of that righteousness, which he wrought through his obedience and sufferings.

There are two reasons why men cannot purchase salvation

by all their good works: The first, all their works are imperfect, and need an atonement and forgiveness; the second, if their works were perfect they would be no more than a fulfilment of present duty, and could have no retrospect to the forgiveness of past iniquities. Pardon and a title to eternal life are comprized under the general name of justification, and are an act of the grace of God, grounded solely on the merits of Christ with whom he is well pleased. We therefore find such descriptions as these, "knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; for by the works of the law shall no flesh be justified." "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God." "Not of works lest any man should boast." Be not thou, therefore, ashamed of the testimony of the Lord, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given in Christ Jesus before the world began." These testimonies are recited from a countless number of the same import, expressed in the plainest terms, in all of which our own works are excluded as the ground of pardon, or of a title to present and future good. None of our right dispositions, or gracious affections, or visible obedience, can purchase a pardon for the smallest sin, or merit eternal life.

But are all the Christian good works to be thus undervalued? No surely! This is not undervaluing them, it is only exclud-

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ing them from a meritorious place in our justification before God, where they have no right to appear. An enlightened Christian will ascribe to the merits of a glorious Redeemer their proper place and efficacy, and still be sensible that the labor of good works is so far from being in vain in the Lord, that it is absolutely necessary for salvation.

These remarks on the ground of our justification before God were esteemed to be proper lest what follows should be misunderstood by the reader.

Christian good works are necessary to obtain all desirable blessings in this life. By the description that hath been given of good works, in a scriptural sense, they are a holy temper and practice; an honest, just and benevolent heart, both towards God and men, with such treatment of all moral beings as will naturally proceed from virtuous principles. Such principles and practice are summarily named godliness. We are told that godliness is profitable to all things, having the promise of the life that now is, and of that which is to come. We need not wait for the benefit of good works, for they have a reward in the present life, which flows immediately from the performance. To these we owe a quiet and approving conscience; by these we become acquainted with God, are conformed to him, and can rejoice in his character and government; these are the way and means of receiving all desirable earthly blessings;—they give that good name which is better than precious ointment; furnish a competence for our natural wants, health to receive

it with satisfaction; and, as evidential of faith in Christ, enable us to contemplate another world with joy and peace. While a religious character and practice deprive of no real good, they are the best adapted means for obtaining from the hand of a gracious God every thing which a reasonable person can wish.—It is true there are worldly pleasures and desires, which the Christian law of good works forbid; but these pleasures would be dangerous to us in the end; and such desires are neither rational nor safe, for if they were gratified it would either deprive us of some more valuable good, or plunge into some evil which is not foreseen.

Christian good works are necessary for the happiness of our neighbors. There are mutual connections and relations between men, through which they do much good or evil one to another. It is impossible that any should be raised above the influence and effects of these relations. The benevolence of a good man's heart, the beneficence of his hands, his truth and justice, his compassion and pity, his meekness and humility, and all the virtues of his heart and life are useful to others.—Although a wicked person may have the greatest delight in the company of the wicked, still acting entirely on the principles of selfishness, he would choose one for his particular friend and helper in the day of adversity, who abounded in Christian good works.

Christian good works are necessary to promote the glory of God.

Although the essential glory

of God hath been the same through an eternity past, that it will be through an eternity to come, there may be a declaration of growing display of this glory before a universe of reasonable minds. This is what we mean by his declarative glory. It is praising him, speaking of his excellency, and by obedience honoring his laws, which suitably reward virtue and vice.

Although good works are not the deserving cause through which sinful men are justified to final salvation, still they are necessary for being in a state of friendship with the Lord our God and Judge. A holy God cannot delight in the principles and practice of those who delight in evil. He can have no complacency in their character, and this is not what is meant by his love of a sinful world. By his being the friend of sinners is meant, that he benevolently wishes them to turn from evil to good works: also, that by his wisdom and grace he hath provided an expiation, and purchased the spirit to sanctify and cleanse us from dead works. Until a principle of good works be in our hearts and the practice be in our lives, we must be subject to God's displeasure, nor can we have any satisfaction under his government.

Christian good works are the only possible preparation for eternal life. The Christian's title to heaven is by the grace of God, through a Redeemer's merits; his preparation to enjoy it's blessedness and glory is in himself. He must be changed from sin to holiness, and have both the spirit and performance of all which is right and

good. How, otherwise, can he be rendered happy by the clear display of divine glory, that will be made in the heavenly world; or how have communion with the Father in the purposes of his counsel and the works of his providence; or how delight in the communion of saints in their employments, in their praises, or in whatever may be the duties of the celestial life. Make the supposition, which still never can be a fact; that a perfect title to salvation was given to one destitute of the spirit and practice of good works: Such a person by his want of preparation would be for ever debarred the enjoyment of eternal life.— Through this want of preparation the salvation of sinful men is rendered so precarious, for the grace of Christ is sufficient and its benefits are freely offered.

Thus it appears that Christian good works are both useful in this life, and actually necessary for salvation.

M. M.



Thoughts on the Heavenly State.

ON subjects of such vast importance we ought to hold curiosity under the check of solemn reverence. Men often sin by attempting to break through the veil, which infinite wisdom hath hung between our present state of sight and himself, heaven and eternity. Questions are often asked concerning the manner of existing and acting in the unseen world, which it would not be wise to have resolved; or if an answer were given, it would not be intelligible to us, in the

present weak state of our understanding, although it came immediately from heaven. We often enquire on this subject from natural curiosity, when there is no desire to approach the presence of God, or to prepare ourselves for serving him. If we enquire concerning the heavenly state that we may know more of God, how he may be served here on earth, and what we must do to prepare ourselves for coming into his glorious presence, the desire is commendable; and the scriptures afford much light so far as the subject hath this tendency.

Concerning the life to come we know nothing with certainty beyond what is revealed in the Christian scriptures. Curiosity may suggest, reason may on its own weak ground conjecture, while it is only the Christian scriptures which can assure us. The death of Christians is described to be their dismissal from the world, from the body, and from sin. Freedom from sin must be an ingredient of the heavenly life. Of the Jerusalem above it is written, "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: But they which are written in the lamb's book of life."

All the descriptions of the heavenly life, which we have received on sufficient evidence of our faith, represent it as a state of perfect holiness; perfect conformity to God and his law. This state of the mind seems to be necessary for dwelling in the presence of God and passing eternity in his service and praise. If happiness

pertain to heaven its inhabitants must be holy. An unholy sinner admitted in the divine presence would be unhappy, in the same proportion as he advanced with open sight into the awful and glorious presence of a God of infinite purity.

The moment of death is the time of perfect sanctification to the people of God, therefore after this, they may with humility hope for perfect blessedness. Pain and labor, tears and sorrow, guilt and dread, are the fruit of sin; these are the curse of sin in this world, and cannot cease until the new creation in Christ Jesus is perfected. But whence will this perfection come, which it is expected Christians shall receive at the hour of death? Not from the merit of any past good works of their own; not from the innate powers of natural understanding, which may be then enlarged by a separation of the mind from the body: but from the power of the Holy Spirit, who by a renewal of the heart, imparts the first spark of holiness to a repenting, believing sinner. How glorious, through the grace of God, will that day be to a dying Christian, when he finds himself, at once, delivered from the frailties of a mortal body, and the imperfection and guilt of sin! And in what will the blessedness of heaven principally consist? Doubtless in beholding God in his glory. True piety drawing the heart to God, desires to see and be nearer to him. "Whom have I in heaven but thee, and there is none on earth I desire beside thee. My soul thirsteth for God, for the living God, when shall I come and appear

before him." "I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better." For it is more desirable to be where he is clearly seen than to remain in this state of darkness.

If by desiring the Heavenly state be only meant, a deliverance from the cares, afflictions and miseries of this world, there is nothing distinctively holy in the wish; for on the same reasons many have rushed into the most horrid crimes. If a desire of the heavenly life be to see the glorious majesty of God, his holiness, his wisdom and all his distinguishing attributes, more clearly than can be discovered in our present life, this is the breathing of a holy temper, it is evidential of a preparation for eternal life. The supreme happiness of the heavenly world will consist in beholding and adoring God. This will be both mediately in his works, as we now do, also in some more direct manner; at present we know not how this will be, nor is it of great consequence that we should. This more direct sight of God, in his word, is called seeing face to face, while the knowledge we have of him in this world is called, seeing thro' a glass darkly.—The light of his perfections will shine on the mind with all the lustre it can receive; his holy love will be so clear, as to become the light of heaven, and the whole universe illuminated with what God is in himself. The glory of his nature and attributes will spread beams of glory over his whole kingdom. This lustre of the divine perfections will absorb the attention, and meet and fill

the desires of the soul; and all connection with created things will be valued, not for what they are as separate from God, but as they are dependent on him, as they are his, as emanations of his all-creating, all-holy will.—“And they rest not day and night, saying, holy, holy, holy, Lord God Almighty, which was, and is, and is to come.” This sense of divine glory will be effected in two ways: First by God's bringing more clearly into the view of his creatures what he is in himself:—Secondly by an eternal increase of their love.

God will bring what he is in himself, more into the view of his holy creatures. A review of what God hath done, in the kingdoms of nature, providence and grace, from the beginning, being seen as parts of one perfect plan, will give much new information on the nature, and the moral attributes of the Godhead. Materials for information will be drawn from every event in the vast dominions of God, and probably from other sources of which we do not now conceive.

There will be an eternal increase of love in the heavenly state.

It is easy to conceive, that an increase of love will increase the sense of apparent glory in the divine character. The growing love of heaven will, continually, make it more delightful to see, and to say, Holy, Holy, Holy, Lord God Almighty.

The principal employment of heaven will be to worship and praise God. If the blessedness of the heavenly state be to see the glory of the Lord; its chief employment must be to express

a sense of that glory and blessedness by worship and praise. They cease not, day nor night to adore, saying, Holy Lord God Almighty who was, and art, and art to come. There are many things, in the revelation made to St John, expressing the adoration and praise of heaven. "And they sang a new song, saying, thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." "And I beheld and heard the voice of many angels round about the throne, and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands: 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." In other places we have similar descriptions. "I looked, and lo! a Lamb stood on mount Zion, and with him an hundred and forty-four thousand, and I heard a voice from heaven as the voice of many waters and the voice of a great thunder; and I heard the voice of harpers, harping with their harps." They are described as singing the song of Moses and the Lamb; as celebrating, by anthems of praise, the works of God in nature, providence and grace, and even in the execution of his judgments; as saying Alleluia for ever; and the sound of this is said to be like the voice of a great multitude, and as the voice of many waters, and as the sound of mighty thunderings, betokening the number of those

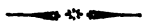
who offer praise in the pious elevation of their spirits, and the vast objects of glory which they celebrate. It seems to be the burden of St. John's description of the heavenly state, to represent the blessedness there is in seeing God, in all his perfections and works; and the principal employment to praise and worship him. Through the holy scriptures these things are abundantly repeated concerning the glorious state to come, and these are all we need to know to assist us in attaining that blessed condition. Other things might gratify our curiosity, while these warm our devotion. Other things might reprove our sloth and chide our backsliding; while these teach us how little we appear, in this world, like the followers of the Lamb, and how much attention we need to prepare us for joining in those songs, which appeared to St. John like the elevated and awful sound of mighty thunderings.

Examine, Reader, hast thou, already, formed within thee the breathings of a heavenly temper? Dost thou wish to see God? Is it thy delight to behold him, in such a manner as he may be seen in this world? Carry the inquiry farther. What blessedness would heaven have for thee, if thou art not pleased with seeing and coming near the great Jehovah? What, if thou dost not delight in beholding all his perfections? What, if thou hast not so much satisfaction in his character, as to pray without ceasing? Heaven is filled with God; there he appears to be all in all, there is nothing beside him, the whole is filled with his essential and declarative glory,

and he shines, by his communicated good, in every creature around his throne.

How can those who have no sensible love of God, think they have a title or preparation for the mansions of eternal peace? Or how can we suppose the beginning of heavenly love in those souls, who are most happy when they think least of the Lord? Oh! how different is this state of mind from the heavenly!

The employment of heaven is a pattern for saints on earth so far as it can be imitated, and if this be worship and praise, every pious person will follow the example. Anthems of joy and praise and ascriptions of glory will never cease. When time is consummated, the songs of praise begun on earth will be continued in heaven. Under a sense, that the part of prayer, which we call adoration, will be eternally continued, let the reader say, "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory, for ever and ever. Amen."



Explanation of Scriptural Types.

(Continued from p. 94.)

FEASTS of the RITUAL typical.

TO the impurities and purifications of the Hebrew ritual, were added sacred festivals which were to be religiously observed. These are now to be explained.

I. The Sabbath.

The sabbath was originally sanctified as a memorial of God's consummating the works of

creation, and resting the seventh day. This, by a particular moral precept, was consecrated and made holy. But, introduced among the sacred feasts of the ritual, had a typical signification. From the remarks of the apostle, Hebrews iii. 4. we are induced to consider it as a type,

1. Of the settlement and rest of the Israelites in Canaan, the land of promise.

Long time did the patriarchs and their posterity sojourn, going from one kingdom to another people—especially, long time did the Israelites wander in a great and howling wilderness, looking for a city of habitation, until God in his own good time brought them to the land promised to their fathers. In this he gave them rest from all their sojournings, dangers, fastings, and toils, and this state of tranquillity and prosperity, to them, was as a sabbath of rest and enjoyment.

2. Of the evangelical state of the church.

The apostle observes, He, Jesus, that is entered into his rest, hath ceased from his works as God did from his. When Christ had completed the work of redemption, he liberated his church from the obscurity of types, and the servile system of weak and beggarly elements, that yoke of bondage which it was unable to bear, and gave it light and liberty, rest and peace. This state of liberty and prosperity was to it as a sabbath of rest from the darkness and servility of the preceding dispensation—and when he gives spiritual relief and comfort to those who labor and are heavy laden, they enter upon a sabbat-

ical state, and enjoy spiritual rest and peace. Especially,

3. Of the heavenly state.

To those who live godly in Christ Jesus, who walk by faith and not by sight, the present state is like a desert land, in which they are strangers and pilgrims; but when, as an hireling, they shall have accomplished their day, their spiritual sojournings, their conflicts, weariness and painfulness, will determine and cease, they will rest from their labors, and enter upon an everlasting state of perfectly holy exercise and enjoyment, their eternal sabbath in heaven.

II. The passover and feast of unleavened bread.

The passover was the anniversary memorial of the deliverance of the Israelites from the bondage and misery of Egypt, and typified the eternal deliverance of the Israel of God from the spiritual bondage of sin and misery, by Christ, the Lamb of God, and their eternal salvation in heaven. This has been explained.

To the passover was added the feast of unleavened bread, the seven next days which succeeded it. Through the whole of this feast no leaven might be found in the houses of the Israelites, and they might eat unleavened bread only. This humble food and abstemious manner of living typified the humble, desolate and afflicted state of the church in its spiritual journey, progressing towards millennial prosperity, and the heavenly Canaan—and the afflicted and humble condition of saints performing their spiritual pilgrimage through the wilder-

ness of this world to their eternal rest—this world being to the godly, to adopt the expressive similitude of an eminent saint, but as a “smoky inn, in which the weary traveller finds bad entertainment.”

III. The feast of first fruits and pentecost.

The next day after the feast of unleavened bread, the Israelites were to begin their harvest, and bring a sheaf and wave it before the Lord, as an acknowledgment of his faithfulness and bounty in giving them the goodly land.—From this they were to reckon seven weeks and the day following which would be the fiftieth on which the harvest ended, they were to offer two fine loaves of wheat flour baked with leaven, seven lambs and two rams, with their meat and drink offerings, an offering made by fire of a sweet savor to God.—This was called the feast of first fruits, of weeks, and pentecost. From the references to this feast by an inspired apostle, we are taught to consider it as typical of the following evangelical subjects.

1. The resurrection of Christ.

Now, saith the apostle, is Christ risen, and become the first fruits of them that sleep. As the first fruits are a sure token and pledge that the fulness will be gathered, in the appointed weeks of harvest, so the resurrection of Christ is an infallible earnest of the resurrection of all the saints, Christ the first fruits; afterward they, that are Christ's at his coming.

2. The first converts to Christianity.

The first converts to Christianity among the Jews and Gen-

tiles were the first fruits of the gospel dispensation, and the sure pledges, that the Jews should be brought in and with them the fulness of the Gentile nations and all Israel be saved.

3. The effusion and renewing influences of the Holy Spirit. The first fruits with the Israelites were typical of those influences of the Holy Spirit, which were communicated on the day of pentecost, those first fruits of that copious and blessed effusion which, according to Ezekiel, will constitute a river which no man can pass over, and by its extent and influence fill the whole earth with the knowledge of the glory of God—and of those first fruits of the Spirit which renew and sanctify the souls of men, and are the earnest of their future and eternal glory.

“ These seeds of light and glory sown,

“ In saints in darkness here,

“ Shall rise and spring in worlds unknown,

“ And a rich harvest bear.”

IV. The feast of the New Moon.

The Israelites reckoned the month by the Moon, and the day the New Moon appeared was the first day of the month; and the New Moon by a particular statute was made a sacred feast: so similar to this was another festival, which typified the same subject, that they may be combined in the explanation.

V. The feast of blowing the Trumpets.

As on the New Moon, the first day of the month, so on the first day of the seventh month, which, with the Israelites, was the first day of the civil year, they were to keep the feast of the

blowing the silver trumpets, or the trumpets of rams' horns, or both, as expressions of joy for the revolution of the month and of the year. For these days particular sacrifices were prescribed, over which, especially the first day of the seventh month, it is said, they blew the trumpets from morning until evening. Might not these feasts, on the revolution and renovation of the month, and year, designate and typify, that glorious revolution and renovation to be effected by Jesus Christ, through the joyful sound of the gospel, originating from his atoning sacrifice, which is described by the prophet. Behold I create new heavens and a new earth, and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create, for behold, I create Jerusalem a rejoicing, and her people a joy—especially when the Lord will be unto her an everlasting light, and her God her glory.

VI. The feast or Fast of Expiation.

The tenth day of the seventh month, the feast or fast of atonement was observed with peculiar rites and great solemnity. First of all, the high priest washed himself with water, and put on the sacerdotal robes for glory and beauty. He then killed a bullock for a sin offering for himself and his house—took the blood of the bullock, a censer full of burning coals from the altar, and his hand full of sweet incense, went into the most holy place, put the incense on the coals, raised a cloud of smoke which covered the mercy-seat, and then sprinkled the blood of the bullock upon the

mercy-seat and before it, seven times with his finger.—By this he made atonement for his own and the sins of his house. Returning from the most holy place, of the two goats which were provided and upon which lots had been cast, he took that upon which the Lord's lot fell to be a sin offering for the people, killed it, and proceeded to sprinkle the mercy-seat with the blood, as he had done with the blood of the bullock; and thus reconciled the holy place. Returning from it, he put the blood of the bullock and goat on the horns of the golden altar, and sprinkled it seven times upon the tabernacle of the congregation, and perhaps upon the altar of burnt offerings, and cleansed them from the uncleanness of the children of Israel. He then took the goat upon which the lot fell to be the scape-goat, laid both his hands upon his head, confessed over him the transgressions of the whole congregation, and gave him to a fit person who conducted him to the wilderness. He then went into the tabernacle, put off his robes, and depositing them in the holy place, washed himself with water, put on his other garments, came forth to the people, offered two rams, one for a burnt offering for himself and his house, and the other for the congregation—the bodies of the bullock and goat, whose blood had been sprinkled in the holy place, were burnt without the camp, and the solemn rites concluded. By the regular performance of these sacred rites, the sins of the priests and the whole congregation were ceremonially cleansed, and they became visibly an holy

nation. Were not the rites of this feast or fast, the most solemn and impressive in the whole system, highly typical and significant? Might not the prophet allude to this when he predicted, that the Lord would remove the iniquity of the land in one day? Let us consider the subjects typified by these various rites.—Aaron the high priest was taken from among men; and because the children are partakers of flesh and blood, Christ took part of the same—Aaron was a public person, the representative of the whole congregation, and officiated in his public robes; and Christ was constituted the head and representative of the whole church—Aaron went into the holy place with the blood of bulls and goats; but Christ by his own blood—It was necessary that the patterns of the heavenly things should be purified with these; but the heavenly things themselves with better sacrifices than these—Aaron appeared in the holy place to expiate the sins of Israel; and Christ appears in the presence of God to mediate and intercede for his people—No man might be in the tabernacle when the high-priest went into the holy place; into the holiest of all went the high-priest alone once a year; and Christ accomplished the work of reconciliation himself, of the people there was none with him—When the high-priest retired from public view and went into the holy place, he continued to officiate; and Christ, though now the world seeth him no more, is yet executing his mediatorial office in the presence of God—When the high-priest returned from the holy place, he

took the scape-goat and laid both his hands upon his head—This goat had been designated by lot, and presented before the Lord—and Christ, verily, was preordained before the foundation of the world, and manifested in these last times to bear the sins of many. With his hands upon the head of the goat, Aaron confessed over him all the iniquities of the children of Israel, and ceremonially transferred them to the goat; and the iniquities of his people, imputatively, were laid on Christ. The goat sustained and bore the transgressions of Israel to a land not inhabited, and for Christ's sake, God removes the iniquities of his people from them, far as the east is from the west. The holy place thus reconciled, and the uncleanness of the congregation purified, God accepted and dwelt among them; and the church purified and sanctified by the blood of Jesus, hath neither spot nor wrinkle, and is an habitation of God through the Spirit.

The type, the entrance of the high-priest into the holy of holies, is so sublime and instructive, that a more particular consideration of it may be useful.—The high-priest was directed, for this purpose, to put on the rich and costly robes, of gold, and blue, and purple, and scarlet, and fine twined linen, for glory and for beauty—the mitre on his head, with its golden plate or crown, and sacred engraving: **HOLINESS TO THE LORD**—the ephod with the two onyx stones on the two shoulder pieces, in which were inserted the names of the twelve tribes of Israel,—the breast-plate with its twelve precious stones, in each of which

was inscribed the name of one tribe—the robe of the ephod, with its golden bells and pomegranates in the hem, and the curious girdle of the ephod, which confined the sacred robes. In the high-priest, dressed in this rich attire, and the solemn process, killing the bullock and the goat, going with their blood and sweet incense into the holy of holies, making atonement for himself, his house and the congregation, purifying, reconciling and perfuming the holy place, what an august and impressive representation of our great high-priest, Christ Jesus, in his all-perfect and glorious righteousness, with his own most precious blood, appearing in the presence of God, bearing the church on his arms and his heart, and mediating for it by his most acceptable merit and prevalent intercession—and in the holy place, purified and reconciled by the blood of bulls and goats, what a glowing type of heaven, as it were, sprinkled with the blood, and perfumed with the merit of Jesus! Christ is not entered into the holy places made with hands, the figures of the true; but into heaven itself—neither by the blood of bulls and goats, but by his own blood now to appear in the presence of God for us.

VII. The feast of tabernacles.

The fifteenth day of the seventh month, when the Israelites had gathered in their corn and wine, and terminated the labors of the year; they were to keep the feast of tabernacles, which was to continue seven days. On the first day they were to take boughs of goodly trees, palm branches, boughs of thick

trees and willows of the brook. make booths and dwell in them seven days. A reason was assigned for this. That your generations may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt. Thro' this feast they were to rejoice before the Lord their God. This then was their annual thanksgiving, that the Lord their God had given them rest from their sojournings, the dangers and toils of the wilderness, peace and plenty in the goodly land—and prefigured,

1. The spiritual rest and prosperity of the church under the gospel dispensation. The state of the church under the dispensations of the patriarchs and Moses, was like that of Abraham, Isaac and Jacob, and the Israelites in the wilderness; and the entrance of it upon the evangelical state of light, liberty, prosperity and joy, like the entrance of the Israelites into Canaan. It had light and a good day, and God gave it a feast of fat things, enlargement and rest on every side. More especially,

2. The prosperity of the church in the millennial state.

Having progressed thro' the former periods, when the church shall have survived its darkness, vicissitudes, conflicts, and troubles through the persecutions of the man of sin, and it shall be said to it in the millennium, Arise, shine, for thy light is come and the glory of the Lord is risen upon thee—when its walls shall be salvation and its gates praise, then shall all the families of the earth keep the spiritual feast of tabernacles and rejoice before the Lord their God, thro'

that extended period: And in that day shall the church say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me. Eminently,

3. Of the rest and felicity of the church and saints in heaven.

This world, to the church and saints, is like the wilderness to the Israelites, and like the patriarchs, they dwell in tabernacles, tents, or booths, having no continuing place nor abiding city, but seeking a better country—and when they shall have consummated their pilgrimage on earth and rest from their labors, they will possess the goodly land promised them, the better Canaan above, where they will hunger no more, neither thirst any more, for the Lamb which is in the midst of the throne shall feed them and lead them to living fountains of water, and God shall wipe away all tears from their eyes, and then will keep the feast of tabernacles, and thro' the eternal state, in houses not made with hands, rejoice before the Lord their God—and praise him, for his mercy endureth for ever.

VIII. The seventh year.

As every seventh day was a sabbath, so every seventh, was a year of rest.—The Israelites might neither sow nor reap.—The fruits of the land became the property of the poor—and servants were released from their masters.—To this another was so similar in its regulations and object, that they may be united in the explanation.

IX. The Jubilee.

As the Israelites were to cultivate their fields six years, and the seventh was a year of rest

to the land, so they were to reckon seven sabbaths of years, or forty-nine, and the next the fiftieth, was the year of Jubilee. It commenced on the tenth day of the seventh month, the day on which they afflicted their souls, and the high-priest went into the holy place with the blood of bulls and goats, and made atonement for their sins. Upon the consummation of the rites, probably, the trumpet of jubilee was blown, and liberty proclaimed throughout all the land. They neither sowed their fields, nor pruned their vineyards—the spontaneous growth was the perquisite of the poor and the stranger—debts were cancelled—servants liberated—and lands sold reverted to their former owners. Was not this an instructive, impressive type of that gospel, those good tidings of great joy which shall be to all people. Was not this verified in him whom the spirit of the Lord anointed to preach good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound, to proclaim the acceptable year, (the jubilee) of the Lord—The trumpet was blown on the day of expiation, the day on which they afflicted their souls, and the gospel originates from the atonement of Christ, who appoints to those who mourn in Zion beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness—and the rest of this feast, did it not represent the rest which he gives to those who labor and are heavy laden.—Especially,

1. When the trumpet sound-

ed, debts were cancelled, and debtors were liberated from their creditors; and doth not the gospel announce, that the debt to divine justice is liquidated by the atonement of Christ—and there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit.—And,

“Happy beyond expression he,
“Whose debts are thus discharg’d,
“And from the guilty bondage free,
“He feels his soul enlarg’d.”

2. Servants were liberated from their masters—and the gospel proclaims liberty to those who believe it from the terrors of God’s wrath—not having received the spirit of bondage again to fear; but the spirit of adoption by which they cry, Abba, Father—and from the penalty of the law—Christ having redeemed them from the curse of it—and from the bondage of weak and beggarly elements, enjoying the liberty with which Christ makes his people free—and from the servitude of fleshly lusts—sin not having dominion over them, being not under the law, but under grace—and from the terrors of death—Christ having delivered those who through the fear of it are all their lifetime subject to bondage.

3. Lands and possessions returned to their owners—and doth not the gospel proclaim to those who receive it,—ye have sold yourselves for nought and shall be redeemed without money—a restoration of that holy and happy state of peace and favor with God, those blessed privileges and titles which were alienated by the first transgression, and the reversion of an inheritance incorruptible, unde-

filed, and that fadeth not away— and assure them, that, in hope and joy, they may wait for the adoption, to wit, the redemption of their bodies.—Blessed are the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance. Amen. Hallelujah.



REVIVALS of Religion in the County of BERKSHIRE, continued.

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REVIVAL OF RELIGION IN LENOX.

AMIDST the astonishing revolutions, the horrid wars, carnage, and accumulated distresses of the old continent, and the discords and convulsions of the new; it is very consoling and animating to the friends of Zion, to reflect upon the increasing prosperity of the Redeemer's kingdom, in many of our churches and congregations. As a specimen of this, the religious state of Lenox, may now be exhibited, by inserting a concise narrative communicated by the Rev. SAMUEL SHEPARD, the pastor.

“It does not appear from the records of the church, nor from information received from the oldest members of it now living, that for the space of about thirty years from the first settlement of the town, there was any remarkable revival of religion in it. There were however from the year 1783 to 1785, about twenty persons added to the church.— This season of refreshing from the presence of the Lord, is of-

ten recollected with gratitude by the friends of Zion.

“In the year 1799, a general attention to the subject of religion was apparently excited thro' the town. Many were greatly awakened, and some, we trust, were delivered from the power of darkness, and translated into the kingdom of God's dear Son. The number added to the church in that season of revival was *fifty-three*.” A particular narrative of this gracious work was published in the Connecticut Evangelical Magazine, vol. II. No. 4. p. 136.

“In the six succeeding years, only twenty-three persons were received into the church, and some of these were from other churches.

“In the winter of 1806—7, there was a special attention to religion in the north-east part of the town. At an examination and catechising of the school in that district, some remarks were addressed to parents upon the importance of attention to the souls of their children, as well as to that instruction which tended to render them respectable and useful in the present life. The remarks upon this subject on that occasion, and at a lecture in the afternoon, and another in the evening, were hopefully attended with a divine blessing to some parents who were present, and the means of increasing the solemnity upon the minds of people in that vicinity—some of whom found no more peace until Christ, the hope of glory, was formed in their souls.

“In the last year, while showers of divine grace were falling on other places, there was a general revival in this town, and

God was pleased to quicken some "for his name's sake."—The numbers which have been recently added to the church are—eight in April, 1807—six in January—ten in May—twenty-two in August—and one in September, 1808—fourteen in February, 1809, making in the whole, sixty-one.—Some who entertain a hope of personal interest in Christ have not yet made a public profession of it.

"It gives great satisfaction to state, that of those who united with the church in the year 1799, there has been but one instance of apostacy, and but few, we trust, who have the form of godliness without its power. Very little open opposition to the special attention to religion appeared among us the summer past. May the friends of Christ be importunate at the throne of grace, for the prosperity of his blessed cause, and, in this eventful period, put their trust in God, and may HE *still* appear in his glory, by convincing and converting sinners, to build up Zion."



TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

REV. SIR,

THE scriptures declare, that "there is joy in heaven, and in the presence of the angels of God, over one sinner that repenteth." This teaches, that the salvation of but one soul is matter of great importance and rejoicing; since it causes such joy among the holy inhabitants of Heaven. And if we consider that dreadful and everlasting

misery, from which the true penitent is delivered, and that "far more exceeding weight of glory," and happiness, which he will enjoy through eternity; will not the repentance of a single sinner appear to be a very important event—unspeakably more so, than the greatest events, which relate merely to the temporal happiness of mankind? For the greatest and most favorable revolution among the nations of earth, if considered with respect to their influence upon the present life, will save from an unspeakably less sum of misery, than what a single soul will endure, who must through eternity suffer the wrath of God, and the vengeance of eternal fire. And all the temporal good, which will result from the most important of these revolutions, however extolled by historians and poets, will fall infinitely short of the sum, which will be enjoyed by one soul, that will be rising in glory and happiness thro' the ceaseless ages of eternity—well then may the salvation of one immortal soul cause joy in the heavenly world.

The hopeful conversion of sinners will also afford pleasure to the people of God on earth, because they possess in a degree the same holy benevolent disposition, as the inhabitants of Heaven. It is for this reason, that accounts of revivals of religion are so pleasing and interesting to the friends of Zion.

I shall therefore comply with your request in giving you some account of a small revival, with which God was pleased to favor us in the course of the past year. For if it should be the means of saving but very few from eternal

death, and of introducing them into the everlasting joy of their Lord; yet it would be productive of infinite good, would deserve our grateful acknowledgment, and would be remembered with joy through eternity.

In the year 1799, we in this place shared in those gracious effusions of the holy spirit, with which a merciful God was pleased to visit a number of towns in this vicinity. The revival in this society at that time was powerful and extensive, and a considerable number were hopefully called out of darkness into marvellous light—more than one hundred were then added to the church—after this revival had gradually subsided, there were during about eight years, ten or twelve instances of hopeful conversion.

A proposal was circulated in a number of towns in this State to meet on the third Tuesday of last March, and spend the afternoon or evening in prayer for the effusions of the spirit, and a revival of religion.

A meeting therefore was appointed here on Tuesday evening. A greater number attended, than was expected. The evening was spent chiefly in prayer, and the meeting was solemn. Within a week from this time it was discovered, that several young persons were under serious impressions, and from these it quickly spread to others. Conferences and lectures, which were now frequently appointed, and public worship on the sabbath, were more fully attended, and a much greater attention and solemnity than usual were apparent in the countenances of many, especially

among the youth. Numbers were deeply impressed with a sense of their depravity, guilt, and danger—were frequently seen in tears, and their great concern seemed to be to secure the salvation of their souls.—

The serious attention rapidly increased during the month of April. Before the close of it, thirty or forty of the youth appeared to be under conviction, or hopefully reconciled to God and divine truth—an unusual solemnity appeared on the minds of many more, and there was a pleasing prospect of an extensive revival, and a great gathering of souls into the fold of Christ. But alas! how often are the fairest prospects of a plentiful harvest cut short.

In April the town was visited with a mortal distressing sickness. This disease spread with great rapidity in the latter part of April and beginning of May, and became very alarming. Many were seized with it, and numbers were very suddenly swept off. The prevalence of this disorder greatly interrupted the religious meetings, and prevented the attendance of many, the public attention appeared to be rather diverted from the revival to sickness. I was also seized with the prevailing disease, and detained from the pulpit more than three months. These things appeared to have an unfavourable influence upon the awakening, which made no progress after the first of May, and soon began evidently to decline. Many, whose minds were solemnized for a time, appeared in a few months to lose their serious impressions. And some, who appeared deeply convinced of

their depravity, guilt, and danger, and to be anxiously engaged in seeking the salvation of their souls, have in a great degree lost their conviction, and returned back to a careless neglect of divine things and their eternal interest. How painful to the benevolent mind to see those who were earnestly attending to religion and the concerns of their souls, returning back to their former neglect, and walking carelessly down the broad road to eternal death! God grant that they may not sleep on in spiritual stupidity, till they awake in everlasting horror and despair.

Although our hopeful prospects have been in some degree disappointed, yet there is reason to hope, by divine grace, that this revival will be the means of saving some immortal souls from the endless miseries of hell, and of introducing them into the everlasting joys of heaven. There are about 14 or 15, who have hopefully passed from death to life—ten were added to the church on the first sabbath of the present month—Those, who have been under conviction, appeared to be deeply convinced that they were dead in sin, or wholly depraved and destitute of all holiness, and that their depravity of heart was so great, that they should never repent, become reconciled to God, and cordially believe in Christ, unless renewed by the Holy Spirit. And yet they appeared to be sensible, that it was their immediate duty to become reconciled unto God, since nothing prevented them from this but their own wicked opposition of heart, and that they were very crimi-

nal and inexcusable for their impenitence and unbelief. The hopeful converts manifested a cordial reconciliation to the perfection and government of God, and to the doctrines of the gospel, as understood by those, who believe the Calvinistic system. From the preceding statement, it may be remarked.

1. That God appeared to come among us by the awakening influences of his Spirit in answer to prayer. Such facts accord with the promises and declarations of scripture respecting the efficacy of prayer, and thus afford great encouragement to earnest and persevering prayer for divine blessings, and especially for the effusions of the Spirit, and the revival of religion.

2. It may be remarked, that the most solemn and affecting calls and warnings will have no effect in bringing sinners to repentance, without the attending influences of the Spirit. For the solemn calls, which we experienced by the prevalence of a dangerous and alarming disease, and by many sudden and affecting deaths, appeared rather to check, than to promote the revival. It therefore shews in a striking manner, that nothing but the Spirit of God can make means and warnings effectual to awaken and renew sinners, and bring them to repentance.

3. We have great reason for humility and sorrow, that our pleasing hopes with respect to the revival have been so far cut short. For there is reason to believe, that God was provoked to depart from us by his Spirit, because we were not earnest and persevering in our prayers to have him stay with us, but grew

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more cold and negligent, or because of some unchristian feelings and conduct among us. For the scripture declares, that "He is with you, while ye be with him, and if ye seek him, he will be found of you, and that he is more ready to give his Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children." We have therefore great reason to be humbled, that we provoked God so soon to depart from us. I would, sir, ask your prayers, and the prayers of every Christian reader, that God would forgive our sins—return in mercy, and revive us again, that we might rejoice in him.

G. H. COWLES.

Bristol, Jan. 1809.



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DIRECTIONS FOR SELF-EXAMINATION.

I. *MAKE* conscience of performing this duty. The necessity of it will appear, if you consider, God has repeatedly commanded it. The people of God have always practised it. There is a great danger of being deceived; for every grace in the Christian has its counterfeit in the hypocrite. Many professors have been deceived, by neglecting it, and are ruined for ever. Your comfort and holiness depend, in a great measure, upon knowing your real state.

II. *Be very serious* in the performance of it. Set your heart to the solemn work, as in the

presence of the searcher of hearts, who will judge the secrets of all men, in the great day. Heaven and hell are no trifles. The question before you is no less than this,—Am I a child of wrath, or a child of God? If I should die when I have done reading this, where would this precious soul of mine be for ever, for ever, for ever?

III. *Be impartial*, or you lose your labor; nay, you confirm your mistakes. On the one hand, resolve to know the worst of yourselves, the very worst.—Some are afraid to know the worst, lest they should fall into despair; and this fear makes them partial. Suppose the worst, and that, after serious examination, it should appear, that you have neither faith nor holiness; yet remember, your case is not desperate. The door of mercy is ever open to the returning sinner. It remains a blessed truth, that *whoever cometh to Christ shall in no wise be cast out.* John vi. 37. On the other hand, be willing to know the *best* of yourself as well as the *worst*. Do not suppose that humility requires you to over-look your graces, and notice only your corruptions.

IV. Judge of your graces by their *nature* rather than their *degree*. You are to try to inherit graces by the *touchstone*, not by the *measure*. The greatest degree is to be desired and aimed at, but the smallest degree is matter of praise and rejoicing. Do not conclude there is no grace, because there is some corruption; or that the spirit does not strive against the flesh, because the flesh strives against the spirit.

V. Let not the issue of this trial depend at all upon your knowledge of the exact time of your conversion, or the particular minister or sermon first instrumental in it. Some, yea many, are wrought up by slow and insensible degrees. Grace increases like the day-light. No man doubts whether the sun shines at noon because he did not see the day break.

VI. Take this caution, lest you stumble at the threshold. Think not that you must begin this work with doubting whether God will extend mercy to you, and save you; and that you must leave this a question wholly under debate, till you have found out how to resolve it, by self-examination. This is a common and pernicious error, laying the very foundation of this work in the great sin of unbelief. The question before you is not, Will God accept and save me, though a vile sinner, if I believe in Christ? but you are to inquire, *Am I now, at this time, in an accepted state?* The former question is already resolved by God himself, who cannot lie.—His word positively declares, that every coming sinner shall be accepted and saved. This being determined, it is not to be questioned. But you are to try, whether you are now in a state of grace?

VII. Take care that you do not *trust* on your self-examination, rather than on Christ.—There is a proneness in our natures to put duties in the place of Christ.

VIII. Be not content merely to read over the following questions, but stop and dwell on each; nor suffer yourself to proceed to

another, till you have put the first home to your conscience, and have got an honest answer to it.

IX. Examine yourself *frequently*; at least once a week.—The Lord's-day evening is a most suitable season. The oftener you perform this work, the easier it will become. If you do not obtain satisfaction at first, you may, by repeated endeavors; and a scriptural, solid hope will amply repay your utmost labor.

Questions with respect to faith, and the fruits of faith.

Do I believe in the Son of God? Surely this is an important question. My bible assures me that *He that believeth shall be saved.* Do I then believe? And here let me carefully distinguish between faith, and its fruits. *What is faith?* The simple meaning of faith is believing; and believing always refers to something spoken or written. Divine faith is the belief of a divine testimony, as *John* speaks, *He that hath received his testimony, hath set to his seal that GOD IS TRUE* *John* iii. 33. And, on the contrary, the apostle *John* says, *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.* 1 *John* v. 10, 11. I must first believe the truth of God, as revealed in his word; I must credit his report, and believe his testimony concerning Christ; and then, *receive, and trust upon Christ*, so revealed, for my own personal salvation. But, to be more particular,

1. Do I really believe that I am a fallen creature—that I derived from *Adam* a nature wholly corrupt, depraved, and sinful—and that I am a child of wrath, by nature, even as others? Have I ever considered the unspotted and infinite purity and holiness of God's nature, and that he abhors, detests, and hates sin, wherever he sees it? Have I considered, that his law, contained in the ten commandments, is a copy and transcript of that holy nature? and by comparing myself with that eternal rule of right and wrong, have I been led to see my horrible wickedness and vileness? O what multitudes of sins have I committed, in thought, word, and deed! Am I really sick of sin, sorry for sin—and do I abhor myself as a vile sinner?

2. Have I duly considered what my sins have deserved? Do I sincerely think, that if God were to send me to hell, because I am a *sinner*, he would do justly?

3. Do I see my utter *helplessness*, as well as my sin and misery? Am I perfectly assured that I cannot by any works, duties, or sufferings of my own, in the least help myself; but that, if ever I am saved, it must be the effect of free mercy?

4. Are the eyes of my understanding enlightened, to know Christ? What do I think of Christ? Who is he? Do I believe that he is *God manifest in the flesh*; uniting in his one person the human and divine natures; *man*, that he might suffer, and *God*, that he might redeem? Do I know *why* he suffered, that it was to make satisfaction to divine justice for the injury done

to God's law and government by man's sin? Do I believe that *the father is well pleased for his righteousness sake*; and that he has *magnified the law*, both by his obedience and sufferings, and *made it honorable*? Do I therefore look upon Christ as the only way to the Father, as the only FOUNDATION to build on, the only FOUNTAIN to wash in? Am I persuaded of his ability to save to the utmost all who come to God by him?

5. Am I satisfied from God's own word and promise, that whoever, let them be ever so vile and wicked, come to Christ by faith, shall be saved? the promise being without exception, *Whosoever believeth on him shall not be ashamed*.

6. Am I led and assisted by the Spirit of God to believe this general promise in *my own* particular case? As God has made no exceptions, why should I except myself?—True, no tongue can tell how vile I have been; only God knows the greatest of my sins, and the wickedness of my heart! But shall I then *despair*, and so add, to my other sins, the *worst and greatest* sin of all, UNBELIEF? God forbid! *It is a faithful saying, and worthy of my acceptance, that Christ came to save the chief of sinners*. Do I then, sensible of my sin, misery, and helplessness, look upon Christ, as an all-sufficient Saviour, and commit my precious, immortal soul to him, relying upon him only, and endeavouring to rely on him *confidently* for eternal salvation? If so, surely I am a believer, and shall receive the end of my faith, the salvation of my soul.

[To be continued.]

REMARKS OF THE EDITOR.

Several reasons induced the republication of this piece. It was particularly requested. It well enforces and contains an excellent system of rules for self-examination : although there are some expressions which merit remark. It is evidently a saving faith, that the writer intends, and although he may include the whole which it contains, there is an indistinctness in his expressions which may lead to error. At the sixth inquiry concerning faith, the following is introduced, "Am I led and assisted by the Spirit of God, to believe this general promise in *my own* particular case?" This is virtually to say "Do I believe that Christ died for me in particular?" This implies a sentiment highly Antinomian, and Antinomianism is only Arminianism in disguise ; sentiments over which many have stumbled to perdition. To hope that we are interested in the benefits of Christ's death and purchase, when the opinion is formed on Scriptural grounds is a most desirable attainment, and one for which all Christians will strive. But such a belief or hope is not saving faith. It is a result of the whole series of self-examination, and ought not to be made until the process is concluded : whereas the writer introduces it as a mark of trial before the judgment, or result of trial can possibly be formed. Many true Christians, under a humble sense of imperfection, have never believed that Christ died for them in particular : they have never been assisted to believe that the general promise,

"he that believeth shall be saved," was true in their own particular case, or in other words, assisted to think, that they believed, and therefore that Christ died for them. This is the gloomy case of many fearful Christians. It is possible they may live and die in this situation and unexpectedly open their eyes in glory.

On the other hand a far greater number of self deceiving hypocrites, in the hour of easy persuasion, have imbibed an opinion that Christ died for them in particular, or that the general promise was certainly true in their own particular case.

Hence they have gone through life, in firm but presumptuous hope of eternal life, while destitute of any Christian qualifications.

The belief of which the writer speaks, that the general promise is our own in particular, is nothing more than hope or expectation ; it may be so strong as to preclude any painful doubting ; after all it is not essentially anything more than hoping or expecting : if it be on good grounds, it will be realized ; if on bad it must be disappointed, for the strongest hope of the self-deceiving person shall perish.—A saving faith is often described in general terms, but always implies particular affections which in their nature are holy. Christians are the subject of a saving faith, and their own exercises are the matter in which it consists : God, Christ, the gospel with its doctrines and duties are its objects. Neither sincerity of heart, nor the certainty of our own salvation, are objects of saving faith, for the latter may

be, certain through the gracious promise of God, where there is no comfortable hope of the former.

The writer hath therefore expressed himself, at least, inaccurately, in giving rules for self-examination whether we have a saving faith, to make this one "that we must believe, in our own particular case, that God will save those who believe in his gift of a Redeemer." Many humble Christians believe in this, who have no evidence of their own good estate: Also, many believe this, who have never been sanctified by the Spirit of God.

This writer makes a great distinction between faith and the effects of faith. A saving faith is still meant, and many of his remarks are worthy of being printed in letters of gold. He represents a love of God, of Christ, of the Holy Spirit, and of the divine law, as being the effects of faith, rather than as pertaining to its very nature.—That faith may increase these exercises of love is not doubted, because it is the evidence of things not seen; but that faith must first precede and a love of these objects flow only as an effect, is not true. Repentance, and a love of God, Christ, the Holy Spirit, and the divine law and government, are included in the very nature of a saving faith. Saving faith is a holy exercise; and there can be no holiness where a love or delight in moral excellency is not contained in its very nature: To suppose the contrary would run into all manner of absurdity; it would be supposing a title to eternal life, through the promise, while des-

titute of any love of God. At the same time, faith, being a reliance on the fulness and promises of God, and the evidence of things not seen, proves instrumental of deriving from our divine head those aids of the Spirit, by which all the Christian graces are quickened and matured to eternal life. Fidelity to a number of young self-examiners, who requested the re-publication of the rules, demanded these remarks.

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The Soliloquist.

NO. 5.

AT length I am convinced that the words I lately heard are literally true, they certainly are true with respect to myself.—“The heart is deceitful above all things and desperately wicked, who can know it?” Once I thought, that in these words, the prophet either spoke figuratively or vilified human nature; now I feel that he plainly expresses an awful truth. It is a description of my own heart. It is no longer strange to me, that I was both affrighted and vexed on my first attention to truth. There is nothing in my heart which could make it otherwise, and I remain opposed still. I have no love of God, I cannot delight in his commandments, it is no pleasure to me that he reigns. Still I cannot free myself from terror! Oh! this heart and conscience, how they are opposed! How could God put two such opposite principles into one breast? But I tremble at myself for thinking this; and perhaps this

very thought will condemn me to eternity. I do not find pleasure in thinking of God, nor in reading the scriptures. I have attempted, times without number, to pray, and this gives me no help or comfort. When I began to pray, frequently, it seemed as though I should soon find help; now my thoughts are shut up. Why should we be commanded to pray when it doth us no good, and God doth not assist us? I have read the parable of the talents. Why was the servant who returned to his Lord the talents he gave him so dreadfully condemned? This is my feeling, though I tremble to express it. If this law be true and just my heart is desperately wicked, and I am condemned. Sometimes it seems to me as though God was unjust not to give me peace after I have attended so much to serious things. Sometimes I am discouraged and ready to say I will go on as I used to do.— Sometimes I think I can make myself better, and determine to walk the whole ground again, over which I have gone. That my heart is sinful I cannot doubt, for of this my conscience bears testimony, and it must be some mistake I have made which prevents my peace of mind. But what if God should call me by death before I have done all this? My sin would be upon me and I could not deny it. Still, rather than always to feel as I now do I will make the attempt. It is new to me that there is a wrong temper in men. I always knew that my actions were wrong, but never, until late, suspected my heart was the same. Perhaps the mistake I have made was in

confining my efforts for amendment to my actions without attending to my heart. I will now watch my heart. I am encouraged to this by the discourse I heard the last sabbath. "Keep thy heart with all diligence, for out of it are the issues of life."

The serious speaker, from the manner and matter of his address must certainly have felt the benefit of his own text.— Who can tell but I may reap the same! All my amendment hath been about my life, and I now see it is my heart hath been deceitful above all things.

NO. 6.

ALAS! alas! my heart remains sinful, far more sinful than ever! For two weeks past I have been attempting to keep it with diligence, for out of it, I am told, are the issues of life. I have not only attempted to keep my heart, but renewed all my former endeavors, and all in vain! My heart daily becomes more fixed in sin. I neither love God; his law nor government. I am unwilling to be in his hand. I take no delight in his service. I fear I am made for a kingdom very different from his. At times I feel actual enmity against all the laws of religion, and fear I have committed some sin, in its nature unpardonable. In religious duties I have no comfort, and when I attempt to pray I am more self-condemned than ever. Why this command to keep my heart with diligence; for I shall no sooner do it than create a new world! How dreadful the controversy between my own disposition and the dictates of reason, conscience and truth!

Surely I am growing worse ! I had not such a wicked heart as I now feel when I first began to reform myself. But let me stop, I will consider. Is it because I am growing worse, or because I did not then know how wicked my heart was. Ah ! I do not know to which of these it must be attributed ; but this I know, it is a sore contention with God in which I am engaged. He commands me to love him ; I try to do it with all the might I possess, but he does not help me. He tells me his law is holy, just and good : How can I esteem that law good which gives me no comfort, and threatens me with eternal vengeance ? The law condemns me and why then should I obey it ? If I could feel peace of mind, as many about me appear to do, I could love both God and his law. Those with whom I converse tell me I must repent, and then my burden will depart, and I shall feel ease of mind. Surely no poor creature ever repented more heartily than I do ; for if I had known the pain which would follow my irreligious life, I never could have lived in the manner that I have done. I try also to believe in Christ, but how can I believe in him when he gives me no help ? Others have told me that I am depending on the law and cannot expect peace of conscience without placing my whole dependence on the gospel. I may have erred in this respect. If God preserves my life through this night, I will devote a season every day in examining the encouragements and promises of the gospel.—God grant I may succeed in throwing off this burden of guilt.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

SIR,

I AM a female and an old professor of religion. I read your monthly works, and have thought to get an opportunity of saying something which I could not in any other way. You know that to be always at home makes one gloomy, so I visit once a week among some friends, whom I take to be Christians. But to tell you the truth I do not like our discourse, for there is too much in it of uncharitableness, and I have sometimes told them so. We do not wish to talk about fashions and light things, and mean to be serious people. But do tell me, does seriousness consist in little hints about other folks, when we do not know the truth of the thing. I think this is as bad as to speak of the fashions. I will give you an instance or two. I mentioned my neighbor, Mrs. — as one of the best of people, she labors hard, clothes her children well and sends them to school. How pretty they look, four of them, with their testaments in their hands as they go by, and I know she often prays with them alone. She does her best, and goes to church every sabbath, and I have often heard her speak of sin, and how far she was from being as she ought to be. Can you believe it, I no sooner mentioned her name, when I was answered, " She is none of the best, if she was there would not be such company in her house as there often is in the evenings." Now you must know her husband is a very bad and violent man, and what can the woman do. He

will have his own company, and I have seen her have many crying seasons on the account, but why should we condemn and cut her off from charity for what she cannot help? Many pious women have such husbands, and must submit to what they cannot prevent. Now what pleasure could there be in such hints about an honest woman. For my own part I went home and prayed for her, and sent her a loaf of bread, for her pretty children.

I will tell you another thing. I told them I was much pleased, with the sermon our minister preached the last sabbath, in the afternoon. It was on the duty of Christians to live above the world, and I wished we might think and say something on that subject in our present visit. When I was answered "it is one thing to say and another to do; neither do I think him one of the best." Was not this unkind to our minister to treat his character so? But I do not tell you all that was said, for we picked the coats of all our best people well. Now, Mr. Editor, I cannot see the good that comes from all this, and do not know that it is any better than to talk about fashions and other idle things.

It does not look to me like what Christ said, "thou hypocrite, first cast the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." You will excuse me, but it seems to be one of the most common sins among us, to spend our time in finding fault with other people. I don't justify idle discourse, about worldly things, when we

meet; but is there not some better way than what I have told you. And another thing I had almost forgot, it often makes bad blood, and the last time I went, the company came very near quarelling about a person whom none of us knew. To be always at home makes my spirits low, and cannot you tell us of what we ought to speak. If you will, as I take your work every month, I will send it to my neighbours.

With great respect,

I remain,

JERUSA P——D.

REMARKS.

The sincerity discoverable in the preceding letter merits attention; especially, as it appears to have been written from a heart, pained by the indiscreet discourse of people, who thought themselves to be Christians and friends of religion. She is no advocate for dissipated company, nor for the airy throng, where vanity of every kind and degree furnishes a subject. She seems well to have remembered that "every idle word shall be brought into judgment," only wishing for that pure and honest conversation which ministers to godliness. That perpetual solitude is gloomy she hath a thousand witnesses on her side. She does not desire to tie the tongues of her companions to perpetual silence, only to limit them to proper subjects, and especially to restrain them from that kind of defamation, which is spoken under pretence of sobriety, and introduced with *ifs* and *buts* and a thousand mean *innuendoes* that are cruel as the assassin's knife.

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But must we never judge? and may we never speak after we have judged? Yes, under certain circumstances we may do both, but never either at random. The good woman hath learned the rule. Feel your own imperfections, "and judge not least ye be judged." "First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." Judge and condemn, only on the most assured evidence: judge only where it is thy right to judge, for all people and all Christians have neither right nor capacity to judge in all things: and when thou hast judged both rightfully and correctly, remember that a visiting circle is rarely the proper place to pronounce sentence. How frail are Christians! and how often they err in this matter!

Mrs. P——d enquires, cannot you tell us of what we ought to speak? Unquestionably this is a more easy task than to restrain the tongues of those with whom she has visited. She has told us one thing herself, "something and some means for living above the world," would certainly put a stop to such discourse, and prevent creating scandal where no cause exists. There are innumerable subjects of conversation, on moral and religious duties, proper for those, who wish to avoid vanity. All the works of nature, in their infinite variety; all the works of Providence, both to ourselves and others, with the instruction they contain; especially, the word of God, its doctrines, its precepts, the duties it enjoins, the way of salvation through the grace of

God in Christ, the rules for a Christian life, the end of a Christian and sinful practice, with the glorious hopes of the saints; all furnish improving subjects of discourse. But I would particularly recommend to such companies as Mrs. P——d describes that on their first coming together, they would remember they are themselves frail and sinning creatures; also as a preface to their discourse, that they read the third Chapter of the epistle of James, from the fifth to the twelfth verse, which begins thus, "Even so the tongue is a little member and boasteth great things. Behold! how great a matter a little fire kindleth," &c. &c.

EDITOR.

Religious Intelligence.

EXTRACTED FROM THE ADVISER.

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Letter from the Rev. Joseph Badger to the Rev. Dr. Morse.

Boston, February 22, 1809.

DEAR SIR,

HAVING been in this region for a considerable time, for the purpose of soliciting aid to the mission among the Wyandot Indians, and having found many liberal friends for its support, (notwithstanding the distressing situation of our country,) it will doubtless be pleasing to those who wish for the propagation of Christian knowledge, and civil improvement among our red brethren, to have a short account of the plan of the Wyandot mission.

The plan adopted by the

Western Missionary Society, has been to unite religious and moral instruction, schooling of their children in the English language, and agriculture, so as to render them auxilliary to each other. For this purpose, the mission was furnished with a team of two horses, two yoke of oxen, ploughs, chains, &c. Two laboring men are employed to assist the Indian people in fencing, ploughing, raising of corn and other kinds of grain; and to aid them in building comfortable houses. They are also to cultivate a missionary farm, on which beef, pork, bread, corn, and all kinds of vegetables are to be raised, necessary for the comfort and support of the missionary family and Indian School. Religious instruction is to be given them stately on the Lord's day, and occasionally on other days by the Missionary; a school-house is to be erected, with the other buildings, convenient for the missionary family; and the Indian children to be fed, clothed, and lodged at the expense of the Society.

The plan has been prosecuted with good success, for the time, although greatly opposed by inimical traders. The buildings have been erected; the Indian fields have been enlarged and several of the men have learned to plough their own ground, and enter into the spirit of farming in proportion to their means. The difficulty of getting farming tools, renders their progress slow. Plough irons and other kinds of Smith work, cannot be procured within the distance of 100 miles. To remove this difficulty, and forward

agriculture among the natives; it has become an object, to establish a blacksmith under the direction of the Missionary Society.

About twenty acres of excellent ground has been fenced by the laborers, and the last season improved for corn, oats, flax, potatoes, turnips, &c. And a large garden, well cultivated, producing plentifully the various roots, melons, squashes, cucumbers, peas, beans, &c. for the use of the family and school. Beef and pork are also raised in plenty. The missionary stock of cattle consisted, (when I left Sandusky, in October.) of twenty-six head; among which, were five oxen, and nine cows. The missionary family and Indians have now no way of breaking their corn for bread, but in a large mortar, or a small hand mill. They are calculating to build an horse mill the ensuing spring; so that the *substantial* means of supporting the missionary family and Indian school, now in a flourishing state, may be furnished from the farm.

The friends of Zion will rejoice to hear, that the Wyandot tribe, for more than three years have kept their engagements, not to make use of any strong drink. In that time I have not seen an instance of intoxication among them; although the traders have kept spirituous liquors constantly for sale in their vicinity.

Many of them listen to preaching, and a small number have hopefully embraced the gospel of Jesus Christ.

I hope in some future communication to give a more minute history of the rise and pro-

gress of the Wyandot mission. The salvation of the heathen, is so fully brought into view in scripture prophecy, that it is ardently requested of the friends of Zion to pray for the accomplishment of such a glorious event.

I am your affectionate friend
and humble servant,
JOSEPH BADGER.

Extract of Letter from the Rev. J. S. Huber, Minister of a Reformed, or Calvinistic Congregation in the German Colonies, near the Wolga, in the Russian Empire, dated Catharinastadt, the 8th of December, 1807.

“ IN the German colonies, near the Wolga, there are sixteen Protestant clergymen, and nine Roman Catholic priests, of the order of the Jesuits. The number of the settlements amounts to about 100 ; that of families to 12,000; and the whole population to upwards of 40,000 individuals. I have been here since the 10th of October, and found plenty of work. Blessed be God, the people love his word! The little tracts which I had with me were received, I might almost say seized upon, with an eagerness you have no idea of. Oh, my brethren ! had I but the crumbs that fall from your tables ! Books are excessively dear in our parts. Alas ! we have no such booksellers as you have, and are very scantily supplied with Bibles ; but to my great satisfaction, I hear that this want will be relieved by the generous donation of the British and Foreign Bible Society.

Ah ! had I but a small print-

ing press, I should immediately set about learning the art of printing ! Even if I could print but an A B C book, I might do a deal of good ; for our present spelling-book is of the most wretched sort, and yet costs 25 copecks. Our schools are in a deplorable situation, and good books are a rarity. I have already composed several tracts ; but cannot print them at my own expense. Oh ! that a friend of God would interest himself in this cause, which is really not my own, but the Lord's. When I first came to my present situation, I found not even a schoolmaster ; but, thanks be to God, I have succeeded in procuring a good man ; for I could not have answered it before God and my conscience, to let the children of my people rove about in such a state of ignorance and neglect.

“ The principles of modern infidelity are happily unknown amongst us. The people are attached to their Bibles, and to such ministers as preach the word of reconciliation. When I travel about in the colonies, the people are rejoiced to hear a sermon. In some weekdays I have preached three or four times. Truly, the harvest is great, and I delight in my work. Drunkenness is the chief vice which prevails among our colonists. Formerly, many of their own ministers set them a very bad example in this respect ; but, at present, most of the clergymen are worthy, and evangelical characters.

“ Oh ! that I could feed the hungry multitude more plentifully ! Brethren, I repeat my application, assist me in this good work ! ”

This letter was addressed by Mr. Huber to his religious friends in Germany and Switzerland, and sent over to this country by a respectable gentleman in Altona, with the following remark :

“ Mr. J. S. Huber is personally known to us as a very excellent and amiable character. He deserves the attention of our Christian friends in England. A donation of theirs might greatly assist him in carrying his benevolent views into execution.—

[Apply to the Rev. Mr. Steinkoff, Savoy, London.]

[Phil. Intel.

MISSIONARY SOCIETY—AFRICA.

THE Journal of the Missionaries Anderson and Jantz, at Klaar Water, on the north of the Great River, from October 1807 to March 1808, has lately been received ; from which we make the following extract :

“ The attendance on our preaching, especially on the sabbath day, is still pleasing but we have not lately perceived any powerful work among the careless and unconverted : our labors seem to be most blessed in building up those who have believed through grace.

“ October 26, &c. The following persons, after giving a satisfactory account of their conversion to God, have been received into the church by baptism : Piet Pienard and Piet Goejeman, our two interpreters ; Andries Waterboer, a young man who has acquired a good knowledge of the Bible, and who has distinguished himself above all our people in receiving instruction ;

Old Barend, Old Solomon Kok, Jan Mechiel, Jan Kok, Willem Fortuyn, and his wife Mary Dorothea, Nicholas Barend, and Klaas Barend. Afterwards were baptized Adam Barlie, Peter David, Hendrick Hendricks, Fryn Prins, Eva Barend (the wife of Klaas Barend) Old Griet Barend, now called *Margarette*, and Sarah Pomer.

“ This commencement to form a church from among the heathen in the remote part of the world, will, we hope, be accompanied with a special blessing from the great Head of the church ; so that we may yet see greater things than these, and our latter end be made greatly to increase.

“ December 25. According to the custom of the Dutch church, the death of our dear Redeemer was commemorated. Brother Anderson preached from Luke ii. 8—15, and served at the table. The service was solemn ; and we experienced some agreeable exercises of mind, which none will wonder at, if they place themselves for a moment in our situation, or consider that after sojourning for so long a time in this wilderness without this ordinance, we had now an opportunity to celebrate the death of our gracious Lord.

“ We have lately lost a very useful woman, whose name was Old Dortje : her father was an European : she was baptized when a child ; and could read and write. When brothers Anderson and Kramer came here, they found five whom she had taught to spell. A few weeks before her illness she was received a member of our infant church. She found much sup-

port in her dying hours. She was about 45 years of age : she was remarkably useful among us with her needle, and as a mid-wife. She was highly esteemed, and is greatly lamented. It is remarkable, that her husband died of the small pox in September last, and she of the mea-

sles (which have greatly prevailed) on the 12th of December.

The Births and Deaths in 1807, have been as follows :

	Male.	Female.	Total.
BIRTHS, 23	22	45	
DEATHS, 17	20	37	

Of the above, 6 died of the small-pox, and 4 of the measles.

POETRY.

.....

Hope.

BEST inmate of spirits refin'd !
 By tender and severless ties,
 In birth with this spirit entwin'd,
 Immortal till this gain the skies.

Blest plant of Gethsemane's ground !
 The earnest of pardon and peace ;
 Sole healer of sins' deadly wound,
 And root of contentment and bliss.

The author, protector and friend,
 Of all God calls virtue in man ;
 The source of all joy in his end,
 Of pleasure in life's little span.

Our solace in sorrow and wo,
 The zest of all joys we approve ;
 The soul of our comfort below,
 The earnest of all that's above.

Its origin, union of will,
 With Jesus, and faith in his blood,
 Its safety his word to fulfil,
 Its basis the oath of a God.

No sorrows nor fears can control,
 So cheerful the heart where it reigns ;
 No murmurs escape from the soul,
 So grateful that soul tho' in chains.

From lust and corruption is free,
 The heart on its pinions upborne ;
 And thee, dazzling world, even thee,
 Hope flees as the shadows the morn.

Extinct by its beams brighter glow,
 The glare of thy grandeur so grac'd ;
 By transports its prospects bestow,
 Thy beauty and glory effac'd.

It soars to ætherial plains,
 In verdure eternal array'd,
 Where Jesus in majesty reigns,
 To realms, peace and pleasure pervade.

To empire unbounded and free,
 Where truth, love and virtue control,
 To life's ever fruit-yielding tree,
 To God of all being, the soul.

To songs sweet as angels can boast,
 To joys no expression can reach ;
 To union with God's mighty host,
 To lore deep as Jesus can teach.

Intent on this ravishing scene,
 This fulness of greatness and bliss ;
 Hope sits a refiner from sin,
 And man meets th' GODHEAD in peace.

Views death with a grief less'ning tear,
 The grave with no terror oppress'd ;
 Sees worlds rush on worlds, without fear,
 And hears his last doom self-possess'd.

Blest Christian ! above seraph blest !
 Emotions like these he ne'er knew ;
 The raptures of Hope fly his breast,
 Grace—grace has reserv'd them for you !

FOR THE CONNECTICUT MAGAZINE.

MR. EDITOR,

THE following lines were written by a young Lady, a native of Hartford, early in the spring of 1807, and left with one of her friends as she was about to leave the place. If the strain of piety that pervades them, renders the piece worth preserving, you are at liberty to publish it in your useful Magazine.

The Farewell.

WHY sinks my heart, sweet cherub Spring,
 To meet thy lov'd return ?
 While every Bard thy beauties sing,
 Shall I those beauties mourn ?

No....though thou bidst me hie away,
 From scenes to me so dear,
 I must not wish thy long delay,
 Or greet thee with a tear.

All nature sighs for thy embrace,
 And hails thy op'ning charms....
 The slightest beamings of thy face,
 The coldest bosom warms.

Come then, and soothe chill pen'ry's woes,
 Come wake the poet's lyre,
 And those that love the GREAT FIRST CAUSE,
 With new delight inspire.

And tho' dear friends, my sadden'd heart
 To early friendship true,
 Shinks from the destin'd hour to part,
 And dreads the long adieu ;

Yet HE who bids the leafless trees,
 Their swelling buds unclose,
 Opes the sweet lily to the breeze,
 And scents the blushing rose ;

HE too, directs my humble way,
 Beneath his care I roam,
 I bow before his sov'reign sway,
 And seek a distant home.

Oh, let us " worship at his feet,"
 And his rich grace implore
 For this sweet hope....one day to meet
 Where farewells are no more !

M***

1809. *Donation to the Missionary Society of Connecticut.*
 March 14. Rev. Erastus Ripley, contributed in new settlements § 10 00

Donations of Books to the Missionary Society of Connecticut.

By the Rev. Doctor Trumbull, 100 Religious Tracts.

By Wethersfield Female Cent Society, 200 Religious Tracts.

NOTE—The Editor gratefully acknowledges the favor of those, who have given an account for publication, of the revivals of religion in their several places. These narratives have refreshed the hearts of many praying Christians. If many others, who have it in their power to make similar communications would do it speedily they will have the thanks of all, who hope for the coming of our Lord, in the day of his glory on earth.

CONNECTICUT
EVANGELICAL MAGAZINE;
AND
RELIGIOUS INTELLIGENCER.

VOL. II.]

MAY, 1809.

[NO. 5.

*Sketch of the Life and Character
of Dr. Solomon Williams.*

THE duties of Clergymen are so uniform—and the incidents in the lives of those who faithfully discharge those duties are so similar—that the particular events in the life of such a character are soon forgotten—while the errors of one who has wandered from his duty are long remembered; as a torrent which has destroyed the labors, and ruined the hopes of the husbandman is remembered, while the mild showers, which fertilized the earth are forgotten. But although all the information relative to the subject of this sketch, has not been obtained, which was wished, perhaps the following account may be gratifying.

The Rev. Solomon Williams, was born on the 16th of January A. D. 1701. His father the Rev. William Williams, originally from Roxbury in the state of Massachusetts, was settled as

a minister in Hatfield—His mother was the daughter of the venerable Solomon Stoddard, of Northampton, whose praise is in all the churches.

Under these parents he had the benefit of pious examples, added to the weight of religious instruction. At Harvard College, he received all the advantages in his education which the first seminary of an infant country could bestow. By indefatigable application to study, he became a distinguished scholar in the liberal arts and sciences; and in 1719, he received the honors of college. Having been early impressed with the truths of religion, and the value of immortal souls, he devoted himself, not from necessity, but from choice, to the study of divinity. Other studies were attended to only as accessaries to this—and as soon as his age made it proper he became a preacher of the gospel. He soon after received a call from the first society in Lebanon in this

VOL. II. NO. 5:

W

state, and on the 16th day of December 1722, he was ordained. He married Miss Mary Porter of Hadley, by whom he had a numerous offspring, seven of whom survived him. The cares of a family however did not divert his attention from his duty as a minister. His temporal concerns were with him but secondary. He came to do his master's business, and although for many years he was subject to great bodily infirmity, he pursued his studies with unremitting attention, and preached in season and out of season to his flock.

The doctrines upon which he principally insisted were the fallen state of man—the corruption and depravity of our nature, and the impossibility of obtaining salvation upon the terms of the first covenant. The infinite wisdom and grace of God in the constitution of a new covenant, the covenant of grace. The imputation of the righteousness of Christ. The law of faith, through which sinners are justified before God, without works of their own. The necessity of a change of the heart by the Holy Spirit. Repentance towards God. The necessity of new obedience and holiness of heart and life derived from Christ by faith. The supreme love of God, the principle of all true obedience, and that benevolence which is the fulfilling of the law. And after fifty years spent with his people he did not hesitate to say, that he had not shunned to declare the whole counsel of God, so far as God had imparted the same unto him.

But his ministerial labors

were not confined to the pulpit, nor to his parish.

Without assuming any authority, the care of all the neighbouring churches seemed to be upon him. For many years he presided as moderator of the association of Windham county; although during the former part at least of the time it was attended by a number much older than himself. So distinguished was he for his wisdom, that his advice was asked in all important concerns in the vicinity.—Did any dispute exist between minister and people, did any heresy threaten to divide and distract the churches, Mr. Williams was the man to whom they looked for aid. His judgment, his manners, his address, seemed to fit him peculiarly for a mediator between contending parties. The angry passions yielded to the mildness of his manners and the force of his reasoning. And although he was remarkably modest and diffident of his own opinion, he would not deny his time, nor his services to those who asked them.

For twenty years he was a member of the corporation of Yale College; he was a faithful friend of that institution, and he was beloved as well as respected by the students.

About the year 1744 he published seven sermons entitled, "Christ the King and Witness of Truth." Many single sermons of his were also published at the solicitation of individual friends or the Society. He also engaged in a controversy with the Rev. President Edwards respecting the qualifications of those who desired to be admit-

ted to the sacrament of the Lord's supper. In which, however, they differed as to the evidence of qualification, rather than as to the qualification itself.

In 1746 Mr. Williams published, "A Vindication of the Gospel Doctrine of Justifying Faith, being an answer to Mr. Andrew Croswell's argument against a general, and for a particular Faith." In which answer the "sweet dream" that assurance is the essence of Faith, or the Antinomian doctrine is completely refuted. The concluding remarks in the preface will serve to show the temper of the author, and may be useful as an example to future disputants.

"I have not designedly made any injurious personal reflections or misrepresentations of Mr. Croswell nor designedly treated him with indecent warmth or with hard words beyond the merit of the cause; if any thing of this kind has any where dropped from me in this controversy with him, I shall be sorry and readily ask his pardon without pleading his example in excuse. It has been my sincere aim not to expose him, but to vindicate the cause of truth, and the doctrine of the gospel."

In the desk Mr. Williams imperceptibly caught the attention of the hearer, without the attraction of a strong sonorous voice, and without the trappings of a polished style. He seldom spake but from his notes. His sermons were the result of much reading and reflection; they were distinguished by their sound sense, and written in a plain style, free from the arts

of the rhetorician. He studied not to conceal his meaning by his words, but that every word should assist the mind in receiving the idea intended to be communicated. The good of the audience was the object of his preaching, and not their applause. He preached Christ, and not himself. Hence no affected gestures, no theatrical exclamations, no studied tones; yet "there was an air of gravity and pleasantness, of dignity and modesty, of authority and humility," which becomes him who is the ambassador of Christ when he reflects upon his own imperfections. No one could hear him and not believe him sincere. Few could hear him and not be affected. During the time of his ministry there were several revivals of religion in his parish, and one in particular so general that most of the people were under religious concerns. Before his settlement, the people were much divided; and during the time of his ministry, many of the neighbouring churches and congregations were rent asunder; but his became more united; and his wisdom and prudence under God prevented in a great measure the diffusion of those errors among his people, which at that time proved so fatal to many others.

In his private ministrations he was singularly useful. His knowledge was not derived from books only, but he had thoroughly studied the human heart; and so far as was consistent with the duties of a Christian, he became all things to all men. With those who came to converse with him vain of their

talents for disputation he would reason. To those who thought an argument dull and reasoning vain, he could display the most keen wit, and the most delicate humour; yet he never offended by personal satire, nor disgusted by the coarseness of his remarks. Always grave, yet always cheerful, he never displeased the young by his moroseness, nor the old by his levity. His passions seemed to have been subdued by grace, and however rudely attacked, he remembered that "a soft answer turneth away wrath." In his deportment he was meek, modest, affable, and condescending, so that any one could approach him; yet he was grave and dignified, so that none could approach him without respect.

All the relative duties he discharged with faithfulness. In his family he was an example of conjugal tenderness and parental affection. He took the most unwearied care in the education of his children, and by his economy was enabled to give to four of his sons a liberal education.

Though he sustained the severest trials in the loss of his children, particularly his eldest son who died a few weeks after he had graduated, he was an example of submission and resignation. For more than fifty years he continued in the performance of his ministerial duties and remained able to preach until about six weeks before his death, which happened February 29th 1776. "In his last moments he expressed his perfect satisfaction in the way of redemption by Christ, his firm reliance on the promises and faith-

fulness of God, and his full assurance of his interest in that salvation which the Redeemer has purchased."



Address, Constitution, and Subscription proposal, of the Connecticut Bible Society, presented to the well disposed, of every denomination.

WE invite your serious attention, brethren, to a more general, and, as far as possible, to a universal, circulation of the holy scriptures. The object, we are convinced, presents an immense field for useful exertion. We are, of course, constrained to view it as important in a high degree; and as having demands upon our solicitude which we cannot neglect and be guiltless.

We view it as matter of devout adoration and praise, that the care of the pious, in various parts of the world, has lately been turned to this interesting subject. By associations for the distribution of bibles among the indigent and careless, multitudes, with whom the sacred writings were not to be found, and who must, in all rational probability, unless assisted by religious charity, have finished their trials for eternity unacquainted with the truths of divine revelation, have been already furnished with these books of life.

We bless God, that, to the societies now existing, for this benevolent purpose in different and far distant districts of the Christian church, he has given success much beyond even the expectations of those by whom

they were instituted. Of these, however, the limits of our address permit us to give no more than a very concise account.

In Great Britain, 1780 a Naval and Military Bible Society was formed. Its only object was the distribution of the holy scriptures among the seamen of the navy, and the soldiers of the army. "By the aid of annual 'subscriptions, benefactions, and 'collections at various churches, 'the society has been enabled to 'distribute nearly forty thousand bibles, and a great number of testaments." Witnesses of high rank and consideration have borne their repeated and very cordial testimony to the happy effects, that have been experienced.

A little more than five years since, a British and Foreign Bible Society was also established in that island. Its object was the publication of the bible, not only in the English, but in various *other* languages; and the circulation of it among the poor of many nations. By the report of that Society's committee, the 4th of May, 1808, it appears, that, in the course of the year then next preceding, their expenditures, in printing and circulating the word of God, amounted to more than fifty four thousand dollars.

Recent and authentic accounts assure us, that Societies, for the same excellent purposes, have lately been formed also, in various parts of the British United Kingdom; and, upon the continent, in Switzerland, in Germany, in Prussia, and in Denmark.

Nor are the exertions of the pious, in Great Britain, confined

to the European division of the old continent. Vast sums are annually expended in translating the Christian scriptures into the oriental tongues. The way appears to be thus rapidly preparing to diffuse the knowledge of salvation, by a Redeemer, among many and great nations overwhelmed in the fatal superstitions and idolatry of heathenism. How animating, brethren, to every true friend of man, must be the hope of incalculable good, which may be reasonably expected from such expanded and well directed effusions of Christian benevolence!

By these examples of our brethren in Europe, and by the fairest prospect of great usefulness, the attention of many in the United States has already been fixed upon the same object. Careful enquiries have been excited into the necessity of similar institutions, on this side of the Atlantic. Their result, as far as they have been yet pursued, has presented affecting testimony to the urgent need of Bible Societies in our country. At every step of the examination, additional evidence has been produced, and additional hope created, that unspeakable good may here be accomplished by such institutions.

Accordingly, our Christian brethren of different denominations, in Philadelphia, have, within a few months, formed a Bible Society, for that city and its vicinity. We feel a strong persuasion, that the more accurately the present want of bibles, among the poor in every district of our country, is investigated, the clearer will be the evidence supporting a hope, that consequents,

happy beyond our conception, will follow from multiplying societies for circulating, as universally as possible, the written testimonies of the Most High.

To obtain the means, and to perform the work, of putting the bible into the hands of those indigent people who have it not, and who seem not likely, soon, if ever, to feel themselves able to purchase it, is the single object of forming the Society, that here addresses you. For this sole purpose, we solicit your aid, by the various talents which the Lord has committed to you for use.

We dare not, indeed, affirm, that, in every instance, we shall be able to select the most suitable objects of your charity. But we dare, and we do, promise *fidelity*, as stewards of the Lord's property entrusted to our disposal.

Will it be objected, that societies, for the *sort* of charity here proposed, have not, in *past* ages, been deemed necessary; and that there appears to be no extraordinary need of them, at the present day? We readily concede the correctness of both the articles stated in the objection: And it deeply affects us, that truth demands the concession: But we are, by no means, prepared to allow it to be thence inferred, that indispensable duty does not *now* require the institution and the labors of Bible Societies. To us, the *contrary* appears to be the only correct conclusion.

While we are persuaded, that the universal diffusion of the holy Scriptures would have been always useful, we do not feel ourselves concerned to show, in this address, *why* their general

distribution was, in former ages, so little regarded. Our duty is not with the generations that have passed into the world of immutable and righteous retributions, but with the *living* of our own age—and, in a sense, that must affect every considerate mind, with generations to come.

We believe it, however, to be unquestionable, that the Christian world has never had opportunities, of distributing the bible, equally favourable with those which present themselves to the present generation. The increased facility of intercommunication between all the parts and nations of the civilized world is the reason of this fact. Ought we not, therefore, abstaining from every delusive reflection on the *past*, to enquire, as in the presence of our Judge, what can now be done, most effectually to promote the good of the present and following generations? And must not the circulation of the scriptures, bringing salvation, among those that do not possess the means of an acquaintance with them, be placed on the list of works, the most useful in our power?

Is it not, in the highest degree desirable, that every person capable of intelligent reading should have opportunities of continual access to the holy scriptures? We believe, that none will answer, No, but the misguided papist, and the fool, that "hath said in his heart, there is no God." Such, however, we do not here address.

Are there not many individuals and families capable of intelligent reading, who are *now* destitute of these scriptures? That

there are, we feel the strongest assurance.

Once more we ask, has not God placed, in the hands of the well disposed among us, abundant means of furnishing such destitute people with the treasures of his holy word? The true answer to this question is so plain, that it need not be expressed.

Will it be objected, that the want of bibles is their own fault! Be it so. They are surely to be pitied the more. They are under a more pressing necessity of aid by your bounty and your prayers. All sin is the fault of him who commits it, and of him only. But is the sinner not therefore the object of charity? We trust you will never admit such an opinion. Is not that very sin of carelessness, which arises from native opposition of heart to the word, and law, and character of God, the deplorable article which forms the necessity of charity? Is it not the fault, the sin, of mankind, that renders charity in *temporal* things, necessary? Nay, was it not the fault of man, suffering in ruins by sin, which rendered necessary that unparalleled charity displayed by our "God manifest in the flesh?" Did he not teach the way of life, and shed his blood, to guide, to redeem, and to save the *guilty*? Be it, therefore, understood, that this society has been formed with the especial intention and hope of doing good to those who are poor, and ignorant, and careless, and perishing, through their own fault. It is for the benefit of none, but the guilty before God, that we now address you.

Does it concern us—does it

concern you, brethren—to know, that the objects of this charity *might* have done better? Should it not rather be sufficient to call forth our exertions for their highest welfare, to know, that their condition—no matter, as to us, by what causes—is indeed lamentable; and that the Lord has put into our hands the means of their relief?

But, perhaps, on a superficial view of the subject, some may apprehend, that there is no need of a Bible Society in *this* part of our country. Let it be therefore considered, whether there be not as *really* a necessity of such an institution, in Connecticut, as in any other section of the Christian world. The rational prospect of doing good is always a call for exertion. Is there not such a prospect before us, at the present time, and in the method here adopted?

We feel, indeed, emotions of the liveliest gratitude to God for reason to believe, that, in the more ancient settlements of New-England, and especially in Connecticut, there *is* comparatively *less* need of this charity, than in any other extensive portion of the Christian world. We believe, that the bible is more universally circulated here, than in any other country.

We bless God, that this part of America was first cultivated by men, who venerated the inspired scriptures, and who pressed them to their hearts as an invaluable treasure.

We bless God, that, by means of their institutions and laws founded on his word, the bible was placed in families so generally; and that, in this particular, their posterity have so care-

fully followed their pious steps. We esteem it an admirable regulation, that, by public authority, the select men of the respective towns are required to be certain, that, in every family, there be at least one bible. To us, however, this law, even on the supposition that it is as punctually executed as other laws are, on moral and religious subjects, appears not to contain any provision for such as have no bibles and are *unable to purchase* them. It only provides for compelling those that are destitute of bibles to buy them for themselves. But it directs the indigent to no charitable fund, from which they may hope to be helped, by public bounty, to the enjoyment of God's word. How shall *such* become possessors of the best book? We bless God, that every family in Connecticut is within the limits of some school district; and that our civil laws enjoin the daily reading of the holy scriptures in every district school of the state.

We bless God for numerous missionary institutions; and particularly for the society of this state, together with all divine smiles on their labors, in doing good by their instrumentality to many souls perishing with lack of gospel privileges. To send both the preached and written word of life to the new and destitute settlements is their great object. In the accomplishment of this, they have already done much. They have the most pleasing prospects of doing yet much more. But the field of want is extensive and vast. In comparison with this, their means of supply are scan-

ty and few. They cannot do more than a small part of that, which it is desirable to *have* done, in these works of divine love. In the charity we solicit, we claim to come forward, "as helpers together with them," in extending the "knowledge of saving truth.

For all the good, that has already been done, and which, there is reason to hope, will hereafter be done by associations for the distribution of religious tracts, we also ascribe praise unto the "Father of Light." These associations have, by the blessing of God, been found very successful auxiliaries of the best cause in which men ever engaged. Our object is, likewise in its nature and tendency, one with theirs. While they conduct the destitute to the *streams*; we would bring them to the only *fountain* of valuable truth.

We rejoice to bear it in mind, that saving "faith cometh by *hearing*"; that the *preaching* of the gospel is the grand appointment of Jesus for "bringing many sons and daughters," to everlasting glory. At the same time, we remember the command of Christ, "Search the scriptures." And the Bereans are much commended for their daily diligence in the study of God's word.

Would you, therefore, hope, brethren, to have "religion, pure and undefiled before God," flourish more and more in your own hearts, and in the world extensively, should it not be your care to read the scriptures with devout frequency and attention; and as far as possible help *others* to the means of thus profitably

reading them? Is it not an alarming truth, that little benefit is to be expected from gospel preaching, if the bible is not *much* read in the family, and in the closet?

We rejoice to say, that, principally by a divine blessing on the foregoing means, the holy oracles are, we apprehend, *more generally* enjoyed by the families of Connecticut, than of any other spot on the globe. We are persuaded, however, that, notwithstanding all the care, already mentioned, both of our pious fathers and of our brethren in the civil and ecclesiastical departments, to give every person an opportunity of freely reading the sacred volume, many are, this day, destitute of that book, whose truths, correctly understood and affectionately embraced, give present peace and un-failing hope.

That there are many families and individuals, capable of reading with intelligence, who do not possess the holy scriptures, and to whom, by means of this Society, you can send them, will, we believe, become evident, whenever you fairly examine the subject. Even a *doubt* is impossible, that at the *Northward* and *Westward* many may be found who have no bibles. Nor can it be justly doubted, that, in those newly settled districts, family connexions are continually forming by indigent, but industrious, young people, either without care, or without feeling ability, to obtain that best of all books, which makes the soul "wise unto salvation." By our agency you can send *them* the bible, if it shall prove impossible to find suitable objects of

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your charity in the old settlements.

But, brethren, are you sufficiently acquainted with facts to decide, that, even in *this* portion of our country—a portion of the world blessed, as we have already seen, in a superior degree, with the means of divine knowledge, there is not great need of the charity here contemplated? We call on our brethren, of every denomination, in the holy ministry—we call on our brethren in the churches of the Lord Jesus—to say, whether there cannot be found, in every ecclesiastical society, and among the people of every Christian persuasion, a number of houses in which there is no bible? That there *can*, is our real, though painful, belief. This belief is not founded upon mere conjecture. A personal acquaintance with sundry facts—an acquaintance which is not the result of extensive enquiry—confirms our apprehensions, that, in the whole state, such instances are not few. Thus, casting an anxious eye over both the old settlements and the new, we behold ample room for the exercise of this pious charity; and our impressions of its necessity are equal, in strength, with our reasons for believing, *that all should read the bible.*

Brethren, God has commanded you to "love your neighbor as yourselves." Must you not, then, feel it to be your duty to God, as well as to your fellow creatures, to bestow upon the destitute among them the invaluable riches of his word? And in what way can you hope so successfully to perform this duty, as by the agency of a Bible Society?

X

The nature of the cause and the perishing condition of many, who, through either indigence or indifference, are destitute of the volume bringing "Life and immortality to light," are our arguments. How deplorable must be the state and the prospects of those multitudes, who pass through their only probation, and die, without possessing even the *means* of a saving acquaintance with "the Lord that bought them!"

Both in the midst of you, and afar off, must, therefore, be seen and felt very urgent occasions for that charity, which we now propose and solicit.

It shall be *our* care to find the individuals and families, who, in our judgment, need to have bibles given them. On such, by your assistance, we will bestow that precious book. We engage to do this with the utmost impartiality. If the requisite means shall be furnished, persons of every description, and of every denomination, and of every occupation, whether bond or free—whom we shall judge capable of profiting by the possession of God's written word—whom we shall find destitute of it—and who, as far as we can discern, will probably not soon, if ever, obtain it, unless aided by this Society—shall be partakers of your sacred bounty. But, we trust, you will find the Society's plan of operation delineated sufficiently and satisfactorily in the constitution annexed to this address.

We beg leave therefore, brethren, to repeat our earnest invitation, that you very seriously consider the object of the Society. Is there not great need,

even here, of such an institution? Are not the purposes it would accomplish, in the highest degree, interesting and important? Can there be named, within the reach of human conception, any other method of charity, in which, as Christians—as friends to the welfare of mankind in both worlds—and as accountable to God for the use of every talent—you may hope to do equal good, as in helping the ignorant to the knowledge of those blessed truths, which concern their everlasting peace? Entire and strong in our confidence, that there is not. Does not, then, the great object of the Society deserve your cordial approbation? Has it not rightful—has it not invincible, claims to your active patronage? While thousands and millions, in ways utterly unjustifiable and criminal, are devouring wealth and throwing away life for worldly crowns and conquest; shall it not be ours and yours, by means, in all respects, righteous, and consistent with the worldly welfare of every person, to guide souls unto that Jesus, who can make them victorious over sin—who can pluck them from the hand of eternal death—and place upon their heads the crown of life?

View the *necessity* of exertions for this glorious purpose. See precious souls hastening to the bar of eternal judgment, while destitute of the bible to guide them in safety and triumph before that tribunal. See many of the rising generation, because without the bible to restrain and instruct them, preparing, as their years increase, to perpetrate crimes of every de-

scription—to suffer the evils of extreme infamy and wretchedness, on earth—and to render their existence an abiding curse, by “falling into the hands of the living God,” who is unchangeably “angry with the wicked.” See. placed in your own hands, the *means* of bestowing upon them “the words of eternal life.” By the strong light which shines, in the bible, from the awful world of retribution, behold the greatness, the permanency, and the richness, of the treasure you bestow, when you give them the holy scriptures.

Are not charities, in things pertaining to the body, though often necessary, utterly worthless, in comparison with this? *Their* fashion passes away.—*They* soon perish with using.—But the “Word of the Lord endureth for ever;” and the book, containing that word is an article easily preserved.

Perhaps you can bestow no favor, which will be less liable than this to be alienated by ungodly traffic. If, in a few instances, the wretch, who has received it by your charity, shall thus contemptuously dispose of it, still it will pass into the hands of others, to whom it may prove infinitely profitable. Pearls, tho’ trampled under foot by him who perceives not their value, are pearls nevertheless. They may be gathered up by another, who will be both able and willing to discern their intrinsic worth.

By giving the bible to the proper objects of this charity you give them the means of an acquaintance with their own ruin by sin; and with the way of their redemption by an almighty Saviour. You thus put into their

possession the field containing “the pearl of great price.”—Whether they discover, and affectionately *secure*, that pearl, and become rich for eternity; or whether they *reject* the offered inheritance; are articles, we apprehend, which do not, in the least, affect the *duty* of us and of you.

By giving them the bible, you bring, to their very doors, the treasury of the “true riches.”—You lay before them the pages revealing the “wisdom, that is from above; that is profitable to direct; that is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.”

By giving them the bible, you give them the “law of the Lord, which is perfect, converting the soul.” You give them “the statutes of the Lord, which are the songs of the righteous in the house of their pilgrimage.”—You give them opportunities of knowing the *judgments*—the holy and immutable *decisions*—of the Lord, concerning both godliness and sin. By these decisions they will be warned of “wrath unto the uttermost” against the impenitent. By these they will be called to the post of duty and safety.

By giving them the bible, you give them a lamp for their path—a “light for their feet” amidst that thick darkness with which sin involves their way, through the probationary life. Under the insupportable pressure of their wretchedness, you give them an infallible directory to “the consolations of God which are neither few nor small.”

By this, your bounty, they

may learn the way of that eternal hope, which is an "anchor of the soul, sure and steadfast," amidst the tempests and the tossings of "the present evil world and which shall never make ashamed." You give them a guide which cannot deceive them, to that "godliness, which is profitable for all things, having promise of the life that now is, and of that which is to come" In a word, you give them those records of everlasting truth, on the knowledge and love of which their salvation depends.

We know, brethren, that you fully believe the truth of all these declarations. With seriousness therefore, realizing these truths as practical, must you not find them replete with the weightiest motives to engage in this benevolent work? What charity to the poor deserves even to be named in comparison with giving them the bible? Why should you be unreasonably concerned to foresee, whether every individual will make a good use of the inestimable treasure, you put into his hands, when you give him this book of the living God?

Rather accompany your charity with fervent importunity in prayer, that the renewing and saving influences of God's Holy Spirit may go with the truths of his holy word. Thus may you rejoice in a divine hope, that, in doing your duty to your fellow creatures who *need* your assistance; whom you are *able* to assist; and whom you must *meet* at the bar of Christ; you will be found to have been, in the Lord's hand, instrumental of present good, and of eternal salvation to souls. How un-

terable the joy of such a hope! "Inasmuch," will the Judge declare, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Well done, good and faithful servants, enter ye into the joy of your Lord."

Finally, brethren, pray for us. Pray for the prosperity of Zion. Pray that the gracious guidance and blessing of the Most High may render effectual, to the salvation of multitudes, the many efforts, that are making to diffuse over the habitable globe, the knowledge of the holy scriptures. Pray that the "word of the Lord may have free course and be glorified—that his name and his praise may be one—and that his kingdom may come, and his will be done, as in heaven, so on earth."

Constitution of the Connecticut Bible Society.

ARTICLE I. The Society shall be styled, The Connecticut Bible Society. The circulation of the holy scriptures shall be its only object. The common version of the bible, and impressions that combine cheapness with plainness, without Note or Comment, shall be selected. In the accomplishment of this great object, the Society shall be at liberty to co-operate, as opportunities shall offer, with any other Societies formed for the same purpose.

II. The annual payment of Three Dollars shall constitute the person paying that sum, a member of the Society: And the payment of Forty Dollars shall constitute the person, ad-

vancing that sum, a member for life, without any further payments.

III. Every member of the Society shall be entitled to receive two bibles annually, provided he apply for the same, to the directing committee, within six months from the time of the annual meeting.

IV. Any sums of money, which shall, at any time, be subscribed and paid, either smaller or larger than those necessary to constitute membership, will be thankfully accepted, and, with religious strictness, appropriated in the same manner with the monies which shall be paid by the members themselves.

V. A committee of seven, called, The Directing Committee, shall be chosen yearly.— Guided by the first article, they shall purchase bibles, and superintend the distribution of them for the Society. They shall meet in Hartford, as soon as convenient, after they shall be chosen; and thence by their own adjournments through the year. A majority shall constitute a quorum for business; and two may adjourn from day to day. They shall choose, of their number, a moderator and a clerk, for a term not less than one year. The clerk shall record the doings of the Committee, and lay them before the Society, at its annual meetings.

VI. The Society shall annually choose a president, vice president, treasurer, and secretary. At every meeting, the president; or if he be absent, the vice president; or if both be absent, a member chosen for the

session, shall preside. The secretary shall keep a record of all the Society's doings, and shall correspond in their name.

VII. The treasurer shall keep the accounts of the Society, receive their monies; pay the orders of the directing committee; and annually report, to the Society, the state of their funds.

VIII. No person, holding an office, or offices, under this Society, shall receive any pecuniary compensation for his services.

IX. The stated annual meeting of the society shall be holden, in the city of Hartford, on the second Thursday of May, at nine o'clock in the morning. A majority of the members present shall be competent to the transaction of business. An extraordinary meeting of the Society may be called by the president; or, in case of his disability, by the vice president; at the request of twelve members. Notice of such meeting shall be given in, at least, two newspapers of Connecticut; and as much as two months previous to the holding of the said meeting.

X. Two thirds of the members present in any annual meeting may make alterations and amendments of this constitution.

[Here follows in the original, a subscription proposal.]

Note of the Editor The preceding address on the subject of a Bible Society was communicated, with a request that it might be inserted in the Magazine. The editor thinking the design important cheerfully complied with the request.

On a Christian love of God.

OUR divine lawgiver hath told us, as a rule of life, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and prophets." This is the same command as was before given by Moses, the lawgiver of the Hebrew nation, from which we may determine that true religion is essentially the same, under the Jewish and Christian dispensations. This is a summary description of the Christian temper, and all the duties required from us by the law of God. To understand this law and whether we obey it, are subjects of infinite importance, on which our personal salvation depends, so that they can never cease to be interesting.

As men are very liable to be deceived in the moral nature of their own exercises, mistaking those for gracious which flow from a deceived heart, in several of his discourses, our Saviour very emphatically described a Christian love, and how it may be distinguished from counterfeit affections. The following admirable words were spoken and penned with this design,— "For if ye love them which love you, what thank have ye? for sinners also do even the same. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive,

what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be called the children of the Highest: For he is kind unto the unthankful and the evil. Be ye therefore merciful, as your Father also is merciful."—This exhortation of Christ plainly describes two kinds of love; one is compared to the love and mercy of God, and must, therefore, be of a holy nature; the other is such as sinners mutually exercise, in the intercourse of this world, and in its moral qualities very unlike to those sanctified affections, which are wrought by the Spirit of God in the hearts of his people.

In this description the love of the unsanctified is expressed by "Loving those who love them; doing good to others that the benefit may be returned; lending to them of whom they hope to receive, that they may receive as much again." Concerning this love he says, if ye exercise it, what thank have ye? What moral virtue or excellency of the heart doth it discover? It is merely a bargain of selfishness, in which the worst of men may interchange benefits from such motives, as neither deserve gratitude, nor are evidence of an upright heart. The most sinful, who have no motive higher than their own pleasure or gain, are often found united in seeming friendship, and the exercise of mutual benefits. On first view, it appears as though they were governed by the purest love, and their favors granted, merely to make the receiver happy;

when, if we could search their hearts, it would be seen that nothing is further from their intentions. The union is one of interest, and nothing done or given without an expectation of being repaid. Under the government of this principle, they are friends or enemies as self-interest points, without any regard to Christian obligation.

A Christian love is very differently described. It is to love our enemies, and to do them good, and lend, not hoping to receive again, whereby we shall resemble God himself, who is kind to the evil and unthankful. Doing good to enemies, who by an unkind return injure their benefactors, must proceed from a higher motive than a regard to self interest: this is Christian benevolence. It is a resemblance of the love of God, who gave his Son to die for men while they were enemies, sends his rain and causes sunshine on the unthankful, and offers the salvation and glory of the gospel to those, who being enemies of his kingdom live in disobedience.

The difference between these two kinds of love, is so explicitly marked in our Saviour's discourse, that every one who attends to the subject must perceive a reason for the distinction. The first is a modification of self love or kindness to others with a sole regard to our own interest, which may be found in the proud, the dishonest, and in all who have opportunity or art to make others subservient to their own interest. There is a general conviction in mankind that this disposition merits no thanks. Although in persons thus influ-

enced, there may be the external appearance of union, they do, in fact, feel no mutual confidence, except what depends on circumstances, which this day may exist and to-morrow be changed. This selfish love constitutes the whole union which can subsist between ungodly minds.

The second, or Christian love, arises either from a sight of moral excellency in the beloved object, which is commonly called a love of complacence; or it is a desire for the best good of all, who are capable of happiness and glory, which is called a love of benevolence: each of these is Christian love, of a holy nature, and not depending on any accidental or mutable union of personal interest.

Having described the two kinds of love, which Christ meant in his discourse on this subject, one of which is Christian holiness, the other merely a selfish affection, which may coexist with great hardness of heart, every reader ought to apply the subject in self examination, whether he hath that love of God, which will issue in eternal life. We cannot make too strict enquiry in a point of such infinite consequence. Have we any true love of God? There is reason to fear many imagine they have, who will find themselves deceived, when they pass the strict scrutiny of a heart-searching judge.

There are various sources from which a false opinion of our own integrity may arise. The satisfaction we have taken, in innumerable blessings received from a divine hand, may lead us to suppose we love their

author. Men are generally indoctrinated in the opinion of a supreme creator and governor of the world, who preserves life, dispenses favors, and saves from evils to which all are constantly exposed. The most unholy may be in a habit of conceiving their blessings to be a divine gift; they are conscious of innumerable favors from a dispensing Providence, and may have the same love of God as one sinner hath to another for some actual or expected benefit. From the same motive they may love the law of God, esteeming it a protection of their persons and properties, and a defence against the injuries of other men: or conceiving his government favorable to their designs, they may be pleased that he is on the throne. These affections may be strongly exercised without any just view of God's holiness, the righteousness of his law, or the great designs he is accomplishing by his infinitely wise government. The Lord appoints and delights in his own government for its holiness, bestows blessings on guilty men as a testimony of his grace, and to lead them to a new life of repentance and good works; while sinners delight therein for his bountiful goodness, which they improve as means of gratifying an evil disposition. Thus there may be a sensible love of God arising wholly from the common principles of depravity. This kind of love, in some instances, may produce the zeal of worship and carefulness in the external duties of religion, doing this for God, in selfish expectation of receiving a reward. In some, this is the source of a

false opinion that they love God, while they are entirely destitute of Christian obedience.

Sinful men, often doctrinally misconceive the character of God, which leads directly to a false opinion that they love him. The most ignorant are conscious that they are in the hand and under the power of the Lord. Anticipating his punishment of those to whom he is opposed, it becomes very desirable to think he is altogether such an one as themselves; that he approves of such ways as please them, will bear with their vices and neglect of piety, and by no means very strictly mark and punish iniquity. Such opinions, and the prophet, who prophesies safe things, are kindly entertained, and misconceptions of the divine character are increased by that ignorance of moral glory, which necessarily exists in sinful minds. Ignorance of the glory of holiness, together with an unwillingness to be separated from sin, conspire to form and perpetuate a most dangerous scheme of sentiments. The Lord whom they love is not the holy one of Israel; but a God falsely formed, by their vain imaginations. It is not he whose grace is glorious in holiness, who requires men to be meek, humble, filled with self denial, chaste, temperate, penitent, obedient in Christ Jesus, renouncing their own righteousness and wholly consecrated to his glory. Let their false opinions of the character of God be corrected, and the opinion that they love him would instantly cease.

Misconceptions of the nature and offer of grace in the gospel, is another source of men's false

hope that they love God. Consciousness of guilt and fear of punishment readily attract notice of the grace offered to a guilty world; while depravity of heart renders men slow to learn that they have no right to hope, until they are washed, and sanctified, and justified in the name of the Lord Jesus and by the spirit of our God. They overlook the necessity of repentance and faith issuing in a holy life, to obtain the promises. The most sinful are pleased with the gospel of reconciliation, until they understand the holiness of its doctrines and duties. Until they find the necessity of a renewal in heart to become members in Christ Jesus, they will love God for the offers of redemption through the blood of his Son. This temper leads directly to misapprehensions of the nature and offers of forgiving grace. Attempting to unite safety with the reigning power of sin, holiness of heart is dropped from the Christian character. Some imagine the gracious offer to be so extensive as will embrace all, however sinful they remain; some suppose the gospel was designed to relax our obligation to be holy in all things; some, that as we are justified through a Saviour's righteousness, there is no necessity for salvation, that we should be personally holy; while others content themselves with the sound of grace and mercy, not even making an enquiry, whether any thing must be done by us to give a title to the promises. These false ideas of the nature and offers of pardon from God, excite a selfish love of him for the grace there is in the gospel, in many who have nei-

ther the temper of Christ, nor the faith by which his children live and are purified. In all these cases sinful men, according to their own imagination, may love God, supposing he loves them; while in its nature, it is not different from the love sinners may have one for another. How different are these false affections from that delight in the moral excellency of God which is seen by his saints! For his benefits they are grateful, sensible that these deserve their praise and are evidence of his infinite goodness; while for the moral glories of his nature they adore him. His character is lovely in their sight; when this is beheld they are satisfied, and when he is glorified their will is done. If in covenant faithfulness, he denies the blessings of time; still they know he is righteous, and their obligation to serve him doth not depend on the circumstance of his benefits to them being granted or denied. For the same reasons they love his law and government. To them the great excellency of that freedom, which we receive in the gospel, appears to be a previous deliverance from the reigning power of sin. This love of God is different, in its whole nature, in its primary qualities, and in all its effects, from loving him through a pre-supposed opinion that he will do them good as a merited fruit of their own services. The former is a testimony of the heart to the infinite glory of God; the latter is merely an exercise of a forbidden self love, which is common to all sinful beings, moves them in all they do, and will be both their punishment and sin, when

infinite justice denies what they now unmeritedly receive, and gives them up to reap the fruit of what they have sowed. Let not a question of such importance, as the sincerity or insincerity of our love to God, rest on having been once determined favorably for ourselves; let us remember that the heart is treacherous above all things, and search out its deceitful excuses; let us reflect that many, who in the end tremble at the thought of meeting a holy God, had lived without a doubt that there foundation stood strong, until they were shaken by death and the prospect of immediately entering eternity.

P—S.



Directions for Self-Examination.

(Concluded from p. 148.)

HAVING thus examined my faith, let me proceed impartially to examine the **FRUITS AND EFFECTS OF MY FAITH.** Many pretend to faith whose works give the lie to their pretensions; let me, therefore, *shew my faith by works.* James ii. 18.

II. **QUEST. WHAT ARE THE FRUITS OF FAITH?** Does it produce those effects which the word of God points out as the proof and evidence of its sincerity, with respect to my *conscience, my heart, and my life?*

1. *What are the effects of my faith, as to my conscience?* The scripture says, *We have believed, and do enter into rest.* Hebrew.

iv. 3. Do I rest from any former legal attempts to justify myself,

going about to establish my own righteousness? Am I satisfied with Christ's righteousness, as a complete title to glory? I read of *peace in believing*; have I peace in my conscience? Being justified by faith, have I *peace with God*? When my soul is alarmed with the remembrance of former sins, or those lately committed, how do I obtain peace? Is it by forgetting them as soon as I can, and then fancying that God has forgotten them too? Is it by resolving to do so no more, and so making future obedience atone for past offences? Is it by performing religious duties, and so making amends? Or, is it by a fresh application to the pardoning, peace speaking blood of Christ? When my sins stare me in the face, and my duties themselves appear sins, whence, O my soul! proceeds thy comfort? *Is it the blood of Christ, my sacrifice, that purges my conscience from dead works?* Does faith, in the atonement of his death, free me from the dreadful apprehensions of condemnation and wrath due to sin? Do I, or do I not, believe that *God is reconciled*, through the death of his Son, and therefore look up to him with freedom and delight? If I have not this peace, why is it? What hinders? Either I do not clearly understand the nature of the gospel, or I do not fully believe it; for it provides for every possible case. If I have this, blessed be God for it! Lord help me to keep it, that it may keep me! Lord I believe; help thou mine unbelief.

2. *I should try what are the effects of my faith, as to my HEART, and its affections.*

(1.) *Do I love God, God the father?* Do I think of him, and go to him as a loving father, in Christ? Have I the spirit of adoption, so that I cry *abba father*? Do I love him as the father of mercies, the God of hope, the God of peace, the God of love?

(2.) *Do I love Christ?* To those who believe he is precious. Is he precious to me? Do I see infinite beauty in his person? Is he the chief among ten thousand to me, and altogether lovely? Do I admire the length, and breadth, and depth, and height of his love? Is it the language of my very soul, *none but Christ, none but Christ*? Is it my grief and shame, that I love him no more?

(3.) *Do I love the Holy Spirit?* (Rom. xv. 30.) Do I honour him, as the great author of light, life, grace, and comfort? Do I maintain a deep sense of my dependence on his divine agency, in all my religious performances? Do I desire my heart to be his temple? Am I cautious lest I quench his holy motions, or grieve him by my sins? Am I sensible, that without his influences I cannot pray, hear, read, communicate, nor examine myself as I ought?

(4.) *Do I love God's law?* Do I delight in the law of the Lord, after the inward man, not wishing it less strict and holy, but because it is holy? Am I as willing to take Christ for my *king* to rule over me, as for my *priest* to atone for me? Do I hunger and thirst after righteousness? Do I pant, and long, and pray to be holy? Do I wish to be holy, as I wish to be happy? Do I hate all sin, especially

that sin which most easily be-sets me, and labour daily to mortify it, and to deny myself? Do I sigh for complete deliverance from remaining corruption, and rejoice in the hope of it, through a holy Jesus? Do I long for heaven, that there I may be satisfied with his likeness?

(5.) *Do I love God's people?* Can I say to Christ, as *Ruth* to *Nuomi*, *thy people shall be my people*? Do I love them because they love Christ, and bear his image? Do I feel an union of spirit with them, though they may not be of my party, or think exactly as I do? Can I say, *I know that I have passed from death to life, because I love the brethren*?

5. *What are the effects of my faith, as to my daily WALK and CONVERSATION?* The word of God tells me, that he who is in Christ, is a new creature; old things are passed away, all things are become new. If ye love me, said Christ, *keep my commandments*. Let me review the decalogue, and see how my love to Christ is manifested by my obedience.

(1.) Do I know and acknowledge God to be the only true God, and *my God*; and do I worship and glorify him accordingly? Is he the supreme object of *my desire and delight*? Do I trust him, hope in him, love to think of him? Do I pray to him, do I praise him, am I careful to please him?

(2.) Do I receive, observe, and keep pure and entire all such religious worship, and ordinances, as God hath appointed in his word? How is it with me in secret prayer, in family prayer, in public prayer? With what

views do I go to hear the preached gospel ; and what good do I get by it ?

(3.) Do I make a holy and reverend use of God's names, titles, attributes, ordinances word and works ; avoiding the profanation of or abuse of any thing whereby God makes himself known ?

(4.) Do I keep holy to God the Sabbath day ; resting *all* that day from wordly employments recreations, and conversation ? And do I spend *the whole time* in public and private exercises of divine worship, except so much as is to be taken up in the works of necessity and mercy ? Is the sabbath my delight ; and are the ordinances of God's house very precious to my soul ?

(5.) Do I endeavour to preserve the honour, and perform all the duties which I owe to my *superiors, inferiors, or equals* ; remembering, that true religion makes good husbands, wives, children, masters and servants ? If I am *really* holy, I am *relatively* holy.

(6.) Do I use all lawful means to preserve my own life, and the life of others ? Do I avoid all intemperance ? Do I resist a passionate temper ? Do I labour to promote the welfare of men's souls ? Do I exercise love, compassion, and succour to the poor and distressed, according to my ability ? Can I, and do I freely forgive those who have injured me ? Can I, and do I pray for them ? and instead of hating, do I love my very enemies ?

(7.) Do I earnestly strive to preserve my own and my neighbour's chastity, in *heart, speech* and *behaviour*, avoiding all the

incentives of lust, such as intemperance in food, lascivious songs, books, pictures, dancing, plays, and debauched company ; remembering that my body is the temple of the Holy Ghost ?

(8.) Do I use the lawful means of moderately procuring and furthering the wealth and outward estate of myself and others ? Do I abhor every species of robbery and injustice ? Am I strictly and conscientiously honest in all my dealings, not over-reaching or defrauding any person, in any degree ?

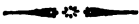
(9.) Do I studiously maintain and promote TRUTH between man and man ; not only abhorring perjury, but hating all falsehood ? And do I, as a professor of religion, avoid both ludicrous and pernicious lies, being as tender of my neighbour's character as of my own ? Am I very *cautious* of making promises, and very *careful* to keep them ?

(10.) Am I contented with the condition God has allotted me, believing that he orders all things for the best ? And do I avoid, as much as possible, envying my neighbour's happiness, or inordinately desiring any thing that is his ?

And now, dear reader, what is the result of your inquiry ? Have you made a solemn pause at the close of every question, and obtained an honest answer ? And are you, notwithstanding many unallowed imperfections, able to conclude, that your faith is of God's operation ; and proved so to be, by its holy fruits of peace, love, and obedience ? Then take the comfort, and give God the glory.

But if, on the other hand, the evidence of scripture and con-

science is against you, and you are forced to conclude, that your heart is not right with God; then, for God's sake, and for your soul's sake, cry instantly, and mightily to him, to have mercy upon you, and change your heart; remembering, that though your case is awful, it is not desperate; and that still, you, even you, coming to Christ, shall in no wise be cast out.



General observations on the Laws of Moses.

(Continued from p. 142.)

THE statutes and judgments prescribed for the Israelites, embraced various objects, and upon examination, will appear to be excellently adapted to attain them. As a system of religious doctrine none can exceed them, acknowledging one only living and true God, and requiring the worship, love and service of him, with all the heart and soul. As a system of religious instruction in good things to come, the blessings of redemption by Christ, their significance and adaptedness, it is hoped, has been illustrated in the preceding explanation. As a system of political and civil regulation, the subordination they require, the inviolable respect for the rights of justice and equity they every where inculcate, the spirit of philanthropy, they inspire, and the protection and compassion they extend to the fatherless and the widow, the servant, the poor and the stranger, render them infinitely superior to all human systems,

and worthy of their divine author.

But it is not so much to illustrate the superior excellence of the Mosaic economy, as a system of religious and moral practice, nor of civil policy, as to exempt particular regulations from the reflection of being weak and trifling, to which they are exposed from the caprice of some and the ignorance of many. As specimens of the regulations now contemplated may be produced, those which relate to meats, clean and unclean, to dress, that women should not put on that which pertaineth to men, nor men put on the garments of women—to agriculture that they should not yoke an ass with an ox, nor sow their fields with different kinds of seed. These, with others of a similar kind, are obnoxious to censure, as frivolous, contemptible, and unworthy of the God of Israel. But to vindicate them from such aspersions, it is only necessary, it is presumed, to observe,

1. That God redeemed the nation of Israel to be a people peculiar to himself. By solemn, covenant transactions, God became their God; and they became his people, and separated from all the idolatry of the heathen. Conformably to this character, many regulations were prescribed as restraints from idolatrous superstition. For instance, idolatrous superstition had directed, that in worshipping the Gods, they should accommodate their dress to the God they worshipped to render themselves more acceptable. As, when men worshipped Venus, the goddess of beauty and pleasure, they should assume the

beautiful dress of women—when women worshipped Mars, the god of war, they should appear in the martial habit of men. Hence the prohibition, that men should not put on the dress of women, nor women the dress of men, became necessary, not only to prevent a practice so improper and indecent but also to preserve the Israelites from symbolizing in the superstitious rites of heathen. For the same reason, they were prohibited from rounding their heads in cutting off their hair, neither might they mar the corners of their beards, for these were idolatrous rites. Nor might they cut their flesh, for that was the practice in the worship of Baal. Nor might they print a mark in their flesh, for by that rite idolaters initiated themselves in the worship of their peculiar gods. Neither might they make garments of linen and woolen, nor yoke an ox with an ass, nor sow their fields with different kinds of seed. For by such commixtures, superstition taught idolaters, they recommended themselves to their gods and procured their smiles and blessings. However inferior and trifling, consequently, such regulations may appear to us, from the long disuse, and our ignorance of such heathenish customs, yet in the view of idolatrous superstition, they were particularly necessary and important, and God in prescribing such regulations, expressed a detestation of idolatrous rites, and an attention to preserve his people from them, highly worthy of himself, and infinitely honorable for his glorious character.

2. It was necessary and desirable, that their visible appearance should correspond with their visible character and relation.

According to solemn engagements, God was their God, and they were his people. God was holy, and their relation to him, made their holiness essentially necessary. Be ye holy, for I the Lord your God am holy. The law or ten commandments, engraven on the two tables of stone, was the standard of their moral rectitude, and required perfect holiness. But, separated from the idolatry of the heathen and brought near to God, a visible character, or appearance according with this relation, became peculiarly necessary and desirable. This might neither be dictated by human wisdom, nor exposed to the vanity of superstition. It pertained to the prerogative authority of God alone to resolve it. This was defined by a system of regulations, to them, irreversible and immutable. These extended to their whole external conduct, and constituted the standard of visible purity and pollution. Conforming to these prescribed rules of life and practice, they were visibly pure and holy, prepared to receive the expressions of divine favor, and God promised them his protection and blessing. If these were violated, they became visibly unholy, were disqualified for peculiar privileges and God hid his face from them. If it were an individual transgression, personal impurity was contracted and the transgressor should be put out of the camp. For God was of purer eyes than to look upon

any evil, and might see neither iniquity in Jacob, nor perverseness in Israel. As in the habitual employments and daily occurrences of life, pollutions might be contracted, which disqualified for special favors, rites of purification were instituted for the removal of them. When those were attended in the manner prescribed, the subject was purified, visibly restored to the favor of God, and the privileges of his people. At the same time, these ceremonial, external, visible impurities were peculiarly adapted to suggest to their minds, views of their moral defects and pollutions—as their rites of purification were designed to direct them to the great source of spiritual cleansing, the blood of Jesus. Their whole system consequently, consisting of moral precepts and ceremonial regulations, was eminently adapted to form and exhibit them agreeably to their holy profession and distinguished relation, as high above all people, holy to the Lord their God—and, walking in his statutes and judgments, and enjoying his protection and blessing, might extort the exclamation of Moses from every spectator: Happy art thou, O Israel, who is like unto thee, O people, saved by the Lord, the shield of thy help, who is the sword of thy excellency, and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

REV. SIR,

I WAS much pleased with a letter in your Magazine for April, from Mrs. Jerusha P—d, and with your remarks upon the same. Soon after reading the Magazine, I happened to take up a volume of the *Horæ Solitaria*, and was highly entertained with some remarks of the author upon the conversation of many professors of religion. Thinking them calculated to do good, and very well suited to follow the piece in your Magazine above alluded to, I venture to request you to insert them in your next number.

Yours. &c.

CLERUS.

The Remarks are as follows :

See *Hor. Sol.* Vol. 1. p. 162.

WE are sorry to own, but cannot deny, that there are many high and vain-glorious professors, who can talk about Christ, and dispute for hours together upon the peculiarities of his gospel, who, it may be feared, are little better than sounding brass, and tinkling cymbals. These are they, who give their tongue to God, but their very heart and souls to the spirit of the world: And therefore when their sound is over, all is over with them. They profess in order to speak, and they speak to shew their profession. By any other signs, we should not be able easily to distinguish them from the rest of the world.

If it is to be deeply lamented too, among other things, that

professors are so little *alone* in these days, and not only do not practise but speak against frequent retirements from the world, which have been the usage and desire of good and wise men at all times. A man may as justly be expected to advance in learning, without silent reflection upon the subjects of knowledge; as a Christian can be supposed to proceed in the divine life or spiritual science, without frequent prayer and meditation. There is no studying in a croud; nor yet learning the things of God in the constant bustle and confusion of earthly affairs. The real Christians, who are providentially called into these matters, find to their cost so much inquietude and distraction of spirit, as should deter others from venturing into them without calling. A calmness of mind can scarce be expected in the midst of worldly storms: And therefore a Christian, who values his own peace, will endeavour to shun them, even though some, whom the apostle calls *busy-bodies*, (*περὶ τὰ ἑαυτῶν ἔργα* workers about and about, and yet about nothing,) may think it monkish and gloomy for a man to enjoy highly his God and his Bible, and be satisfied in these, without running after the follies and fopperies of mankind. But, if it be right to pray, that we may not be led into temptation; surely, it can never be right, that we ourselves should freely run into it.

Too frequently likewise does the conversation of many persons degenerate into a mean and unfriendly detraction of the absent. It would be both evan-

gelical and decent, if St. *Augustine's* motto, for his table-talk, was made a more general rule for discourse:

Quisquis amat dictis absentum rodere vitam,

*Hanc mensam indignam noverit esse sibi.**

Which may be rendered:

Whoever wounds an absent neighbour's fame,

No welcome seat at my repast shall claim.

Many appear to seek company, for the mere purpose of *showing themselves* in company, and such never leave it, if they have their own will, without drawing discourse into debate and disputation: Just as if the shining in argument (though, as it frequently happens, such people are the most unfit of any by temper and education for the business) was the right way of obeying the precept, *to let us light shine before men*. Noisy, verbose, and incessant declamation, much oftener disgusts, than edifies, the hearts of the hearers. What *Lactantius* said of wisdom, may with great truth be said of grace, the highest wisdom; *non in lingua, sed in corde*, it does not lie in the tongue, but in the heart. It was a mystical statute of the law, that every open vessel, which hath no covering bound upon it, is unclean. By which it was signified, that not only every sinner, who is uncovered by the righteousness of Christ, is in a state of pollution; but also that every professor, every one thinking himself a vessel of the true sanc-

* See his *Life*, by *Passidonium*, at the head of his works.

tuary, who notwithstanding is open to the spirit and consequently to the filth of this world, is unholy and unseparated, in direct disobedience to the will of God. There are even proper reserves in common life: And in the Christian life they are still more necessary, till there be just occasions of speech; and then prayer for grace and wisdom should be offered, at least internally, that the speech may be *sound and season'd with that salt*, which may on those occasions glorify God, and edify the hearer. What was said of gracious *Hooper*, Bp. of Gloucester, would be a becoming character to every Christian: "He was spare of diet, spare of words, and sparest of time." Besides; 'tis no part of a Christian's business, be he in public or private station, to *shew himself*, and to display his own little attainments (for they are but *little* at the most :) His duty it is to speak for his master, and even then with *sheekness and fear*. "The soul (says the excellent archbishop *Leighton*.) that hath the *deepest sense* of spiritual things and the *truest knowledge* of God, is most afraid to miscarry in speaking of him, and is most tender and wary how to quit itself, when engaged to speak of and for him."* A Christian's life does not consist in outward dispute or babbling, but in inward faith and joy: And the surest way of losing his own comforts, is by an idle debate, in which he would appear the first actor, and display his own talents, or stir up his animal passions, under the conceit of doing it for God.—

* *Comment. upon* 1 Pet. iii. 15.

Non tali auxilio.—Truth finds a better advocate in the *heart* and *life* than in the *tongue*. An hypocrite may prate about the gospel; but the real Christian alone can live the gospel. Neyer therefore was the Psalmist's advice, and the Psalmist's practice, more necessary than in the present day: *Stand in awe, and sin not: commune with your own heart, and in your chamber, and be still.* SELAH, i. e. "Note it well."

On Discipline in the Church of Christ.

AMONG many institutions in the Church of Christ for preventing sin and reclaiming the disobedient, one is a salutary discipline, or the use of certain warnings and punishments on those who either are, or are supposed to be transgressors of God's law, and who live inconsistently with the doctrines, and example of our Redeemer. Several kinds of discipline were used in the Jewish Church, which, in its time, was the true Church of God, of which no particular mention will now be made. In many discourses of our Saviour and precepts delivered by those who spoke under his authority, a salutary discipline was instituted. This was designed to reclaim offenders, and warn others against imitating their heresies and ungodly practice. The subject of discipline hath caused much contention in the Church from its establishment to the present day. It hath separated the Church general into several great parties, and caused animosities in particular churches, which were

wiped away only by the death of the actors. Passion can inflict punishment, while it is only patience and repentance can endure it. It is not the design of this paper to discuss the controverted points, where authority in the Church of Christ is vested, nor by whom censures and punishments ought to be inflicted; neither certainly to determine the degree and extension of punishment, nor the evidence of repentance before an offender may be restored to the good charity of his brethren. Each of these would lead into a boundless field of controversy, while, after all, it is probable that each Church or confederacy of Churches would follow their own maxims. A point of much easier solution is now proposed. When Christians of every denomination agree there is a want of suitable discipline in the church of God, why is there no more efficacy in what they say, and so little energy in what they do. When pious men lament the fault; when the most zealous of Christ's ministers preach; when partizans for particular forms of discipline are ready to break union with their brethren, who cannot in all things see with their eye to eye; when consistories, synods and the most dignified councils, in large branches of the church consult and address; and when all consent they are right in the end proposed; why is there no greater effect from all the exertion than we behold?

If it be answered human depravity is the cause, this is doubtless true, but not a fair reply; for the depravity of men, in a sense, is the cause of all the

evils, natural and moral, which have been in the world, from its beginning to the present day: yet many successful efforts have been made to stem the overwhelming torrent of its effects.

To answer the enquiries we must resort to a more simple process of reasoning, and to stable facts. We must look to the character of those who compose, and are leading members in those particular churches where salutary discipline is neglected. The general duty is not observed, and in every instance of neglect, we shall see that a majority are afraid of the institution. If judgment begins at the house of God, they know not where it will end. Many are willing to see a brother condemned, especially, if there hath been any animosity existing; to be condemned themselves would be very undesirable. Many are willing to have a brother's fault exposed who would not, for a world have their own characters scrutinized. One says, such a brother is an extortioner; but he fears to bring the charge, lest, in the end, his own books of account should be examined. Another fears his neighbor hath spoken falsely; but dare not begin an examination into sins of the tongue lest his own slander and enmity and unneighborly insincerities should be detected; and still a third is pained lest some one, who is destitute of the grace of God should stain the communion to which he belongs; but dare not speak, lest, in his own case, he should be unable to render a reason for the hope that is in him.

Others are deterred from

their duty, lest it should bring upon them the reputation of being censorious people, or injure their business, or break the connexion which their young people have with families, which they hold to be a little more respectable in the world than their own. Thus we are led to see the fountain from which hath flowed a neglect of salutary discipline in the church from its first promulgation. The institution is excellent, admirably adapted to reclaim offenders, and warn all men; its inefficacy arises from the weakness, consciousness of personal sin, and fears of worldly detriment, in those to whom the execution is committed; and in the present state of things, it is not seen to whom the power may be entrusted more safely. All are willing that others should be censured for their visible transgressions; all are convinced that an ordinance of discipline is very fit in the Church, and allow that a fault somewhere exists. What belongs to all is done by none. Some will go from house to house, lamenting and saying aspersive things of a brother, who is really guilty, and stops at this, thinking they have done their duty; whereas they have departed from it. Their propagation of the scandal farther than it had reached before, was a wrong thing, until they had previously used the means of discipline as we find them appointed by the great head of the church. Suggestions of evil ought not to be made, where there is no evidence which will substantiate the thing, before a proper board for judgment. This is corrupting the blood with-

out healing the wound; neither is it a sufficient excuse, that the minister hath been verbally informed. Verbal information doth not authorize a minister to arraign any one either before himself or the church. A church process requires a more substantial way of proceeding; or it would soon degenerate into confusion, and perhaps into oppression.

What shall then be done? Is all discipline in the church of Christ to be forborne? by no means. On whom doth the duty devolve? On all. All in their places, ought to be active, watchful and filled with brotherly love; for it is brotherly love excites to the only discipline, which will be for the glory of God and the good of souls.

We never yet saw a church process which proceeded from antecedent contentions in the neighborhood concerning character and property, or from bitter civil controversies, that terminated either in the prosperity of the Church or the spiritual good of the parties concerned. The reason is plain why this is the case; such ecclesiastical procedures arise from enmity and revenge and not from a spirit of brotherly love.

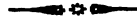
Neither are we to expect that processes in the church should originate from the instigation of its officers. Every member in the church, either doth or ought to think its officers, whether they be minister, elder, deacon, or by whatever name they are called, protectors of his rights as well as watchmen over his soul. It is the duty of officers in the church to oversee generally, advise, reprove and exhort,

but it is not to be expected of them, that they become accusers in every matter of wrong suggested to them, then search a whole parish for evidence, and afterwards moderate in the body which is to pronounce sentence. Common sense dictates differently concerning the division of duties in every body, which is vested with judicial powers, where there are rights to be preserved, as well as sins to be punished.

But when will a salutary discipline be maintained in the Church? never, until the ruling influence of the body is correct both in sentiment and practice: until this time there will be a scandalous omission of an important duty. Particular consciences may be grieved, and reverend bodies may address without any effect, that will be permanent. It is a want of the power of godliness, and not of information which causes the evil. Christians and churches, must endeavor to purify their lives and warm their own hearts in the spirit of love, before they are proper instruments of administering the discipline of Christ's house; and when this is done there will be little need of information how to proceed.

An important question on this subject arises. How far shall a Christian, who is conscientious, continue his connection with a church where the duty of discipline is wholly neglected? To this question the writer can give no answer but the following: act not rashly and imprudently; act in the exercise of a good conscience, and as on most deliberate consideration, will be for the glory of God and the good

of souls: neither deprive yourself the benefit of Christ's ordinances, because some, whom you cannot prevent, misuse them. Our divine Lord, on a certain occasion said, that the tares and the wheat must grow together until the angels of God separate them. An awful separation.



Sinners necessarily unhappy under the calamities of Life, and a guilty conscience.

THE first dictate of wisdom, as it respects ourselves, is to obtain the most perfect happiness; and the second, to gain a support under evils, which are inseparable from the state in which we live. Religion gives both; it is most effectual to prevent evils and procure blessings, and most powerfully supports the mind under what must be endured. The word of God assures us that "The wicked flee when no man pursueth," a most lively description of the effects of a guilty conscience: which always accompanies a bad life. If the wicked fearfully fly when no evil is approaching, except the terror of their own consciences, what must their inquietude be when heavy calamities overwhelm them? What a sense of weakness and danger! What vain endeavors to fly therefrom! What dread of pain in expectation! What fear of that providence which governs all things, and of seeing a holy God whom they have offended!

It becomes us soberly to reflect how unprepared a sinful person is to meet calamity; also,

how it is increased by guilt and by those truths, which are the support of a good man. While a sinful temper and practice are unfavorable to the exercise of reason, they give violent strength to the passions and appetites.—Persons in this condition, have not accustomed themselves to view either objects or truths rationally and in an enlarged connection; and having been wholly engrossed by present scenes, they do not know how to derive support from a consideration of those truths which relate to futurity. All who are of this character must be unprepared to meet evil. By afflictions and bereavements the accustomed objects of their support are taken, and in their stead there are no rational and divine consolations to strengthen the sinking spirits.

A sinful person, under unavoidable calamities, is unable to exercise such submission to Divine Providence as is the best possible support. The severity of trials very much depends on the manner in which we receive and endure them. In the first place, a sinful mind, in enmity, contends with the instruments of Divine Providence, not regarding the law to love our enemies. If men are the instruments of our evil, the feelings of bitter revenge arise, or if inanimate things, a most impious inquietude with nature. Or, if the sinful mind rises so high in its reflections, as to consider the Almighty first cause, it rises directly against him and his ways. All rising of the heart against God who directs, will return with double weight on the repining mind. To see the di-

vine perfections; to realize an irresistible government from which there is no escape, and to feel himself the subject of an administration and laws which cannot be escaped, must greatly aggravate the evils endured by a sinner.

A guilty conscience doubles the weight of all other calamities. To describe this hath often been attempted in lively colors; yet no human description hath equalled its severity. "The wicked flee when no man pursueth." They say, "every one who meeteth will slay me." "Terrors shall make him afraid on every side, and shall drive him to his feet." A guilty person is his own accuser, and his own knowledge both witnesses and condemns him. Being his own judge, a consciousness of his demerits appals him, and self condemned he apprehends that judgment will be speedily executed. He hath no confidence in that government, which will be glorious in his punishment, nor can he look to God as a father and a refuge in the time of evil. Conscious of sin it appears to him that the almighty must be unfriendly, consequently the whole course of nature in opposition to his wishes; also, conscious that his own practice is unfriendly to society he can have no confidence in mankind.

These are the effects of a guilty conscience. It is in itself an evil; it creates evil in imagination: it represents to the self accusing mind both the creator and his creatures in a hostile state; while justice and righteousness are a cause of dread.

Neither can the sinful find a

support under calamities by looking to futurity. In bearing trouble the hope of some good to come is a great support. We endure distress with fortitude when there is a prospect of its being followed by consequential good. This source of comfort is shut against those who disobey God. If they consider the course of nature, all its laws are calculated to bring unhappiness on the guilty; if they reflect on the course of providence, this, also, hath ever been opposed to the ways of wickedness: if they consult divine revelation, even the book of grace confirms the denunciations of the law, that the person, who wilfully continues to be sinful must continue under the power of death: or if they look to the dissolution of the body, although this may deliver from some present pains, they know not into what plague it may usher them. When they peruse the holy word of God, it no where describes eternity as a safe retreat for vice, or that even infinite grace will save an unrepenting sinner. When the sinful are in a state of prosperity, they may feign to themselves safety to come; but we are now considering them in adversity, when they are very different creatures, the follies of a sinful imagination having forsaken them. The reader never saw a person, of a character deeply vicious, groaning under heavy distress, who was able to preserve the delusion of safety.

Present sorrows being felt cannot be dissipated by the power of a depraved imagination. Every person under calamity must consider that it is as possible, and may be as consistent

with all the divine perfections that it should be the case in futurity, as that it should be at the present time.

This is a brief view of the subject, but if it were much further extended all would acknowledge that the apprehensions of a vicious person, under the inevitable evils of the world, are very distressing after the pleasures of sense have departed and they can derive no support from reason and truth. The adversity consists in the withdrawal of such worldly enjoyments as have been their only support. Their contending hearts rise against the sovereignty of God and the instruments by which his judgments are executed, and in so awful a contention they must be miserably defeated. They are, at once destitute of confidence in God, their fellow-men and themselves. Sober discernment and an uncorrupted judgment cannot hesitate a moment in giving the preference to a virtuous life.

B—H.

Religious Intelligence.

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MR. EDITOR,

TO hear of the wonderful operations of divine grace is always refreshing to the people of God. The following is an extract from a Letter, dated Smithtown, (L. Island,) March 31st, 1809.

ALANSON.

"MY DEAR UUCLE,

A sense of my duty has induced me to inform you what

the Lord has done and is still doing on this Island. By his Almighty power, the eyes of the *blind* are opened, the ears of the *deaf* unstopped, and multitudes of stout-hearted sinners have been brought to throw down the weapons of their rebellion, and to acknowledge God their rightful Lord and Sovereign.— The glorious work began at Co-ram: It has spread through Middle-Island, Old Man's, Miller's Place, Setalket and Smith-town to the westward. At S-g-harbor, East-Hampton and Bridgehampton the revival has been very great. Mr. Beecher has admitted eighty members into his church since the first of January. And, blessed be God, I hope I have not been suffered to remain an idle spectator.— The staff on which I rested has been torn from me; and I have been brought to feel my need of a Saviour, and I hope and trust I have experienced the joys of pardoned sins. I date my *new-birth* the 2d of January, and since that happy period I have enjoyed more real happiness than I ever did in my whole life before.

Join with me my dear friends in blessing the name of that God who has borne with me so long; and has now brought me to a sense of my situation. Had I received my just deserts, instead of writing to my friends, I should now have been "lifting up my eyes in torment."

I feel greatly distressed for my poor sisters. I beg, my dear uncle, that you will write to them, and endeavor to convince them of their awful situation while out of the ark," &c.

ANECDOTES.

The aged Father meeting with an afflicted Son.

AN aged and pious father having arrived from a distance to the house of his son, whose wife lay dead, two others of the family being at the same time sick, on entering the door grasped the hand of his son and said, "you have wished for my coming to comfort you: this I cannot do; in so trying a season, comfort must enter your heart from a higher source. Remember the words of Christ, "these things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of cheer, I have overcome the world." This is not the first affliction you have met, and my son, if you are a Christian and continue to live, it is not the last you will experience. I knew your first serious thoughts; I know your natural disposition. I can find a word of consolation for you in the eighty ninth Psalm. "If they break my statutes and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." "It is through much tribulation we must enter into the kingdom of God." Your affliction is now become irretrievable and it only remains, that you improve it in a right manner. This you will not do until you can say, "not my will but thine be done, "leave thy motherless children, "I will preserve them alive."

This plain exhortation of a pious parent, was the first means of consolation to a heart filled and broken with sorrow ; while all the condolences of polite-surrounding acquaintance had served but to increase woe.

An aged Woman.

AN aged woman, on entering a place of deep affliction, after a few tears were shed, thus said " I am now at home." It being known there was no connection between her and the afflicted family, inquiry was made why she said, " I am now at home." After some apology for the manner of her expression she said, " There are too reasons, the first is ; I have been a woman of affliction, and all afflicted people appear to me like brethren. Whether they profit or not, all such are certainly in the 'school of preparation for heaven. They are in the best state to learn we are sinners and need chastisement.

But I have a greater reason than this. The apostle speaks of being at " home in the body and absent from the Lord." Every Christian believes there is a state of mind, which is properly described by being at home with the Lord, and being absent from the painful influences and power of the world. In my first season of affliction I was stubborn and contended hardly with God. By the power of his grace he brought me to submit. In my succeeding afflictions I have been pained : time after time my heart hath been broken : still I have had much Christian enjoy-

ment in the midst of troubles. I have been happy under my deepest calamities. I considered God on the throne, an absolute sovereign in all things, which pertained to the happiness or unhappiness of this life. I have learned that nothing which we do can merit happiness ; I have learned to look to God as a fountain when the streams are dried away. It hath pleased the Lord to give me more clear manifestations of his presence in seasons of trouble than at other times. This led me to say, " I am now at home." I am now in the midst of such scenes as have often broken my heart, but in which I have found a happiness, which the world cannot give. This convinced me that the words of the prophet are true, " it is better to go to the house of mourning than to the house of feasting ; for that is the end of all men, and the living will lay it to his heart."

A Dying Youth.

A young person on the bed of sickness said, " five years since I should have repined under the pains I now feel. It is so long since I was mercifully remembered by God and found my peace in him. I have often heard of affliction, but never knew what it was until this sickness : I have often heard instructions and advice to the afflicted but never until now knew their value. I expect to die. I have neither brother nor sister to leave. But, oh ! my parents ! Yet I can part with them, for I

verily expect through the grace of God, to meet them again soon. They are now filled with grief, and if they should not be able, at my death, which must speedily happen, to say "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord," it would indeed be a sting to me. Oh! who knows but I may have a deeper sting! If God should withdraw his presence, and my wicked heart should triumph, it would indeed be hard to bear the pain and to die. I have not now, nor do I expect ever to have but one comfort, which is to say "not my will but thine be done." To say this is the purest comfort of a Christian, and if I do not mistake, it must be the triumph of a Christian in death."

At the mouth of two or three witnesses shall every word be established. In each of these anecdotes, submission to the will of God, acting as a wise and holy sovereign, is represented to be the only sure ground of happiness under trouble. May every reader, by the possession of this disposition, be prepared to meet trials. "Let him remember the days of darkness for they shall be many."

N. B. The future favors of the gentleman who forwarded the above, are requested.

A Fact.

A Father, in his early life, was left with an only child, a daughter. He was then poor. Avarice and ambition were his ruling passions and these led him to impiety. His child was

carefully dressed, nursed and fed until her fourteenth year. In this time, by industry and small speculations, in which he was dextrous, he had acquired a decent property. Having a foundation laid for more rapid gains, and his daughter being grown to womanly size, he determined to prepare her for some respectable connexion. She was introduced to more public schools without that preparation which can be obtained only in childhood. The name of property covered these defects, and in her person she was desirable, nearly at the age of seventeen, in the moment of attempting to enter the circle of polite life, she was taken from the world by a fever. She is with her judge and we have neither to commend or accuse her: Still this we have to say, her judge, who knoweth all the circumstances of her life, must have been displeased with her parent, who was more engaged in the pursuit of property, than to impress sentiments of piety in her mind at the age most suited to receive them. For parental neglect there is no atonement, it is a sin which cannot be retrieved. Oh! that all parents considered how much more valuable moral sentiments, impressed in childhood, are to the possessor than all the wealth which can be hoarded.

After the death of his daughter, the father visited a pious neighbor to obtain consolation. He plainly said "I cannot see that God is good in permitting the death of my daughter."

To which the good man answered. I can form some idea of your trouble, although I have not experienced afflictions alto-

gether similar. As you have denied the goodness of God I will speak freely, for you profess to seek for comfort and your own duty. You say, "I cannot see that God is good in permitting the death of my daughter." Examine this matter before you come to so rash a conclusion. That he was good in giving and continuing her to you so long, and furnishing you with the means for her decent support I am persuaded you will not deny. This brings the case to a near period of time. And was he not good in taking her from you? She was become the idol both of your avarice and ambition. Before this event you did not think of God, religion or another world; now you have some thoughts of each. Who can tell but God may bless this trial to open your eyes to the truth and make you a different man. He often accompanies affliction with his effectual, sanctifying grace. Indeed, replied the parent, there may be something in this, and I must confess there is need enough. But this does not come to the point. "I do not see that God was good to my daughter in appointing to her so early a death, when she had every fair prospect for a happy life."

This, replied the pious neighbor, is giving another view of the event, which may be yet more favorable to the wisdom and goodness of God.

Your daughter was born to exist forever. This life was the only season she could have to prepare for another. With respect to her mother, who was early taken from her it is well known she was a pious woman,

and it is presumed she prayed much for this child. Between that time and the child's death, you will not say a single prayer was offered or any pains used to give her Christian knowledge. What she knew on these subjects was gleaned accidentally by living in a Christian land. You was introducing her, with all the advantages of property, into the most irreligious company which could be selected. How great the danger of such a state experience can determine.

If the child had a spark of grace, implanted in her heart, in answer to a mother's prayers, it must have been too weak to meet the temptations of her situation. Therefore it might have been the goodness of God which removed her from the school of earth to the school of heaven.

Or to make the most undesirable supposition, which I should not unless I were driven by your repining temper, if she had no Christian grace, her sins were not aggravated in their kind, and certainly were palliated by the inattention of those around her. As she was circumstanced, surrounded with temptation and under the care of those who had not the fear of God, it might be his goodness which removed her at so early a period. Her account at the bar of God might be much less awful to render than if she had been continued many years in dissipation and impiety. Arraign not, therefore the goodness of Jehovah: rather, condemn the impiety of irreligious parents. Let all parents read this account with fear and trembling.

MONITOR.

"The Lord relieveth the fatherless and widow." "A father of the fatherless, and a judge of the widows is God in his holy habitation." "Leave thy fatherless children, I will preserve them alive; and let the widows trust in me." "Pure religion and undefiled before God and the father is this; to visit the fatherless and widows in their affliction."

IN no respect are the promises and providence of God more apparently coincident, than in his kind dispensations to the fatherless and the widow. The first knowledge of persons, in these conditions, excites in our minds an interest which we do not feel in other cases of affliction. So prone are we to overlook the influences of providence, and attribute that honor to means, which is due only to the great first cause, that forgetting the widow hath a God and judge and the fatherless a father in heaven, we call them the most defenceless, and perhaps the most useless of mankind. Let us not fix our opinions of this subject on either the frailty or weakness of human nature. He who is mighty in strength, who braces the arms of the valiant, and imparts to the prosperous their sources of defence, did also cause that the meal in the barrel and the oil in the cruse of the widow in Sarepta should not fail: he made Lois and Eunice the instruments of existence and the means of forming Timothy for a sphere of usefulness exceeded by few of the apostles and fathers. These are but solitary instances of God's kindness to the widowed,

which might be selected from innumerable others in sacred and profane history and within our own observation. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment and righteousness in the earth." Let not the children of the affluent and powerful glory, unless they improve these advantages for the honor of God and a virtuous life. The sheaves of Joseph's elder brethren bowed before his sheaf. Although the dream excited the vengeance of those who thought themselves better than he was; its fulfilment in the famine and vice-royalty of Egypt will never be obliterated from the history of mankind. The Lord will not forget his Josephs; neither will he forget the widow and the orphan. After a few years are passed, those, who are now most highly advantaged may bow before the unprotected orphans of the present time. This may arise from the sovereign providence of God by means we cannot now foresee; or it may take place through the virtue of some and the vice of others. The diversity of God's providence is matter of wonder to all the considerate: this providence is uncontrollable, for in its hand are found both the means and the effect. While the most absolute sovereignty is preserved, all its works appear to be effected by means; thus the highest glory accrues to God, while creatures have every motive to vigorous

exercise. The promises of earthly blessings to Christians are few. Their bread and water are made sure, while all other favors may be denied in covenant faithfulness. The widow, fatherless and afflicted are the subjects of more promises than are given to all other descriptions of people; these persons, while overlooked by the pride of the world, are most tenderly regarded by the father of mercies. There can be no greater evidence to the children of men that God is good, and that his nature is love. Therefore let not the frail child of dust despond under the inevitable troubles and pains of life, for he hath a father in heaven. "If they break my statutes and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail.

The writer was led to these reflections by conversing with an aged woman who had been a widow for more than forty years. She was on a bed of sickness, which terminated in her death.

Her mind was deeply impressed with these words "*let thy widows trust in me.*" She had a cheerful hope of salvation through the grace of God, and her mind was strangely carried back to review the goodness of God to her and her children. She often exclaimed "Oh! this wonderful providence of a covenant keeping God! He forgets none of his promises! He hath never corrected me, but in covenant faithfulness; my adversities have not been greater than I

needed, and his enlightening grace must have been added to these, or I should not have seen my need of them.

After some particular questions of inquiry she gave the following account of her life and afflictions. "I was early instructed in the principles of religion by my grand parents, and my parents gave me an education suited to an industrious and reputable life. But, alas! all these dear connexions were soon taken from me. I was married at an early age. My resolutions agreed with those of my husband, by frugality and industry to amass more of the world than our parents had possessed. For a number of years we were industrious, moral in our conduct, and every thing promised fair to accomplish our intentions. A sudden and awful stroke of God left me a widow, and some untoward events rendered me penniless. A widow with four young children around me and destitute of support, I sunk into the deepest gloom. My children and myself became tattered in dress; my health was impairing, and my spirit for exertion gone.

"I never shall forget the day, when an aged widow entered my room, who had passed through more bitter afflictions than myself. She walked on a staff. As she approached the bed on which I lay she spoke the blessed passage "*let thy widows trust in me.*" She was dim through age, but drawing her spectacles from their case, and calling my children to her she mended several breaches in their cloathing, and told them that God was the father of the

fatherless and exhorted them to be good children. After this she said to me, Mary, I know you are in trouble, and pray God it may be for your eternal good. She argued from reason, experience and the holy scriptures, especially from the blessed words already recited "let thy widows trust in me" until I was amazed at myself. I was reproved for I had no trust in God; I was confounded through a sense of my sin; I was encouraged on finding I might have an all sufficient friend, and my fortitude returned on hearing the encouragements of God to the widow and the fatherless. It is needless for me to tell you all the circumstances, through which the instruction of the aged woman and the grace of God brought me to possess greater riches than the world can give. I had no sooner attempted to help myself, than it appeared as though the providence of God helped me in every thing. I found that the promises cannot help us without the use of means to give them efficacy: I found more happiness in depending on God, than in any prosperous state I had ever imagined to be in the world. From this time, my neighbors appeared to know, "That pure religion and undefiled before God and the father is this; to visit the widows and the fatherless in their affliction." For a season charity liberally aided me; after this industry and economy took its place, and after supplying a widow's table and vestry I had some little savings to put my three boys in apprenticeships to respectable trades. Two of them I hope are pious, the other is a moral

man, and it is supposed they are all in a thriving condition. When I visit them their tables are plentifully supplied and their families neatly clad without that gaudery, which is always disagreeable to people of taste and consideration. You cannot conceive the pleasure I feel in holding my grand-children and teaching them some good hymns. This daughter I kept with myself, and you see she is in no bad circumstances. For many reasons I wished to live with her in my old age. I often tell her she is too much concerned for the world, but I hope that God will teach her.—Here she was much affected.

"But if you ask me" said she, "how all this has been done I can give you no answer but this, "Leave thy fatherless children, I will preserve them alive; and let thy widow's trust in me."—The world would not believe, if I were to give a more particular account, how we were clothed when naked, fed when hungry, healed when sick, and kept through innumerable troubles, which none but those who have felt can justly apprehend. Mark the sovereign goodness of God, and the benefits of fearing him: The goodness of God in bringing so vile a sinner as I was to fear him; lo! It was sovereign grace: And the benefits which followed the lowest degree of Christian obedience, for it was only the lowest which I ever rendered. Many children, of those who were prosperous when I was afflicted, are now sunk into the depths of distress; but mark ye, sir, it is through their own vices they are so forlorn. Blessed promises are made

to the obedient : But how can we obtain the promises, unless we comply with the terms on which they are made?" After joining in prayer with the good woman at her request, I retired with a deep sense of the mysteries of providence in this world ; the folly of sin, the guilt

of distrusting God, the sufficiency of the promises, the certainty they will all be fulfilled, and especially of this promise.—
 " Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me."

P—2.

POETRY.

.....

Pleading for Mercy.

WHILE Jesus frowns there's nought can cheer my soul,
 Like one forsaken, day and night I mourn ;
 The restless waves of trouble o'er me roll,
 I faint, with grief and anguish overborne.
 No creature-aid can give my spirit rest,
 My God alone can fill my large desires ;
 His smiles alone can make me truly blest,
 While tow'rd his throne my bleeding heart aspires.
 O Saviour ! spurn not when I cry and pray ;
 Hide not thy beauties from my longing eyes ;
 Why should I dwell so far from thee away ?
 O come, and " seize my soul with sweet surprise !"
 Sweet is thy voice, and peace is in the sound,
 Thy love is better than the noblest wine !
 This is a balm for ev'ry bleeding wound,
 It fills the soul with happiness divine.

Ah wretched heart, inconstant, false and vain,
 That clings to earth, and longs for sinful joys !
 When shall it, o'er corruption, vict'ry gain,
 And soar above this world's delusive toys.

Does not thy love my warmest thoughts engage
 Thou source of hope, and fountain of delight !
 Thy cheering smiles my inward grief assuage,
 And raise my songs, tho' veil'd in gloomy night.
 Jesus, my God ! to thee I raise my pray'r,
 O cast one look of gentle pity down ;
 Let me not sink, o'erwhelm'd with deep despair,
 To hell's dark caves, beneath thine angry frown !
 Thou might'st, I own, with justice bid me go
 Where hope, nor mercy, e'er shall cheer the soul ;

Where I should agonize in endless woe,—
 In fiery waves, with ceaseless anguish, roll !
 But, oh ! what pangs would rend my throbbing heart,—
 What horror, wild, would, in my looks appear,
 Should thy stern voice, in thunder, say, " Depart
 " From my right hand, thou hast no portion here !"

I cannot live with those who hate thee now,
 Blaspheme thy name, despise thy word and ways,
 Whose stubborn hearts to thee refuse to bow,
 Whose lips, profane, refuse to speak thy praise.
 And can I dwell with guilty ghosts below ?
 With devils, raging, 'gainst th' immortal king !
 Where fires of wrath, and malice fiercely glow,
 And shrieks, and curses make hell's caverns ring !
 Thy grace, O Saviour, gloriously display,
 Reveal thy love, and not thy wrath alone ;
 Raise me to see a bright, " a heav'nly day."—
 To join the choirs that sing around thy throne !

CONTRITIO.

Anna.—A Fragment.

—————SLOW mov'd the darken'd hearse
 Of once-lov'd Anna ! Now, nor meets the eye,
 No look affectionate ; nor swelling sigh,
 Nor grief's lorn language, greets the passing ear,
 Nor guilt, nor shame appals at Anna's bier !

Soul-sear'd Lorenzo ! but for thee, e'en now,
 With life and innocence and health's fair brow
 Serene, still privileged—she yet had known
 Those joys, those transports virtue calls her own ;
 Had known conjugal and maternal love,
 On earth had tasted half the joys above !

All earthly joys now forfeited, for thee,
 For thee, Lorenzo !—now thine Anna see
 Bereft of happiness, of hope, below ;
 Perhaps, too, banish'd to eternal woe,
 Her crimes uncancell'd in a Saviour's blood,
 Her soul unwelcom'd by a pard'ning God !

Ah no ! her trembling tongue a Saviour's name
 Confess'd. In death, repentant, dared proclaim
 Her crimes, her bold transgression of his holy laws,
 Nor once, reproachful, thee the guilty cause

Accus'd. Sweet "mercy," then, her only theme,
 Her rais'd affections soar'd beyond the dream
 Of earthly bliss, to where a Saviour's voice,
 In love's own thrilling accents, bids rejoice,
 Rejoice in *Him*, nor mourn offences past,
 Rejoice, where myriads chaunt, "Him first—Him last" !

Such heav'n wrought pleasures, (thus debas'd, thus low,
 Thus lost, Lorenzo !) thou canst never know :
 Such guilt-forgiven raptures ne'er canst prove,
 Till deep repentance taste redeeming love !

Then, O beware ! death will not long delay ;
 Swift will the morning of that awful day,
 In thunders break, when thou alone must stand
 Before thy frowning Judge : nor his right hand
 Thy unclean's'd soul receive.

Shrinks not thy spirit from a doom like this ?
 Then view thy forfeiture of *earthly* bliss !
 See in life's future, opening prospects fair,
 Some lovely object of thy dearest care,
 Some pledge, perhaps, of joys forever flown,
 A daughter, dawning into life. Unknown,
 Unfelt, unfear'd all ill ; her tender mind
 For lightest, sweetest, purest joys design'd.

On this lov'd form, perhaps, some hidden eye.
 Unhallow'd rests ; awhile securely nigh,
 In ambush dark, th' insidious hour to wait,
 (A mother's anguish now for her too late !)
 Then fastens, swift, the keenly-sharpen'd fangs
 Of "havock, spoil and ruin" ! Thus in pangs,
 Thy rending soul shall all-unpitied prove,
 For Anna's fate, how bleeds parental love !

1809. *Donation to the Missionary Society of Connecticut.*

April 17. Israel Brainard, contributed in new settlements \$ 1 : 00

NOTICE. The Letter of Miss P.—J—, and the account of her death were not received in season for publication the present month. They shall be inserted in our next number. Ed.

CONNECTICUT
EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

Vol. II.]

JUNE, 1809.

[No. 6.

FOR THE CONNECTICUT MA-
GAZINE.

*Memoirs of the Rev. Thomas
Clap, President of Yale College,
in New-Haven.*

BIOGRAPHY is a species of history, peculiarly useful and interesting. We feel a strong desire to become acquainted with the characters of persons, who have been distinguished, in their day and place, as instruments of good to mankind. The eagerness of curiosity prompts us to seek the knowledge of such characters. This curiosity is common to man. Every class and description of readers are pleased to be introduced to an acquaintance with great and good men. A religious Magazine seems to be the proper vehicle to convey information concerning the lives of Christians, who have shone, with great lustre, in the Church of God. We ought to feel a pecu-

liar satisfaction in reading the memoirs of such, in our own nation. The memory of the righteous is precious. It should be cherished with delight. We are fulfilling an important duty, when we endeavour to preserve it.

It is humbly conceived that it is no more than a piece of respect due to the memory of the Rev. Thomas Clap, president of Yale College, in New-Haven, to lay before the public, some brief sketches of his life and character. To those, who have done worthily, in exalted stations, a tribute of esteem and commendation should be given. The subject of these biographical sketches, was born June 26, 1703. His parentage was respectable. The place of his nativity was the town of SCRUTATE, in the state of Massachusetts. His parents were Mr. Stephen and Mrs. Temperance Clap, who were reputable and pious members both of civil and

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X

religious society. Discovering, in this their son, in very early youth, an uncommon taste for books and knowledge, they determined to allow him to follow his inclination in this respect, and to give him a liberal and public education. They had the pleasure to find in him a *genius* which could acquire knowledge with great facility. While at a grammar school, he excelled his school-fellows, in diligence in his studies of the latin and greek languages, and in the progress which he made. Harvard College was the public seminary of learning, to which he was sent to complete his education. During his collegiate life, he much distinguished himself, as a scholar, in the various branches of learning taught in the college. He applied himself to the course of studies pursued there with assiduous attention; and the author of nature had endowed him with talents to make uncommon progress. In the year 1722 he received his first degree, according to the usage of the New-England universities. He had now finished his collegiate education. His next object was to choose a profession in life, in which he might best answer the ends of his existence. He soon made up his mind to devote his time and talents to the *study of divinity*, that he might be qualified, by a knowledge of natural and revealed religion, to serve God in the work of the Evangelical ministry.

He had a hope that his heart was savingly acquainted with the truth as it is in Jesus. Otherwise he would not have resolved to enter on the holy mi-

nistry. For it was then the fixed and general opinion that none but the really pious, the *regenerated in heart* ought to preach the gospel of the Son of God, the divine Saviour. Happy is it that, in our churches, and among our ministers of the gospel, the same opinion continues. And may it continue, in our land, and obtain in all parts of the Christian world, and among all communions of Christians, till the end of the world. the second coming of our Lord Jesus Christ to judge the quick and dead. It is essential to the flourishing of the gospel, and its success, that its ministers be *pious, learned and orthodox*. The subject of these memoirs, in early life, was brought to make choice of religion, as the chief concern of men. We are not informed of the peculiar exercises of his mind in a state of conviction of sin, or of his views of divine things, when he hoped his heart was changed by divine grace. After the best examination of his views and feelings, he judged that he had grounds to hope that his nature was sanctified by the efficacious influence of the Holy Ghost, and his sins pardoned through the all atoning blood of the Redeemer of a perishing world. Not long after his being admitted, as a licentiate, to preach the gospel, he received an invitation from the town of Windham, in the state of Connecticut, to come and preach among them, in order to a settlement in the gospel ministry with them. Their church was now deprived of a pastor to break the bread of life to them, by the decease of the Rev. Mr. Whiting, who had been

long a faithful, laborious, and affectionate minister of Jesus Christ. He died greatly beloved by his people. They were, after hearing Mr. Clap, a suitable length of time, happily united in him; and accordingly he was solemnly set apart to the work of the gospel-ministry among them by the only scripture rule, *fasting, prayer and the laying on of the hands of the presbytery.* Here, in the first church and society of Windham, he laboured many years. He soon shone in the churches, as a bright luminary. His own people were affectionately attached to him. He was always judicious and edifying in his public ministerial performances. His diligence, zeal, and fidelity were remarkable. He delighted in teaching others. As a preacher he excelled in grave, solid, and useful discourses. His manner was solemn and impressive. His style was plain, not ornamented. He appeared in earnest, and to feel what he said. He was heard with pleasure on account of the importance of the matter delivered, rather than on account of beauty of style, or charms of language, or powers of rhetoric. It may justly be said of him, that he was *apt* to teach, both in public and private. He was *fourteen years* a labourer in this part of the vineyard of our common Lord. He married a daughter of his worthy predecessor, the Rev. Mr. Whiting. She was a very amiable woman; was singularly pious; was blessed by the God of nature with a happy temper of mind. She was very dear to her husband; and they lived together several years in the married

state, most happily. But a consumptive complaint cut off her days, in the midst of life. She was torn from her husband, and two beloved daughters by the cold hand of death. He was greatly afflicted with, and deeply mourned her loss. In the *diary* which he kept, he speaks of his departed wife—his irreparable loss—and the sore affliction in the most tender language. He was a sincere mourner. But in his afflictions he fervently prays for patience, and Christian resignation. By his wife, he had two daughters that lived—*Mary* and *Temperance*. The former of whom married the late general Wooster of New-Haven, who was killed at Danbury, in the revolutionary war. The latter married the Rev. Timothy Pitkin of Farmington; she died in middle life, and left eight children. Her amiable and sweet natural temper—pleasing manners, and unaffected piety rendered her peculiarly dear to her husband. Both these women were respected and valued, by all their extensive acquaintance. Mrs. Wooster lived to advanced age and died in 1807. She lived much esteemed, and died greatly lamented.

The Rev. Mr. Clap's superior talents and science were generally acknowledged. And an all-wise providence designed him to move in a higher sphere. A vacancy in the presidency of Yale-College in New-Haven had now taken place. Its Trustees turned their eyes to him to fill it. They considered him as the proper and best qualified man to fill it. He was accordingly unanimously elected to that important office. To give up the

pastoral care of a beloved people, to remove to another part of the State, and to act in a different *calling*, as president and preceptor of an university were scenes deeply interesting. In his diary, he states the exercises of his mind on the occasion. He relates how he felt, when the news of his being elected, as president of the college, reached him, being officially communicated by one of the Board of Trustees. He tells us that he retired as soon as was practicable, and spread the case, in his private devotions, before a prayer-hearing God:—and said, “O my God, infinite in wisdom, and boundless in goodness, teach me my duty, in this great crisis.”—Being satisfied of duty, he at length accepted of the office; was dismissed from his church and people, as their pastor—removed with his family to New-Haven—was inaugurated into office, in the usual form, and became the President of our College. In every station, he was faithful and laborious. Faithfulness and diligence indeed seem to be his characteristic virtues. He might always be safely trusted.

Nearly twenty-seven years he fulfilled the arduous duties of President of the College. He made it to be respected and to flourish. His heart was swallowed up in its good. Ardently did he love human literature and science. The whole strength of his great mind was employed to promote solid learning, and pure primitive Apostolic Christianity; and he performed such a multiplicity of services and labors, as almost surpass our belief. As a theologian he was

eminent—as a philosopher and man of science he deservedly holds a high rank.

His scientific acquirements or literary character, may be summed up in the following manner. He was well versed in the three following languages, latin, greek, and hebrew; understood extensively geography; was accurate in chronology; was well acquainted with history, especially ecclesiastical history; deeply studied in scripture-prophecy; excelled in logical and metaphysical enquiries; he had read the Christian Father's with attention; well understood the several forms of church order and government; and most approved of the presbyterian and consociated method of ecclesiastical government and discipline, as most agreeable to the scripture plan. He diligently studied the holy scriptures, the fountain of heavenly wisdom. In them he was fully satisfied, that he found clearly taught, repeatedly taught, the glorious, sublime doctrines of grace; the doctrines of the reformation; of our churches in New-England; contained in all the noted creeds of the Christian world. He was zealous in his attachment to the distinguishing doctrines of the gospel; was a fearless defender of them; was an able advocate for them; lived and died an unshaken friend to vital experimental religion, building all his hopes on the cross of a Redeemer.

Besides his eminence as a Christian divine, he was allowed to have a good acquaintance with *law*, the best writers on which he had consulted.

But his genius was naturally

fitted for mathematical and philosophical researches. He loved and delighted to study the sciences of astronomy, philosophy, and mathematics. And probably, few men, in his day, on this continent, had a better knowledge of them. He was a great astronomer, and delighted to survey the heavens, and travel among the stars. For almost twenty-seven years, he presided over, taught, and adorned the college. We subjoin—*he* was a rare example of industry, and lost no time. Though slow and heavy in his constitutional make, he would accomplish more of difficult, arduous, and different business, than almost any other man. He performed the part of an universal instructor of the college. By his care and unwearied industry, he was principally the means of erecting several new buildings. He contributed largely of his own estate to relieve the necessities, and advance the good of the college. He had the solicitude of a father for the welfare of the students, and that they might be established in the true doctrines of religion. He was most of all engaged to promote the knowledge of these. He used often to say, “the public would take care of the interest of literature, but he was afraid they would not be equally attentive to the interest of religion.” In every relation of husband, parent, or friend, conscientious and kind; steady in his temper, wise in planning, resolute in executing, patient under abuses, and remarkable for the command of his passions. He was a great and a good man. He publicly resigned the presi-

dency of the college at the commencement in Sept. 10, 1766, and died the January following.

When he apprehended death to be near, he expressed an entire resignation to the will of God, and a firm unshaken hope of his good estate. He was perfectly calm and composed, and reconciled to dying. The king of terrors could not dismay him, or shake the foundation of his hope.—He trusted in the mercy of God, and merits of Christ. His eyes were closed in the slumbers of death; without a groan or struggle he fell asleep. When he died, our churches and the republic of letters sustained a great loss.—Blessed are the dead that die in the Lord. With what composure may the man, who has devoted his life to the service of God and his fellow-men, meet his destiny!



Letter from The World, to the Editor of the Connecticut Evangelical Magazine, &c.

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REV. SIR,

MY character and principles are so well known to you, it will be unnecessary to enter into a lengthy detail of them. I shall therefore proceed to inform you, that I live in a town, which, with one or two towns adjoining, has experienced that fermentation commonly styled an awakening. My business and connections have led me to be often conversant with that class of people, who, by way of distinction style themselves Christians; though

I always supposed that in this Christian land, all were Christians, except some few followers of Tom Payne, and a few other very bad men. In the year past, I have observed a very visible change in the conduct and appearance of these persons. Last summer I was very uneasy in their company. Their conversation was wholly on those subjects, which they (in their peculiar dialect,) style evangelical; such, as the great love of God in sending his Son to die for sinners—the holiness, purity, and excellence of the character, law and government of God—the wonderful love and condescension of Christ in undertaking the work of redemption—the sinfulness of man by nature, and the consequent necessity of being born again by the power of God's Spirit—the sublime pleasures of devotion, &c. These subjects were introduced not only into their visiting circles, but engrossed almost their whole attention, even in the pursuit of their common business; and rendered them in a great measure inattentive to those concerns which I consider the most important. Sometimes I attended the special meetings for prayer and devotion, where these people flocked in crowds. Their appearance here was altogether different from any thing I had ever seen. Their countenances were fixed in solemn attention; every thing was still and gloomy as the grave; in time of prayer they resembled a group of unanimated statues more than living bodies.

I told you these things were disagreeable to me; perhaps you will ask, Why? On seve-

ral accounts. When they spoke on the subjects, I have mentioned, it was with such ardor and engagedness, so much warmth and emotion, that I was highly disgusted with it. I always thought religion a very good thing, but never wished to see people run crazy with it.

Another reason why I was uneasy in this company, was, I found it impossible to introduce my favorite topics of discourse. As often as I attempted this, the current of conversation was artfully diverted into another channel. Many instances of this I could give you; I shall mention two of them. One evening I mentioned the hardness of the times, the scarcity of money, and the difficulty of getting along in business. Mentor, one of those characters I have mentioned, immediately spoke to this purpose: It is a great satisfaction to the Christian that his treasures are not laid up on earth. Whatever changes may take place, he can reflect with composure, that all he holds dear is perfectly safe. Since, continued he, the Christian views himself a pilgrim and stranger in the world, he can be little concerned about these changes; nay, he views them as the effects of parental love, the wise and holy appointment of his heavenly parent, designed to wean his affections from earthly objects, and to inspire him with earnest longings after his father's house—after the full enjoyment of those permanent delights, which are subject to no change but a continual increase. Many observations of this kind were made, in which they all took a part. After a moment's

pause, I was about to resume the topic I had introduced, when Adolensens, who had hitherto said but little, observed, with regard to the enjoyments of this life, the poor are often destitute of them, for want of the means of attaining them; but with respect to spiritual blessings, the case is very different; they are offered to every purchaser, or rather, to every beggar without money and without price; the poorer a man is, the more sure is he of succeeding. I sat silent and heard this discourse a few minutes, but as soon as decency permitted, retired, and left them to the conversation I found it impossible for me to enjoy or divert. A few evenings after, I happened in a company composed of young ladies, whose education had placed them on a level with each other, but something above the common class. A part of them were of that character I have mentioned, and a part of the opposite; nearly equally divided. After the usual salutations were over, and the company seated, Missella, a lady of great beauty, my particular favorite, took occasion to expatiate on the beauties of dress; which gave rise to a conversation of some length, in which the several ladies gave their opinions on the comparative beauties of the various colors commonly made use of in the female habit. I was delighted with the genius and taste, displayed on this occasion; and had the conversation continued in this strain, it would have amply compensated for the disappointment I had met with the former evening. But my satisfaction was soon damped, when

Pulcheria, who wanted nothing but the decorations of art, to make her equal in appearance to Missella, gave her opinion in favour of white. So far was well; I always admired white. But why does Pulcheria admire it. Because, said she, it is an emblem of innocence and purity; it always reminds me of the representations given in scripture of the saints and angels in heaven; and it is chosen as the fittest representation of the perfect righteousness, of the Son of God. You will readily perceive, sir, the transition was easy to those Evangelical subjects I mentioned in the former part of my letter. The conversation was still pursued with animation, but by different persons from those who began it, and my favourite Missella was forced to the same alternative I had been forced to before.

All this I could have got along with very well, because when I was displeas'd with my company, I could withdraw and seek more agreeable. But there was another source of uneasiness arising from the reflections produced in my own mind, which I found it more difficult to get rid of. By observing the engagedness of those around me, I was compelled to reflect, if these things are necessary to constitute a person a Christian, I am not one. This conclusion I was very unwilling to adopt, but in spite of all my care to drown it, the reflection would return. I always thought, to pay every one their just dues—to do no injury to society, and to go to meeting; on the Sabbath when I had no business of more importance, was religion e-

nough. True, I had read in the bible, that we must love God with all the heart, soul, mind and strength—that we must be fervent in spirit serving the Lord—and that for every *idle word* we must give an account in the day of judgment. But I had also read in the writings of a great divine,* that *idle word* here means *malicious word*. Though I did not see his reason for this explanation, yet as he was a learned man, and had made the bible his particular study, I supposed he knew more than I did, and hence I concluded that the other texts I have mentioned could be explained in some such way. But still the reflection would return, these things may be necessary, to my no small uneasiness.

But, sir, the case is materially altered. I can now without any great uneasiness, frequent the company of Christians as they still call themselves; they do not appear like the same persons. True, I sometimes hear the same subjects introduced, but so seldom and coolly, I can very well put up with it. I can now easily introduce my own feelings and sentiments, and find that they run into them much more easily than I could formerly into theirs.

A short time since, I happened to pass an evening in the same company in which I had passed one so unpleasantly last summer. Here I heard scarcely a word on their Evangelical subjects: one spoke of his farm, another of his merchandize. I took the lead in almost every

* Porteus' Lectures N.H. edition page 162.

conversation, and since they paid so much deference to me, I could patiently hear now and then a tribute of respect to some popular preacher. Some have even gone so far, as to meet me at the whist table, and in the dancing assembly. The last time I saw Missella and Pulcheria, I could scarcely distinguish them, either by their dress, or conversation. Pulcheria seems to have forgotten the simple and expressive beauty of the white; the crimson, the yellow, the gaudy feather, and "the adorning of gold," have power to please.

I informed you, that my greatest uneasiness arose from the reflections of my own mind. I must now tell you, that here too is my greatest relief. I am now fully convinced of what I then wished to believe, that those who appeared so much engaged were in reality no better than myself; that the ardor and emotion which they manifested, were nothing but the enthusiastic sallies of a heated imagination; that many were moved entirely by fear, others by sympathy, and a few by baser motives; in fine, that they were all under a delusion. I can now go on in my old accustomed course unreprieved by the greater engagedness of others, which I can assure you, has been a source of torment to me. I still see a few whose ardor is not yet abated, but these I consider as persons of a gloomy temper, slaves to superstition, and in a measure incapable of relishing the more sprightly pleasures of life. I assure you, sir, I shall not entirely give up these yet, but by every alluring charm en-

deavor to emancipate and bring them to a relish for the true enjoyment of life, as far as they are capable of it.

I remain, Sir,

Yours, with respect,
THE WORLD.

MEMENTO :—Remember, Christians, you are a part of that city, which, being set on a hill, cannot be hid. If you walk worthy of your high vocation, you will indeed incur the hatred of the world ; but, at the same time, your conduct will be a continual reproof to them that are at ease. But if you grow lukewarm and indifferent, if you mingle with the world in its corrupt practices, you will not only wound your own soul, but lay a stumbling block in the way of others, and thus become guilty of the blood of souls.

Letter from a Disbeliever.

MR. EDITOR,

YOU and several others are issuing monthly Magazines with a primary design to support the Christian scriptures and doctrines, and to lead men to these for a hope of eternal happiness. Happiness of short duration is good, eternal happiness is better ; and there could not be a more powerful lure to make men follow you. Of your benevolent intentions I have no doubt ; of your wisdom I have many. Although I am one of your personal acquaintance, you do not now, nor ever will understand who I am. Actual conversation might embroil

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your mind or mine, therefore I have taken this way of addressing you. Many arguments have had weight in my view, but the following concluded me in my present sentiments : “ If the scriptures are the infallible word of God, why did not his good providence give them to all mankind without leaving any to necessary unhappiness ? If they contain unerring truth and are perspicuously written, why do not all sects of Christians agree in their opinions ? That they do not you are sensible. And why are the Scriptures necessary for men ? ” An answer to these questions will go far to convince one, who is now

A DISBELIEVER.

May 8, 1809.

Answer to a Disbeliever.

SIR,

SECRETING your name is no sufficient reason why I should not comply with your request. It is not the name of a man, but the power of reason, argument and evidence, which ought to distinguish between truth and error, when they walk promiscuously, blended in the field of enquiry. To resolve your doubts an answer must be given to three questions.

1. If the Scriptures are the unerring word of God and infallible truth, why did not his providence give them to all mankind, without leaving some to necessary unhappiness ?

2. If they contain unerring truth and are perspicuously written, why do not all Christians agree in their opinions ?

3. Why are the Scriptures necessary for men?

To answer these questions and do justice to the subject, would require a discussion far too voluminous for the publication to which they are addressed; still, a few remarks will be offered in this paper to obviate the first objection.

Remark, 1. Those, who think with you, generally maintain, that the light of nature or reason, unassisted by a revelation, is sufficient to direct men to their duty, and ultimately to the highest happiness their nature admits.

On this supposition, which it is presumed you will not deny, the universal Father hath not left any of mankind to a state necessarily unhappy, but hath given to all, sufficient evidence of truth to guide them to the best end. The writer waves any opinion of his own for the present, assuming the supposition, he presumes, in compliance with what you believe. If this belief be true, a partial distribution of revealed knowledge, in the several ages and parts of the world, hath not exposed any to a necessary and utter ruin. On these principles, all have had sufficient evidence of the truth to guide them to happiness, and supposing the scriptures to be infallible truth, the only consequence which follows is that God hath given to some better advantages for ultimately obtaining happiness than he hath bestowed on others. This remark was made to oppose the outcry made by many unbelievers against the goodness of God. They say, if the scriptures be his word he cruelly leaves to necessary

destruction a great part of the human race, who have not, and could not enjoy them. Whereas on their principles, this is not the case. On their own principles the light of nature and reason are sufficient, in all respects, to guide men to the highest happiness, so that it is by a dereliction of a favorite sentiment of their own, that they criminate the Christian belief. With what propriety this is done, each reader may judge for himself. So far is the Creator and Lawgiver of all the earth from being cruel, that every creature hath shared in the benefits of infinite goodness.

Remark, 2d. That the righteous and good governor of the world grants different advantages to his creatures, for obtaining happiness, is a fact which cannot be denied; neither on this account do men charge him with cruelty in his government.

Superior reason, a good education, the means of knowledge, a civilized state, with wealth and lawful power in the world, are advantages for happiness far superior to imbecility of mind, want of instruction, ignorance, barbarism, poverty and servitude; these distinctions in the state of men are made by the providence of God. No man charges the Lord of all the earth with unrighteous partiality in a very different apportionment of those natural powers and benefits, yet they are advantages for ultimately obtaining a degree of happiness which others cannot obtain. It is true, these advantages for obtaining happiness in the present life, may be misimproved, so as to make the possessor more unhappy than if

he had never received them ; in like manner, the knowledge of revelation and other religious advantages, by an undue use, may become a savor of death unto death : In this respect there is no difference between temporal and spiritual advantages, neither in either case can the righteousness of the divine character be criminated.

Remark 3d. All the benefits bestowed on men are fruits of sovereign and unmerited grace. Our first existence was a gift from the goodness of God, and the blessings we have received since the apostacy are such as no man can claim : they are gifts of grace to the undeserving and mercy to the miserable. If there be any who deny that we are undeserving sinners, they are by a primary error disqualified for judging on the subject we now consider. This denial is the radical ground of all the errors into which disbelievers fall. To quiet their own consciences in a sinful heart and practice, they have deeply imbibed the first error, that men are not sinners before God, in such a sense, as justly to deserve his vengeance, and then rashly infer that they deserve his favor ; on which supposition, it must be acknowledged, the scriptures are not absolutely necessary for our happiness. So general is the acknowledgement of mankind that all are sinners, they dare not expose themselves to ridicule by denying the fact : still, being under the power of a radical error, they resort to a thousand objections against other truths, and against the divine dealings in providence and grace. When disbelief arises

radically from the course now mentioned, the subject of enquiry ought to be changed from the question now proposed whether God, by his providence, can consistently with his righteousness and goodness, communicate the knowledge of revelation to one age and part of the world while others are neglected ? to a different question, whether men are sinners in such a sense as to need any revelation whatever ? Those who deny this depravity with its natural and deserved consequences, doubtless, will also deny the fitness of any revelation. Before Christians enter into any controversy with disbelievers concerning revelation, the following preliminaries ought to be adjusted. That men are sinners, opposed to their duty and interest as these are taught by sound reason ; that a sinful heart darkens the understanding and vitiates the judgment ; that sinners cannot claim special favors from God ; consequently that all his blessings are underserved by men of every age and place : he may righteously deny them to all, or give to some and deny to others in such proportion as his wisdom and goodness determine. This is the belief of Christians ; this is the dictate of reason and testimony of the Holy Scriptures.

Remark 4th. It is wholly at the option of the giver to bestow or deny undeserved favors according to his own wisdom and will. This has been just expressed, and is now repeated in a separate remark, merely to call the attention of the reader to the point. Our divine Lord said, " is it not lawful for me to

do what I will with mine own? Is thine evil because I am good?" So obvious to reason and common sense, is the remark, "that it is wholly at the option of the giver to bestow or deny an undeserved favor according to his wisdom and will," that it is difficult to say any thing by which the truth can be illustrated. We call certain propositions of truth, self evident, because nothing is plainer, nothing more forcibly impresses the understanding, no train of reasoning, either from first principles or facts can more determinately command assent than a bare presentment of truth before the mind: take away these truths and no foundation remains, either for reasoning or certainty. That two are more than one no man will deny or demand a proof; equally plain is it, that it is at the option of the giver to bestow an undeserved favor according to his will and wisdom. When there is no right to receive, there can be no claim; where there is no obligation to give, there can be no injustice in denying; and none can pretend it to be wrong to grant an undeserved favor. This representation is consistent with all correct notions of natural, civil and moral rights.

Still, although there can be no claim in creatures to receive an undeserved favor, and no injustice in denying it, there may be reasons of wisdom in the giver, arising from a regard to his own glory and the general good, to grant to one and deny to others. This leads to,

Remark 5th. There may be and doubtless are reasons of infinite wisdom for differently ap-

portioning to men those natural blessings and religious advantages, which are the gift of undeserved grace. The most benevolent of mankind act on this principle. Where two candidates are presented for receiving a favor, which is undeserved by both, the giver discovers his wisdom and rectitude in bestowing where it will be most for public advantage. No injustice is exercised in one case, and in the other a general good is advanced. But what are the reasons of infinite wisdom in this different distribution? We are now come to a high enquiry. The wisdom of God is infinite. He originated a scheme of counsel and of action, which is from eternity to eternity, and by an irresistible providence is carrying it into execution. No mortal can conjecture the connexion there is between those parts of his government, which are utterly unknown, and such as we now behold. The present dispensations of an universal and eternal providence may be intimately connected, and dependent on others which will happen many millions of ages in futurity. Thus broad! yea infinite in duration is the scope on which divine wisdom determines what is best in his dispensations to sinful men. This shows, that while no injustice is done to any, infinite wisdom may find innumerable opportunities for bestowing blessings, on some who are undeserving, to the praise and glory of the riches of his grace. These principles being true, show us that we may as well deny that any are rich, because others are poor; that some have great

strength of reason, because the minds of others are very imbecile; that there never was a Newton, because all are not astronomers; as we may deny the truth of revelation from its not being given to all parts and ages of the world.

After all it may be enquired, Can we not conjecture some of the reasons why infinite wisdom hath, in time past, and now continues to make this distinction? Doubtless, we may, but be it remembered it is only conjecture. While God asserts the rights of his sovereignty in this thing, he hath no where clearly revealed the reasons on which it is grounded.

The way was not prepared in the first ages of the world for the complete canon of Scripture to be given. Had it been then completed it would have been mostly unintelligible, as some small parts remain to this day through a want of those events in providence, by which the way is prepared for our understanding them. Men must by experience have a knowledge of the weakness and ignorance of the human mind; of our common depravity and guilt; of the need of a revealed law from our Creator; of the necessity of a Saviour higher and greater than creatures, with many other important truths, before their minds can be prepared for a revelation directly from heaven. A more copious revelation, in the first ages of mankind, would have been almost wholly useless, and therefore improper. The people of those ages were instructed from God by dreams, visions and other means not in present use, which were better

adapted to their state, than those which are more properly appointed for us. That a complete canon of Scripture would have been almost wholly useless to them, we may learn from later experience.

The revelation made to saint John was a sealed book, until the events of providence unfolded, and hath thus rendered it a most instructive and comfortable part of Scripture to the church.

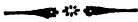
When the period came, in which the wisdom of God judged it best to have his oracles committed to writing, he set apart a whole nation to keep them; and truth was revealed at the earliest moment men could receive it.

But since the canon of revelation was completed, why hath it not been equally propagated among all people on the earth? It might with the same propriety be demanded, why are not all nations civilized? Why are the arts of reading and writing unknown in a great part of the world? Why are large portions of the globe left in such conditions that the institutions of religion can neither be supported or defended against the violence of barbarism? These, with many other questions, may as properly be asked, as that which was first demanded.

It seems to have been the purpose of infinite wisdom, that knowledge, natural, civil and religious, should increase progressively in the world, and that the two former, should be a preparation for the latter. If this be objectionable, so also is it that the babe is not born with all the knowledge and experience of its parents, or a venerable

judge on the bench : And that the parents of our race were created with less degrees of science, holiness and glory, than angels and saints in heaven will have, after myriads of ages in eternity have passed away. How wonderfully the creation of God is instituted to make a perfect display of holiness and sin, in all their shades, with every possible degree of created understanding and power ! Over the whole, an unchanging God will forever reign. Let every unbeliever blush at the impiety and absurdities into which his infidelity leads him.

A BELIEVER.



Enquiry how to preserve a suitable concern for Salvation.

TO THE EDITOR.

SIR,

I RECEIVE and read the Magazine. I have no hope that I am a Christian ; although I believe in all the doctrines of the Christian religion. At some times the salvation of my soul, appears to me of more importance, than the value of a thousand worlds. I have, through the blessing of God, sufficient property to make myself and family comfortable ; and, at certain seasons I determine to be wholly devoted to the duties of religion. Alas ! I am ashamed to confess the truth. Suddenly, my anxiety all ceases. I forget religion, death and eternity. The cares of the world so wholly occupy my thoughts, perhaps for several months, that I do

not think of my dangerous condition. For many years successively, I have passed through this change of feelings. Can you tell me ? Is this anxiety a gloom, which I ought to prevent ? Or, if it be not, how shall I preserve my concern for my soul ? If you can put me in the way to do right, it will be of more value to me than all I have read in your Magazine.

A. Z.

The best means for preserving a suitable concern for Salvation.

YOUR letter may be resolved into two enquiries, which are expressed by yourself, with sufficient accuracy, for the contents of my present paper.

1st. Can you tell me, is this anxiety a gloom, which I ought to prevent ? 2dly. Or, if it be not, how shall I preserve the concern for my soul ?

It is presumed the concern meant, is such, as we may hope, will issue in final salvation.

The enquiries lead to some subjects, which it is difficult to discuss with the correctness of truth, in a manner adapted to the understanding of people, who have given little attention to doctrinal knowledge : Still, they comprise subjects, on which every minister of religion is frequently called to give his directions to pained and enquiring souls.

To your first question—Is this anxiety a gloom which I ought to prevent ? An answer may easily be given. It is not. Doubtless it is an effect of that influence from God, by which

he convinces careless men of sin, righteousness and judgment to come. Resisting this influence, is exposing ourselves to that awful sentence of Christ, "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 speaketh a word against the Son of Man, it shall be forgiven him: But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." An awful sentence, clearly demonstrative, that all men will not be saved! But why are sins against the Holy Ghost so much more dangerous than sins against the Son of Man? Both are divine, both are God: Why then this difference? He died for the chief of sinners, but the benefits of his purchase must be effectually applied; and this application must be made by the renewing and sanctifying operations of the Holy Spirit on the heart. If this application be not made, however redundant the merits of the Son of God may be, no salvation can ensue. We use the word redundant, because we know not but his merits may be sufficient for the pardon of many more sinners than will ever exist in this world, if God be pleased so to apply them. Let the reader remark the limitation. "If God be pleased so to apply them." For after Christ had suffered and died, God was under obligation to save sinners on this account, no farther than he was bound by his promise to his

Son, in the covenant of redemption; and by his promises to his church and to repenting men. If the death of Christ cannot save sinners, any further than the benefits he purchased be applied by the Spirit, we may see the reason why sins against the Holy Ghost are so awfully dangerous; "that they can be forgiven, neither in this world, neither in the world to come." This is putting away Christ, both on his cross and in the benefits of his purchase. The apostle John, saith, "There is a sin unto death, I do not say that he shall pray for it". What this sin is we are not particularly told; but it is immediately added, "all unrighteousness is sin," and what greater unrighteousness can there be, than to sin against the spirit of God? What greater unrighteousness can there be, than to sin against the record, that God hath given to us eternal life, and this life is in his Son? As this record is given by his Spirit, in the mouths of his prophets, it may be esteemed a sin immediately against the Holy Ghost.

That there is an unpardonable sin hath been generally believed in the Christian church, although there hath been no common consent in what it consisted; the apprehension hath also occasioned unspeakable distress to particular minds. In what can it more probably consist, than such continued opposition as provokes him to say, "I will no longer strive with this mind." When divine patience is wearied any sin may be of this kind, and be considered as against the Holy Ghost, and

and through the want of sanctification must be unpardonable both in this and the world to come.

Let A. Z. compare these truths with his own representation. "At some times, the salvation of my soul appears to me of more importance, than the value of a thousand worlds." Is not the spirit of God acting on your mind at these times? And have you not such views of truth as are impossible when the cares of the world drown you? At these seasons, you are now and ever have been, in imminent danger of committing that sin, which shall not be forgiven, either now or hereafter. In these seasons the spirit of God is striving to instruct your understanding, to awaken your conscience, and lead you to a true apprehension of your lost condition without an interest in Christ. The cares of the world encroach on you, in a manner unperceived by yourself, until you have lost all sensible seriousness. You are then under the power of the world and your own heart, until the efficiency of the Holy Spirit again arrests your attention. So that your first question amounts to this: When the spirit of God commands my attention, shall I consider it as a gloomy state, which ought to be prevented? No, not by any means! That the Spirit of God is not utterly withdrawn appears from your letter. When you wrote it you were anxious on the greatest of all subjects. Encourage these seasons of seriousness, for they are favorable moments for obtaining the grace of God. If that time shall come, when you determine this is a gloomy

state which ought to be prevented, depend on it as a truth, that you are near committing those sins, "which shall be forgiven neither in this world, neither in the world to come. In such case, although the merits of a Saviour are sufficient, you have grieved the Holy Spirit utterly to depart from you. When this shall happen, the world with your own sinful heart will be so commanding, that you will have no anxious thoughts for salvation. Your conscience will be seared as with a hot iron, and with this seared conscience you will descend to the grave.

Your second enquiry amounts to this, if the uneasiness, which, I feel at some times, is not a gloom of mind I ought to prevent, how shall I preserve a proper concern for my soul.

This enquiry is naturally resolved into several answers; all of which are of high concern to a person in your condition.

1st. You never will, of yourself, preserve a suitable concern for your own salvation. You have at divers times, grieved the spirit of conviction. In doing this you acted according to your own heart. These cares of the world, which you mentioned, were only the means sought out by yourself, to banish the unhappiness, which you felt from guilt of conscience and an indisposition to your own duty. It was an easy thing to accuse the cares of the world; while, perhaps you did not see, and if you did, were not willing to confess, your own heart to be the cause of relapsing security. The causes of security and the means of temptation derive their

whole force from a previous error of the heart. If this were not the case, there would be no power in the means of seduction. You ought to be sensible, that if the grace of God doth not pity, and the almighty power of the Holy Ghost, help, you will never again have a suitable concern for salvation. You did not at first, nor have you at any succeeding time awakened yourself to a sense of danger and wretchedness. It was the Holy Spirit who did this, it was him you grieved, it is he who must renew these views of truth; and if he doth not, your case is without remedy. Therefore, fix it in your own mind as an unalterable truth, that you never will of yourself, without divine aid, either obtain or preserve a suitable concern for your own salvation. If you begin, as you may think you do, to work out your own salvation, without the assistance of the Spirit of God, you will end in death. But is not this hard doctrine? Yes. To be a sinner is a state of slavery, which is always hard; and to suffer the consequences, in the apprehensions of those who endure them, will be more hard.

2d. How shall I preserve a proper concern for the salvation of my soul? It is presumed that by the question, as altered, is meant what shall I do for the salvation of my soul? If the letter writer doth not mean this, he is requested to explain himself more minutely in a succeeding communication.

Behold, reader, the important question as now stated! What shall I do for the salvation of my soul? It hath been a

thousand times asked, and as often answered in the oracles of God. Two or three testimonies will answer my present purpose: "He that believeth on the Son hath everlasting life." "For with the heart man believeth unto righteousness." The faith or believing unto eternal life, is one which accords with the holiness of God and his law, the principles of his government, and the doctrines of the gospel, and this must be with the heart, that it may entitle us to the benefit of Christ's righteousness. And what did Paul, the apostle, say on this point? He testified "repentance towards God and faith towards our Lord Jesus Christ." When it was enquired of him, or of the other sacred writers, what shall I do for the salvation of my soul? They gave no other answer, in the first instance than this or what amounted to it, "repent and believe and thou shalt be saved." The words of their Lord, his doctrines and precepts gave them no authority to do otherwise. And what shall the present ministers of religion do, when similar questions are proposed for their solution? Can they do otherwise? Can they depart from the maxims of their master? It is true they may try to do it, but they will be involved in innumerable difficulties, which can be resolved neither by experience, reason, the divine law, the doctrines of the gospel; nor by all the descriptions which we find of the fruits of the spirit and of the heavenly life. In all these, repentance toward God and faith in our Lord Jesus Christ, are either directly or implicitly re-

quired. And why should we cruelly call the attention of a sinner from what we know must be his only relief?

Here a cloud of doubting minds will arise around us, and their first demand will be, shall we direct a sinner to nothing more than faith and repentance? It is answered: Can you direct sinners to any moral or evangelical duty, which is not comprised in faith and repentance? Doth not repentance imply, in its very nature, turning from all sin? or what is that repentance which doth not amount to reformation? Can there be a saving faith which doth not imply the exercise of love and the practice of good works? Can there be a true faith, which doth not comprise all moral and evangelical duties? If this be the case, what better, what more proper direction can be given to an enquiring sinner, than to repent and believe?

Further; after all, the directions given to an enquiring sinner, to issue successfully, must terminate in repentance towards God and faith towards our Lord Jesus Christ? Doth not every enquirer, wish to be instructed in the whole truth? Repentance and the obedience of faith are duties commanded by God. When the young man came to our Saviour and said "good master, what shall I do to inherit eternal life?" He said, keep the commandments. That our blessed Lord did not mean the commandment of faith, repentance, and weanedness from the world should be excluded, appears from his succeeding answers to the young and anxious enquirer. If faith and repent-

ance do comprise in the first instance, all the direction, which can be given to an enquiring sinner, why should any person wish to stop short of these.

Here, perhaps, another enquiry may arise, which shall be proposed in the form of a question. Let A. Z. attend. Shall I not pray, read the scriptures, and observe what are commonly called the means of religion, that I may preserve alive a concern for my salvation? To this question, every man, in every grade of orthodoxy, will answer, yes. You must pray, read the scriptures, and attend all the means of instruction. If these are neglected, you must fail of eternal life; the spirit of God, whom you have often grieved, will depart; you will lose all feeling that you are a sinner; and what you accuse as the cares of the world, will overwhelm you in utter thoughtlessness and perdition. If you neglect these, we shall hear you no farther enquiring, how to preserve a suitable concern for the salvation of your soul. All those who have a right understanding of the scriptures, will direct to those religious services which instruct men concerning God, his law, ourselves, and the way of salvation, and the character of a Christian. But for what end the direction is given, is of great importance to ascertain. Is it given that men may thereby be instructed in their duty, and preserve a proper sense of the importance of religion, and that the Christian graces may be quickened in their exercise? If it be given for this purpose, the advice is strictly canonical, according to the prophets, the divine Lord

and teacher of men, and his apostles. But supposing it to be given on the following principle; that men do thereby make themselves better, and more worthy of salvation: That by their prayers, reading the scriptures and other services, they are becoming worthy subjects of mercy, so that God would be unjust to deny his grace: If the direction be given with this intent, it is unscriptural. To direct any to the discharge of duties, or supposed duties on these principles, is a gross deviation from the word of God. Let it be freely spoken, for it is a gross deviation, and although such representations may by some be made, they neither change any heart, nor bind up any wounded conscience in lasting peace. While a trembling sinner thinks any of his own performances will save from misery, he will not cry, "Lord save us, we perish." While his dependence is on himself, it cannot be on the free grace and merits of Christ. Before men have a right to hope in the grace of God, they must despair in themselves. As the writer conceives, the means with-

in our power are necessary both for sinners and Christians on the same account. They instruct in the most important truths; they affect our minds; they fix our attention: Therefore they are called means and not power, in the language of common sense. But are not those who use means the most probable subjects of sovereign mercy? No man will deny this: For although they neither new create a sinner's heart, nor, without the aids of the Holy Spirit, increase the sanctification of a Christian, nor have power to awaken any secure sinner; yet, as our natures are constituted, they have a tendency to bring our minds into that state, concerning which, a sovereign God may say, if he pleases to do it, "I will, be thou saved; not for thy works sake, but for my own glory, and through the merits of my beloved Son." No Christian indeed will wish to be saved in any other way. Let A. Z. use the appointed means, especially, let him repent and believe, lest he sin away the day of grace.

P. X.

CONNECTICUT BIBLE SOCIETY.

Communication to the Public, by the Directing Committee of the Connecticut Bible Society.

AT a meeting in Hartford May 11th, 1809, for the purpose of forming a *Connecticut Bible Society*, the Rev. Nathan Perkins, D. D. was appointed Chairman, and the Rev. Abel Flint, Scribe. The meeting was opened with prayer by the Rev. Samuel Nott.

Articles of a Constitution, for the regulation of a Bible Society in Connecticut, had been previously composed and printed, in connection with an address and subscription proposal presented

to the well disposed, of every denomination. This measure had been taken, merely for the purposes of accuracy and dispatch in the formation of the Society.

Those articles were read, distinctly examined, and passed by the meeting, with the following alterations. Instead of *one* Vice President there shall be *four*, the Directing Committee shall consist, of *nine* instead of *seven*. The annual meeting shall be holden at *eight* o'clock in the morning instead of *nine*. Such other verbal alterations were also made as those already mentioned rendered necessary. An article, providing for the filling of vacancies made in office, by resignation or removal, was likewise added to the printed Constitution. The meeting then proceeded, according to the Constitution thus adopted, to the organization of the Connecticut Bible Society, the sole object of which is the circulation of the Holy Scriptures, without note or comment. The following persons were then elected to the offices mentioned against their respective names, viz.

The Hon. John Cotton Smith, of Sharon, *President*,

The Hon. Jedidiah Huntington, of New-London,

The Rev. Samuel Nott, of Franklin,

The Rev. Azel Backus, of Bethlem,

The Rev. Samuel Merwin, of New-Haven,

Mr. Joseph Rogers, of Hartford, *Treasurer*,

Mr. Henry Hudson, of Hartford, *Secretary*,

The Hon. Chauncey Goodrich, of Hartford,

Samuel Pitkin, Esq. of East Hartford,

The Rev. Amos Bassett, of Hebron,

The Rev. Abel Flint, of Hartford,

The Rev. Henry A. Rowland, of Windsor,

The Rev. Calvin Chapin, of Wethersfield,

The Rev. Andrew Yates, of East Hartford,

The Rev. Menzies Rayner,* of Hartford,

The Rev. Henry Grew, of Hartford.

} Vice
Presidents

} Directing
Committee.

At 4 o'clock P. M. of the same day, was the first meeting of the Directing Committee; when the Honorable Chauncey Goodrich, was chosen Moderator, and the Rev. Abel Flint, Clerk, of the Committee for the year ensuing. The Committee then adjourned, to the 22d instant, for the purpose of making arrangements effectually to accomplish the benevolent and pious object of the Society.

May 22d. The Directing Committee met according to adjournment and agreed on the following arrangements.

1st. As the Constitution adopted by the Society is essentially the same with the printed form previously prepared, and now in general circulation through Connecticut, so the object of the Society will be accomplished, if those who desire to join in this divine charity, place their subscriptions on the proposal annexed to the printed form and address.

* The Rev. Mr. Rayner having declined accepting the appointment Ichabod Lord Skinner, Esq. of Hartford, has been chosen in his room.

2d. Ministers of every denomination, are hereby invited and requested to be agents for the Society, each among the people of his own charge to obtain subscriptions to the proposal already in circulation ; or in any other way which shall, to them seem most expedient.

3d. Any person friendly to this cause and willing to be active in promoting its prosperity, in each society destitute of a minister, is also hereby requested to take upon himself an agency in obtaining and remitting subscriptions.

4th. Every agent is desired to transmit annually to the Treasurer of the Society the sums which shall have been paid to him, together with the names of subscribers and a statement of the sums subscribed by them respectively.

5th. Subscriptions and payments will be received at any time in which they shall be procured and forwarded to the Treasurer, but as the Constitution of the Society provides that every member shall be entitled to receive two Bibles annually, if application be made for the same within six months from the time of the annual meeting, it is desirable that as many payments as possible be made before the expiration of that time.

6th. The editors of Newspapers, and of other periodical works, who are friendly to the cause in which the Society is engaged, are requested to publish the foregoing statements, that the organization of the Society, and the plan of its operation may be correctly and extensively understood.

Test,

ABEL FLINT,

Clerk of the Directing Committee.

Field for Missionary Exertion.

THE harvest truly is plentiful, but the laborers are few ; pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest. Mat. ix. 37, 38.

Such as are but little acquainted with geography, or who have not attended particularly to the population of our globe, can form but an incompetent idea of the evils sin has produced and of the loud call for fervent sup-

plications and vigorous exertion.

The subsequent statement, it is believed, is so far from being extravagant, that, if error exist, it will be found in its deficiency and not in its excess.

Heathen or Pagans,

For the most part worshippers of idols, of priests, of the heavenly bodies, &c.

In Asia.

<i>Places.</i>	<i>Inhabitants.</i>
Samocida,	1,900,000
Kamtschatka,	906,000
Japan,	10,000,000

Places.	Inhabitants	Peru,	10,000,000	
Adjacent Isles,	4,955,000	Terra Firma,	10,000,000	
New Holland,	12,000,000	Of negroes in a state of hea-		
New Zealand,	1,140,000	thenism.		
New Ireland,	2,000,000	The little Antilles,		
The Friendly,	} Isl'ds. 1,300,000	contain	150,000	
Sandwich,		The Bahamas,	22,000	
Pelew,		The Great Antilles,	300,000	
Society,		The Carribbees and		
Kurile,		other islands,	400,000	
The Philippine Isl'ds,	150,000	Guiana,	2,000,000	
The Calamines. in		Terra Magellanica,	9,000,000	
which are some		Old Mexico,	15,000,000	
catholics,	250,000	New Mexico,	15,000,000	
Hither India,	50,000,000	Pagans, north of the		
Tibet,	10,500,000	U. States,	3,000,000	
Hindostan,	110,000,000	West of the Missis-		
Isle of Ceylon,	2,000,000	sippi,	4,000,000	
New Britain,	700,000	Cumberlands Isle,	10,000	
New Guinea,	950,000	Madre di Dios,	8,000	
New Caledonia,	200,000	Terra del Fuego,	3,000	
Maldives,	} Islands in some of which there are many mahome- tans.	Of those who revere the false		
Java,		prophet Mahomet, and who		
Borneo,		are captivated with the errors		
Timor,		of the Koran, there are:		
Sumatra,		<i>In Europe.</i>	Turkey,	10,000,000
Celebes,			The Tartarys	2,000,000
Boutam,		17,000,000	Isles Tenedos, Negro-	
Pullo Lout,			pont and Lemnos,	40,000
Molucca,		Other islands in the		
<i>In Africa.</i>		Archipelago and		
Negroland,	18,000,000	Mediterranean,	800,000	
Congo,	2,000,000	<i>In Asia.</i>		
Loango,	2,000,000	Turkey in Asia,	20,000,000	
Benguela,	1,800,000	Persia, (sect of Ali)	22,000,000	
Angola,	1,500,000	Arabia,	17,000,000	
Mataman,	2,000,000	Great Tartary,	30,000,000	
Ajan,	2,500,000	Isle of Maldives,	100,000	
Zanguebar,	3,500,000	Isle of Boutam,	80,000	
Monoemugi,	2,000,000	Scattered through		
Sofala,	1,000,000	the Indies,	10,000,000	
Terra de Natal,	2,000,000	Scattered through		
Caffraria,	2,500,000	the Asiatic Isles,	2,000,000	
Isle of St. Thomas,	10,000	<i>In Africa.</i>		
Madagascar,	1,500,000	Egypt,	2,000,000	
<i>In America.</i>		Nubia,	2,500,000	
Brazil,	15,000,000	States of Barbary,	3,000,000	
Chili,	2,000,000	Biledulgerid,	2,000,000	
Paraguay,	10,000,000	Zaara,	800,000	
Amazonia,	8,500,000			

Vast numbers of Jews are scattered through Europe, Asia and Africa, and a few through North and South America, on whom, when Moses is read, the veil resteth even to this day

The above statement is drawn chiefly from a work published by Dr. Carey, in the year 1792, entitled "An enquiry into the obligations of Christians to use means for the conversion of the heathen." It has been corrected as far as practicable by the works of geographers, travellers and navigators who have written since that time. Dr. Carey annexes to his survey, of which the preceding is but a small part, the following judicious and interesting observations.

First, The inhabitants of the world amount to about seven hundred and thirty-one millions; four hundred and twenty millions of whom are still in pagan darkness; an hundred and thirty millions the followers of Mahomet; an hundred millions catholics; forty-four millions protestants; thirty millions of the Greek and Armenian churches; and perhaps seven millions of Jews. It must undoubtedly strike every considerate mind, what a vast proportion of the sons of Adam there are, who yet remain in the most deplorable state of heathen darkness, without any means of knowing the true God, except what are afforded them by the works of nature; and who are utterly destitute of the knowledge of the gospel of Christ, or of any means of obtaining it. In many of these countries they have no written language, consequently no bible, and are only led by

the most childish customs and traditions. Such, for instance, are all the middle and back parts of North America, the inland parts of South America, the South Sea islands, New Holland, New Zealand, New Guinea; and I may add, Great Tartary, Siberia, Samoedia, and the other parts of Asia contiguous to the frozen sea; the greatest part of Africa, the island of Madagascar, and many places beside. In many of these parts also they are cannibals, feeding upon the flesh of their slain enemies, with the greatest brutality and eagerness. The truth of this was ascertained, beyond a doubt, by the late eminent navigator, Cook, of the New Zealanders, and some of the inhabitants of the western coast of America. Human sacrifices are also very frequently offered, so that scarce a week elapses without instances of this kind. They are in general poor, barbarous, naked pagans, as destitute of civilization, as they are of true religion.

Secondly, Barbarous as these poor heathens are, they appear to be as capable of knowledge as we are; and in many places, at least, have discovered uncommon genius and tractableness; and I greatly question whether most of the barbarities, practised by them, have not originated in some real or supposed affront, and are therefore, more properly, acts of selfdefence, than proof of inhuman and bloodthirsty dispositions.

Thirdly, In other parts, where they have a written language, as in the East Indies, China, Japan, &c. they know no-

thing of the gospel.* The Jesuits indeed once made many converts to popery among the Chinese; but their highest aim seemed to be to obtain their good opinion; for though the converts professed themselves Christians, yet they were allowed to honour the image of CONFUCIUS their great lawgiver; and at length their ambitious intrigues brought upon them the displeasure of government, which terminated in the suppression of the mission, and almost, if not entirely, of the Christian name. It is also a melancholy fact, that the vices of Europeans have been communicated wherever they themselves have been; so that the religious state of even heathens has been rendered worse by intercourse with them!

Fourthly, A very great proportion of Asia and Africa, with some part of Europe, are *Mahometans*; and those in Persia, who are of the sect of *Hali*, are the most inveterate enemies to the Turks; and they in return abhor the Persians. The Africans are some of the most ignorant of all the Mahometans; especially the Arabs, who are scattered through all the northern parts of Africa, and live upon the depredations which they are continually making upon their neighbors.

Fifthly, In respect to those who bear the Christian name, a very great degree of ignorance and immorality abounds amongst them. There are Chris-

* Much has, of late, been done in the east by the missionaries of Christ; and we hope God is about to exhibit still greater testimonies of his power and compassion.

tians, so called, of the Greek and Armenian churches, in all the Mahometan countries; but they are, if possible, more ignorant and vicious than the Mahometans themselves. The Georgian Christians, who are near the Caspian Sea, maintain themselves by selling their neighbors, relations, and children, for slaves to the Turks and Persians. And it is remarked, that if any of the Greeks of Anatolia turn mussulmen, the Turks never esteem them, on account of their being so much noted for dissimulation and hypocrisy. It is well known that most of the members of the Greek church are very ignorant. The papists also are in general ignorant of divine things, and very vicious. Nor do the bulk of the church of England much exceed them, either in knowledge or holiness; many errors, and much looseness of conduct, are to be found amongst dissenters of all denominations. The Lutherans in Denmark are much on a par with the ecclesiastics in England; and the face of most Christian countries presents a dreadful scene of ignorance, hypocrisy, and profligacy. Various baneful, and pernicious errors appear to gain ground, in almost every part of christendom; the truths of the gospel, and even the gospel itself, are attacked; and every method that the enemy can invent is employed to undermine the kingdom of our Lord Jesus Christ.

All these things are loud calls to Christians, and especially to ministers, to exert themselves to the utmost in their several spheres of action, and to try to enlarge them as much as possible

Appendages to the Typical System.

UNDER the dispensation of the typical system, eminent typical characters were exhibited which are now to be introduced for explanation.—Of those selected, we may first consider that renowned judge of Israel, whose miraculous acts astonished his friends, and confounded his foes.

SAMPSON a type of CHRIST.

The typical traits in the history and character of this prodigy of strength and valor are not principally, the annunciation of his birth to his mother before his conception, as the angel saluted Mary; Hail, thou art highly favored—and shalt conceive and bring forth a son*—nor in his being a nazarene, a type of him who was called a Nazarene, the true nazarene before God and men, the substance of all the typical nazarenes under the law—nor in his conflict with the lion which roared against him, and which he slew; as satan like a roaring lion, assailed Christ with violent temptations, and whom he resisted and vanquished—nor in his being bound and delivered to his ene-

mies; as Christ was seized and delivered to the chief priests who sought his life—nor in his sleeping in a Gentile city watched by spies; as Christ slept in the grave, watched by a guard of soldiers—nor in breaking the cords with which he was bound; as Christ burst the bands of death—nor in waking from sleep and retiring from the city, carrying with him the gates, posts and all; as Christ arose triumphantly from the grave—nor in his taking a Philistine wife, as Christ espoused the Gentile church—but the principal instances are—His miraculous strength—or shall we consider this rather as the qualification for those astonishing acts which he performed, in which he so peculiarly typified Christ the Lord; as that divine power possessed by Christ, qualified him for the miracles which he wrought and accomplishing his work effectually and gloriously.—Eminently was Sampson a type of Christ,

1. In judging and avenging his people of their enemies.—Long time had the Philistines prevailed against the Israelites, and reduced them to vassalage, poverty and contempt, and in compassion to their distress, God raised up Sampson to deliver them and retaliate their injuries upon their foes. In the afflicted and depressed state of the Israelites, we have an affecting representation of the spiritual oppression and low condition of God's people through the power and subtilty of their spiritual enemies—and in Sampson, raised up to deliver God's ancient Israel, we have an impressive type of Christ, raised up to deliver his spiritual Israel, and recom-

* It is observable, that eminently typical persons were conceived by mothers who had long been barren. Sarah was ninety years old and past age when she conceived and bare Isaac.—Rebekah had lived twenty years with Isaac when she bare Jacob—Rachel was long barren before she bare Joseph, and the wife of Manoah before she bare Sampson.—Was not this designed to render credible, and illustrate the possibility of the mysterious event, that a **VIRGIN** conceive and bare a son?

pense upon their enemies, the evils done to his people.

2. In effecting his enterprises and conquering his enemies alone, and by the most inefficient and contemptible weapons.—Heaps upon heaps, said Sampson, with the jaw-bone of an ass, have I slain a thousand men. As of the people, there was none with Christ, and he gained a decisive and final victory over his numerous and powerful enemies, by the humble, the contemptible weapon of his cross—And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

3. In slaying more in his death, than in the time of his life. As, when the lords of the Philistines gathered together, rejoiced and made merry, that their God had delivered Sampson their enemy into their hands: so, we may suppose, the powers of darkness congratulated one another in the success of their artifices to have Christ cut off from the land of the living— but as Sampson leaned against the pillars upon which the house stood, and by one mighty effort overthrew the house, slew all those who were upon it, and made his exit out of the world victoriously and triumphantly: so when Christ bowed his head and gave up the ghost, he foiled all his enemies, prostrated their kingdom, subjected them to everlasting confusion and shame, and triumphantly ascended, leading captivity, captive—now

“Break off your tears, ye saints, and tell

“How high your great deliverer reigns,

“Sing how he spoil'd the powers of hell,

“And led the tyrant death in chains.

“Say, live forever, mighty king,

“Born to redeem and strong to save:

“Then ask the monster, where's thy sting,

“And where's thy victory boasting grave.”

Hallelujah.

SOLOMON a type of CHRIST.

Among the mighty monarchs which have swayed the sceptres of thrones and kingdoms, Solomon the son of David occupies a pre-eminent rank, and may be considered as an illustrious type of Christ.

1. He was the son of David distinctly designated as his heir and successor in the kingdom. The son immediately respected in the covenant of royalty made with him and to which so many promises were made, and typified Christ, who was that son of David whom God set on his holy hill Zion, and in whom those promises were ultimately fulfilled. I will be to him a father and he shall be to me a son, and he shall sit upon the throne of his father David, and reign over the (spiritual) house of Jacob forever.

2. God gave Solomon a wise and understanding heart. And Solomon's wisdom excelled the wisdom of all the children of the east country and all the wisdom of Egypt: For he was wiser than all men. Possessing a kind of intuitive knowledge, he investigated the nature of beasts and fowls, of creeping things and fishes, and the qualities of herbs, plants and trees, from the hyssop that springeth out of the wall, to the cedar in

Lebanon. In this was not Solomon an impressive type of Christ, in whom are hid all the treasures of wisdom and knowledge, and did the penetrating discernment of Solomon, in the qualities of the natural world, represent the spiritual discernment of Christ, in all the subjects which pertained to the kingdom of God, and the mysteries of redeeming love? Solomon astonished the queen of Sheba, with the satisfactory answers he gave to her abstruse and difficult questions; and Christ, when a mere youth, astonished lawyers and doctors with his understanding and answers, and by his sagacity evaded all the stratagems of his enemies to confound and expose him. Solomon was an oracle of wisdom in the economy of human life, and gave most excellent counsels, cautions and instructions, constituting a complete system of human prudence and discretion—and Christ gave most seasonable cautions, counsels and a perfect system of rules for spiritual and holy living.

3. Solomon reigned over an extended empire, over all kingdoms from the river to the land of the Philistines, and unto the border of Egypt—and Christ possesses a universal dominion, having power given him over all things in heaven and earth, authorities, principalities and powers, being made subject to him, and is made head over all things to the church.

4. Solomon was blessed with a serene and tranquil mind. Thou shalt call his name Solomon, *peace, rest*, representing the **PRINCE OF PEACE**, and culti-

vating the arts of peace, under his wise, mild and pacific reign, his subjects were prosperous and happy without a parallel—Solomon made silver in Jerusalem as stones in the street, and cedar as sycamore trees in the vale for abundance. Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking and making merry. This peaceful, prosperous, happy state of Israel, was a typical representation of the safety, peace and prosperity of Christ's kingdom and the happiness of his people, his church, particularly in the millennial period, when her peace shall be as a river, when for brass they shall bring silver, and for silver gold, when she shall suck the milk of the Gentiles, and the breasts of Lebanon, shall possess the glory of Carmel and Sharon, and be satisfied with the abundance of her glory—Especially of the heavenly state, when eminently her walls shall be salvation and her gates praise, and even God himself shall rejoice over her with singing, and rest in his love.

5. Shall we consider the marriage of Solomon and the Egyptian princess, as an emblem of Christ espousing the (Gentile) church, and apply to the occasion the sacred lines of Dr. Watts:

- "The king of Saints, how fair his face,
- "Adorn'd with majesty and grace,
- "He comes with blessings from above,
- "And wins the nations to his love.
- "At his right hand our eyes behold,
- "The queen array'd in finest gold,

- “The world admires her heavenly dress,
 “Her robe of joy and righteousness
 “He forms her beauties like his own,
 “He calls and seats her near his throne,
 “Fair stranger, let thine heart forget
 “The idols of thy native state.”

Perhaps in no one instance was Solomon a type of Christ, more eminently than,

6. In building a temple to the Lord his God.

It was in the heart of David to build a temple to the Lord his God; but God forbade him, assuring him that this work was reserved for Solomon. Solomon thy son shall build an house to my name. To this arduous work he applied himself with pious zeal and assiduity. The edifice was constructed of the most excellent materials—the choicest cedar brought from Lebanon and costly stones, ornamented with silver and gold, and completed, for magnificence, splendor and beauty, stood forth the glory and wonder of the world. But this temple was a type of the church, and the rich and precious materials of which it was composed, emblems of the precious materials with which that spiritual and holy building is constructed—and Solomon in erecting the temple, was a type of Christ, constructing the church, the temple of the living God, and if the temple, the type, was so splendid and beautiful, how glorious will the substance, the church, that spiritual edifice appear, when the top stone shall be brought forth with shouting, crying, *grace, grace* unto it.

JONAH a type of Christ.

The singular history of the prophet Jonah must be familiar to those who have read the scriptures with common attention. The command he received to go to Nineveh and proclaim, yet forty days, and Nineveh shall be overthrown; his attempt to flee from the presence of the Lord; going on board the ship for Tarshish, the mighty tempest which arose, the distress of the mariners, and his slumbering stupid state, the expedient adopted to decide for whose sake the tempest was brought upon them, the expedient proposed to obtain relief, to cast him into the sea, the experiment made, the relief received, the swallowing of Jonah by a great fish, his continuing in it three days and three nights, his penitent confession and prayer, his being cast upon dry ground, his receiving a command the second time to go to Nineveh, his compliance and faithful performance of his duty, the repentance of the Ninevites, and the suspension of the threatened judgement: we may consider these events as typical of the following subjects.

1. Shall the tempest which lay upon the mariner represent the manifestations of divine displeasure against sinners, as it is written, upon the wicked, God shall rain snares, fire and brimstone and an horrible tempest, and their danger and distress, the danger and distress of the wicked?

2. Shall the raging sea represent the sufferings of Christ, as he prayed, Save me, O God, for the waters are come into my soul?

3. As the mariners could obtain relief only by casting Jonah into the sea ; so sinners can obtain deliverance from eternal death and torment, only by the atonement and sufferings of Christ.

4. Shall casting Jonah into the sea typify the distress and agony of Christ when he sunk in deep waters, and God's waves and billows, the floods overflowed him ?

5. Shall the fish swallowing Jonah, typify death and the grave devouring and swallowing Christ. And as Jonah was three days and three nights in the belly of the fish, so was the son of man three days and three nights in the heart of the earth, in the valley of the shadow of death.

6. As the fish cast Jonah upon dry ground, so the grave released Christ its prisoner and he rose from the dead. And as Jonah, after his restoration, went and preached to the Ninevites, so Christ after his resurrection commanded his disciples to preach repentance for the remission of sins in his name to all nations. Verily without controversy, great is the mystery of godliness ; God was manifested in the flesh, justified in the spirit, seen of angels, preached to the Gentiles, believed on in the world, received up to glory.

If the preceding explanation corresponds with the design of the typical dispensation, and exhibits the substance, the important spiritual subjects represented by it ; it is natural to reflect, How eminently is Christ the end of the law, the grand subject of Moses and the prophets, the Alpha and Omega

of the holy scriptures ! How eminently should he be the subject of ministerial exhibition and address, and how affectionately should he be admired in all them that believe !



TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

SIR,

IF you think the enclosed letter deserving of a place in your Magazine, you will oblige more than one reader by publishing it.

The writer was a young lady of seventeen. Her views on the subject of Evangelical religion seem, however, to have been such, as might constrain many of her superiors in age to blush at their ignorance, pride, or wilful blindness respecting it.

The circumstance of her residing in a part of our country, where the means and opportunities of religious instruction cannot be supposed, at all times, so attainable as in the older settlements, is another cause for taking shame to ourselves, at her early proficiency in that most important of all pursuits, attention to the concerns of the soul.

As to the person about whom the letter was written, there needs no apology for wishing to embalm her in the hearts of all the amiable and the virtuous. Neither will it, I presume, be thought improper, thus to present to public view, a private death-bed scene ; since all such scenes are in some respects, the concern of every individual of the human race ; and *this*, in particular, ought to be pre-eminent-

ly so, on account of the brilliant *Christian colouring* which surrounded it. Had another "witness" to the humbling, but glorious doctrines of the cross been wanting, well might this amiable female have ranked as one. Blest, beyond the ordinary lot of humanity, in those pleasing qualities, which, for the want of some more appropriate name, we stile "good *natural* dispositions," she could not, in a *worldly* view, have had much cause for self-disapprobation. The rare eulogium was hers, which the biographers of Mrs. Rowe have bestowed on that incomparable woman, namely, that "she was never known to be angry." In very many other virtues, (beside that of a calm and patient temper,) did the subject of this letter, excel. Loved, esteemed, cherished, and deservedly so, by all who knew her, there seemed to *mortal* eye, at least, no more of goodness to desire, than *she* possessed. The reader is going to decide whether she found all this "*native*" excellence sufficient to support her in the trying hour;—sufficient to enable her to "abide *his* coming," who "searcheth the heart and trieth the reins," and who hath declared, that, "in his sight, shall no man living be justified."

The letter not being originally intended for the public eye, it has been found necessary to omit some passages, and in others, to make a few slight alterations, but in no instance, has the writer's apparent meaning been intentionally obscured or perverted: and with regard to facts, none have been kept back which could be interesting

beyond the domestic circle of tender relatives and partial friends. It was also occasionally needful to endeavor in some degree, to supply the deficiencies of this method of preparation, by a few connecting remarks, as the subject seemed to require.

With a deep sense of the *importance* of the subject, and a most cordial wish for its impressive and salutary effect on many of your young readers,

I remain, Sir,

with much esteem,

Yours, &c.

A SUBSCRIBER.

Connecticut, March 20th, 1809.

P. S Since writing the above, and preparing the enclosed for the press, intelligence has been received of the death of its amiable author, Miss Phebe Judson of Westmoreland, New-York. How soon, Alas! is the world deprived of another of its ornaments, and her sex of one whose early piety and well instructed mind seemed to promise an example highly worthy of their careful imitation! But, those who "sleep in Jesus, will God bring with him"! That she is one of that blessed number, we have not the smallest reason to doubt. May her memory find as sweet and faithful a preserver as *she* was to that friend who passed before her, into the presence of an approving God! And may many of their sex be induced by the dying behaviour and exhortations of the one, and the premature decease of the other, without delay, to begin, and steadily to persevere in a life of truly vital piety, and truly Christian virtue and usefulness.

March 27th.

Westmoreland, (N. Y.) Dec.
25th, 1807.

Letter from Miss Phebe Jud-
son.

MY DEAR FRIEND,

WITH what language shall I now address you? my eyes are filled with sympathetic tears, and my heart with sore affliction for you. But, the task is fallen on me, and I *must* give you the mournful intelligence of the death of your dear sister, Mrs. Anne Curtiss, who bade adieu to this vain world, on Thursday the 24th day of December.*

Yes, my dear girl! her husband is now called to mourn the loss of an amiable consort, her parents, an affectionate daughter, her brothers and sisters, a near and dear relative, and all who knew her, a most valuable acquaintance. A few days since, she was blooming with life and health; but, where is she now? Her earthly remains were this day, (which is Friday) committed to the dreary mansions of the dead. Her soul is, I trust, wafted by guardian spirits to those light regions where she will spend an endless eternity in uninterrupted happiness. O my friend! may you, and all to whom she was dear, be submissive under this afflictive stroke of divine providence, and remember that God's will is

* Mrs. Curtiss was the wife of Ezekiel Curtiss of Westmoreland, New-York.—Both of them (as well as the writer of this letter) were formerly from Connecticut; the towns of Stratford and Huntington.

done! may he support you all! It is in vain for *me* to attempt pouring a single balm of consolation into your wounded bosom. But, look to Heaven, *there* you may find a sure relief for all your sorrows. Praying that God would stretch out his almighty arm to support you under this trying dispensation, I proceed to give you a few particulars concerning it.

Your sister was not apprehended to be in dangerous circumstances until about eight days before her disease. She was favored with the perfect exercise of reason until her very last moment, and manifested an entire willingness to leave the world, trusting in the mercy of God, through the merits and atonement of an Almighty Saviour.

With this view of death, how sweet were her dying words! "Oh my dear, (said she to me, as I entered her room,) I have poured out my soul to God—I have laid myself prostrate before him, and *trust* in him for mercy!" Then addressing herself to a young person who was present, said to him, "you now behold me in the agonies of death,—and soon *you* must be in the same situation;—therefore, remember your Creator in the days of your youth."

Previous to my arrival, the physician had pronounced her to be past recovery.—*Then* it was that she began to feel her dissolution to be near, and to realize that she must soon "appear before the judgment-seat of Christ!"—*Then* it was that she began to lament her mispent life, and to cry unto God for mercy! day and night she rested not, but

continued in earnest supplication at the throne of grace, entreating others to pray for her, and exhorting them not to delay repentance until the hour of death; assuring them that this was an awful time to prepare to appear before God. "Oh, (said she) what have I been doing? *What* have I been doing? I have been laying up treasures on earth where moth and rust doth corrupt, and where thieves break through and steal!"

She continued for some days, thus dreadfully exercised in mind, praying and pleading with her "dear Redeemer" for pardon: when, about two days before her death, God, in infinite mercy, was pleased to send the "sun of righteousness with healing in his wings," to ease her wounded spirit, and fill her soul with praise and joy. Still, at a few short intervals, did her mind appear somewhat darkened; and then, again, with the most earnest supplication would she address herself to God for his returning spirit. Oh, it would have softened an heart of adamant to hear her! No language can express the earnestness of her entreaties! About eight hours before her last, at a time, when she was thus pouring out her soul to God, I entered her room; but, how can I describe the sensations I experienced to hear her dying voice in prayer to Jesus! "Oh! my dear Redeemer! (she cried.) canst thou pardon such a vile sinner as I am! Oh! is there any mercy left in store for me! Can I come unto thee at the eleventh hour, and be received into thy kingdom!" After having proceeded, for some time

in this manner; she turned her eyes upon a person standing near her bed, (a professor of religion,) and said to him, "do you think there is any mercy left in store for me?" He replied, there was *always* mercy for the *penitent*, and she must depend alone on her Saviour for salvation. Oh, (she exclaimed,) my soul is *convinced* of this, and I am *ready to die!*" She then requested him to make a prayer; after which she seemed overwhelmed with a sense of the goodness of God, and longed to be absent from the body, that she might be present with him. She exhorted those around her not to slight the offer of salvation, but to embrace their Saviour as "All in All," that when they should receive their final summons, they might cheerfully obey, and have nothing to do, but to die.

Great appeared to be her remorse, at this solemn hour, for not having devoted her life wholly to the service of God; and fervent her desire that youth in particular, might be taught the importance of eternal things, and, before the hand of death should arrive, secure to themselves that glorious crown of immortality, an interest in the atoning blood of Jesus. She said, that altho' God was pleased to accept her soul at the eleventh hour, yet the danger of delaying till that time was most awfully great.

For some hours before she expired, her distress of body was extreme; but God was pleased in mercy, still, to preserve her reason, until she drew her very last breath; and, she continued to express the

most entire confidence in her Saviour, earnestly longing to depart and be united to him.

It is impossible for me to write every particular; but she exhibited the most satisfactory evidence, that *our loss is her gain*.

It seemed as if her reason and strength had been spared for the sole purpose of conversing with those around her on these solemn and interesting things. "Oh, said she, that my guardian angels would now wait me into the arms of my Saviour! Welcome, death! (she repeatedly exclaimed,) O Death! where is thy sting? O Grave! where is thy victory?"

Speaking of her friends in Connecticut—she expressed regret at their great distance from her, and feared they would be overwhelmed with the news of her death; but added, that the same God was with both them and her; and "tell them," (said she) "that I am not as one that dieth without hope." The glorious views she seemed to have of eternity, and her earnest wish for death, were enough to convince the most unbelieving mortal in existence, that there is indeed something beyond the grave; and for those who have made their peace with God, a state of happiness which "eye hath not seen, nor ear heard, neither hath entered into the heart of man" to conceive. "O eternity! eternity! (would she often cry,) when shall I be in eternity? *How long* must it be before I may rest in the arms of my Saviour?" "Come, death! come quickly, and make the dreadful, yet desired separation of soul and body." About half an hour before she breathed her

last; enquiring the time of night, and being answered that it was nearly 2 o'clock, she exclaimed, "O joyful hour! A short time, and I shall be *here, no more!*" Some one observed that she might perhaps continue until sunrise; she replied, that the sun would never no more shine on *her*; that when the last sun arose, something within had seemed to assure her, that before the dawn of another day, she would be,

—————"On that eternal shore,
"Where suns would rise and set no more;
"But beams of righteousness would shine
"Unto eternity."————

A few minutes before two o'clock, her struggles were very severe; and wishing to be raised in bed, she then told us she was dying; for she could discern no object but the light of the candle. Upon being asked if she were then willing to die, she answered, "Oh, yes!" which were the last words she spoke.

It was about two o'clock when she yielded her spirit into the hands of God who gave it.

Thus, my dear friend, you are now called to mourn the departure of an amiable and affectionate sister—and may you mourn *wisely*. You will spend no more hours with her on earth; but I pray that God would prepare your soul, and those of all who were dear to her *here*, to meet her in that world where sorrow and weeping shall be done away, and all shall unite to spend a joyful eternity in singing the praises of their glorious Redeemer. May the consolations of his Holy Spirit support both you and them!

F f

Her funeral was attended by a respectable number of people ; and a sermon preached by the Rev. Mr. Norton, from Eccles. xii. 1.—“Remember now thy Creator, in the days of thy youth.”

It will be a satisfaction to you to hear that the dear bereaved children are well. The babe is now at nurse, but they are both to be placed with their grandparents, according to the dying request of their faithful and tender mother.

You know not how I wish to see you. I might then tell you many particulars which cannot be communicated by letter. It is uncertain when I shall be gratified in this ; and I leave it with Divine Providence to direct. Possibly I may come down in the spring ; but, it is also possible, that, before spring arrives, my eyes may be closed in death ; the hand which is now penning this solemn intelligence concerning your sister, may be cold and motionless as hers ; and my body lodged in the same graveyard, where, we humbly, yet confidently trust, that she now “sleeps in Jesus.”

And now will you permit me, (inexperienced and incapable as I am,) before closing this letter, to address a few lines to her young friends in Connecticut ?

Being at a distance from this solemn scene, it could not impress your minds in so deep and lasting a manner, as if you had been present ; and, as I think it has impressed *mine*. I cannot therefore refrain from wishing to add a few remarks, which, by the help of divine grace, may perhaps, be a means of fixing

your attention still further upon serious things.

Death is a subject in which we are all interested, and we know that it is of the utmost importance to be *prepared* for it. Yet, how often, when we see people upon their dying beds, do we find, that they have neglected that great concern ? Mrs. Curtiss, although naturally amiable, and possessed of qualities which won the affection of all who knew her, yet found, when she came to draw near “the judgment seat of Christ,” that she had neglected that “one thing needful,” an interest in his righteousness and atonement, which, alone, could support her in the hour of death, and at his dread tribunal. She also found that her life had not been spent in serving *him*, however beneficent and kind to her fellow creatures she might have been ; which shews that something *more* than mere *human* goodness is required : what that something *is*, the gospel clearly points out to us.

Reason itself teaches, that we have souls which must exist through a boundless eternity : and scripture plainly reveals from God, that there will be an everlasting distinction made between the righteous and the wicked. It is indeed impossible for *us* to conceive, in what manner, the soul can exist forever in extreme misery ; some therefore pretend wholly to deny the doctrine : but they should consider, that God certainly has the *power* thus to punish his enemies, and conscience, I believe, generally tells them, that he *will* thus punish them, except

they repent, and flee to the only Saviour. Oh, how great is his goodness in having been pleased to open this door of mercy for lost sinners! but if we will not accept his gracious invitations, how can we expect to be made happy? Do we believe that our souls can be purified after death? No! for "as death leaves us, so judgment will find us," and God himself hath said, that "without holiness no man shall see" him. If therefore, we die in an unpardoned and unholy state, we know what our eternal doom must be.

My dear young friends, "life is the time to serve the Lord," the *only* time to "insure" an interest in a Saviour. And as we know not how long our "lamp will hold out," *youth* must certainly be the *best* time to begin the all-important work. But oh, how astonishing! how deeply to be lamented, that the precious days of youth, instead of being employed in remembering and serving our creator, should be lost in idle and wicked amusements! How astonishing, that we should permit *any thing* in this vain and unsatisfying world, to deprive us of the pure and exalted pleasures of religion; living as though we were not accountable beings, and were never to die! Oh, how *mistaken* are those who think religion a *gloomy* thing, something which must embitter life! On the contrary, it sweetens all our enjoyments; and those who are ignorant of it, know not what true pleasure *is*. Religion lessens not, but greatly heightens every rational enjoyment, even in *this* life; and surely, there can be no other support in death, or

expectation of happiness hereafter, than that religion affords!

That you, my young friends, may all experience its enjoyments in life, its support in the hour of death, and its everlasting rewards, is the ardent wish and prayer of,

affectionately yours,

P. J.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

Concert of Prayer.

WHILE our nation is unhappily divided, on political subjects, an increasing spirit of union, among Christians, of various denominations, demands a grateful acknowledgment. Union of heart necessarily produces union of effort. Every proposal which tends to promote this most desirable unanimity, should be hailed with peculiar delight, by every friend to the Redeemer's cause. "When the enemy shall come in like a flood, the spirit of the Lord shall lift a standard against him." Blessed be God, he has already lifted up a standard, to which many are seen repairing. Blessed be his holy name, that he is putting a praying spirit in the hearts of his people; for he has told us the accomplishment of his gracious promises to Zion, stands connected with fervent prayer. "Yet for this will I be enquired of by the house of Israel to do it for them." In this view of the subject, my heart is peculiarly

interested in concerts of prayer. I think them admirably calculated to unite the hearts of Christians; and reflecting on the promises annexed to prayer, and particularly united prayer, they must be deemed an omen of good to the Church. With these sentiments, permit me, sir, to express my feelings, when I read in your Magazine for February, the resolutions of the Evangelical society, and an invitation to their brethren in Christ, of every denomination, to unite with them in a concert of private prayer. Surely every one who knows the way to the throne of grace, will rejoice in this opportunity to unite with thousands of fellow Christians, in ascriptions of praise to the great head of the church, for his goodness to the children of men. Surely every praying soul will unite their supplications, for the continuance and increase of divine blessings. Such were the emotions of my heart. I fondly hoped the concert would speedily be adopted in all our churches.

Expressing to a friend, my approbation of the plan, I was answered, "you will not rise early enough." I felt the full force of this tacit reproof. The worldling will rise early, and sit up late, merely to gain a little of this world's good—and will not the Christian rise to pray? will not the Christian relinquish a little morning indulgence, for the sake of enjoying communion with the eternal source and centre of all good? How does one moment of intimate communion with the Triune Jehovah, infinitely transcend all the enjoyments which the world can

offer its votaries! Thus was I encouraged; I still feared lest a habit so confirmed, and which I had hitherto deemed necessary to my daily comfort, would deprive me of a participation in this favorite object. I did not resolve—my resolutions have too often convinced me, that their strength is very weakness—I sought divine aid—with grateful humility let me add, it was not denied. I joyfully accepted it as an answer to the prayer, with which I retired to rest. They who know the worth of prayer will believe me when I say, I would not exchange one half hour spent in this manner, for all the morning slumbers of my life.

For the encouragement of those who are slaves as I was—I can say, I have ever since been enabled to break the bonds of sloth with comparative ease, to take up the "staff of self denial" without repining. I can do all things through Christ strengthening me." May all who unite in this concert, be enabled to persevere in it, until they are meetened for that society, "who have washed their robes, and made them white in the blood of the Lamb; who are before the throne of God, and serve him day and night in his temple."

It is cause of deep regret to me that this concert has not, at least in this part of the country, excited that lively interest, I so ardently wished. I know that in some instances, it has been considered as exclusively intended for the society whence it originated. Now, sir, I have only to solicit one word from you in favour of a general adoption of it—which will have more in-

fluence than all I have said or can say ; entreating your indulgence for the liberty I have taken. If in any way you can render this letter subservient to the glorious cause, which I profess to love—be pleased, sir, to make what use of it you think fit.

Yours,

PHILA.

The Soliloquist.

No. 7.

I have now spent many weeks in reading the scriptures, and making a selection of the encouragements and promises contained in the gospel. They are many more than I ever imagined. They are great and wonderful ; they are made to all gracious affections of the heart, with the most explicit encouragement that God will graciously regard every practical virtue of life. But what is the result ! Do these promises and encouragements give ease to my pained mind ? No ! They do but sharpen the stings of conscience. I have not these gracious affections and moral virtues. The very gospel of peace and reconciliation condemns me. Once I thought that the gospel gives ground of peace to sinners of every description ; now I see that it gives no encouragement to such hardened sinners as myself. Ah me ! for such as I am, even the gospel contains a sentence of condemnation. It joins with the law : He that sins shall die : He that believes not shall be damned, and I have no such faith and repentance as sub-

mit to God. I can believe there is a God, a law, a superintending government, an universal and righteous judgment of all creatures, a Saviour all-sufficient, who promises eternal life to every believing and repenting sinner ; but I cannot exercise this faith and repentance. How strangely stupid ! I never conceived it before ! By thinking of truth I have lost all sense of its importance ; by meditating on the gospel I have become blind to the goodness of God ; by reflecting on him, I am more callous to the displays of his infinite majesty and the awful threatenings of a devouring law ; and by the duties which I have performed, I am disqualified from ever attempting them again. My convictions are gone, I have grieved the spirit of God, and can see no reason why he should save me. O my heart ! if an adamant were so hard as thou art, it would blush for its flintiness, yet thou dost not blush ; thou art too heavy to be moved, too dead to be re-animated. Shall I attempt to go forward ? For this I have no power. Shall I call on creatures and means to help ? All the powers in created nature cannot do it, so hard and unfeeling a mass as my heart defies every power, except it be those thunderbolts of divine vengeance by which I may be crushed forever. Shall I stop and sink in perdition ? This is too awful : I even faint under the apprehension.

On the hardness of the heart.

1 OH, for a glance of heav'nly day,
To take the stubborn stone away ;

- And thaw with beams of love divine,
This heart, this frozen heart, of mine.
- 2 The rocks can rend, the earth can quake;
The sea can roar, the mountains shake;
Of feeling all things show some sign;
But this unfeeling heart of mine.
- 3 Thy judgments, Lord, unmov'd I hear,
(Amazing thought!) which devils fear;
Goodness and wrath in vain combine,
To stir this stupid heart of mine.
- 4 To hear the sorrow thou hast felt,
Dear Lord, an adamant would melt,
But I can read each moving line,
And nothing move this heart of mine.
- 5 But pow'r divine can do the deed,
And much to feel that pow'r I need;
Thy spirit can from dross refine,
And move and melt this heart of mine.
- 6 Then, dearest Lord, thy spirit give,
And make my drooping heart revive;
No longer then shall I repine,
No longer mourn this heart of mine.
- 7 But anthems dwell upon my tongue,
And this shall ever be my song,
'Twas nought but sov'reign love divine,
That mov'd this stupid heart of mine.

Religious Intelligence.

Extract of a letter from a Minister in the County of Suffolk, England, to his friend in Connecticut.

THERE seems to have been a considerable revival of religion in this county and in the kingdom in general. It is pleasing to the friends of revelation and a confirmation of their faith, that all the violent attacks from enemies which we have witnessed have tended rather to the furtherance of the gospel than

to its obstruction. We see that great is the truth and it will prevail, and that it suffers nothing by investigation. Oh, to feel more of its power in our own souls that we may know what it is to have the witness in ourselves that God is true. An experience of the preciousness of Christ will after all afford us the most convincing and comfortable evidence of the truth of revelation; though we cannot hereby convince infidels, yet we should not be affected by what they have to object while we taste and feel the word of life in its transforming power. A new edition of Mr. Harmer's works has been published, his writings are in great esteem. It is a pleasing feature of the age that there is a greater demand for religious books than ever and that old divinity which a few years ago would fetch nothing more than waste paper is now eagerly bought up at a great price.

ORDINATION.

ORDAINED in North Branford, March 1st, the Rev. CHARLES ATWATER, to the work of the gospel ministry. The following gentlemen performed the exercises of the day. Rev. Moses Stuart, made the introductory prayer; the Rev. Samuel Merwin, preached the Sermon from 1 Thess. ii. 19: Rev. Dr. Trumbull, made the consecrating prayer, while hands were imposed, by Messrs. Trumbull, Foot, Elliot and Smith. Rev. John Elliot, gave the charge, Rev. Timothy P. Gillet, offered the right hand of fellowship, and the Rev. David Smith, made the concluding prayer.

POETRY.

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The Soul in Sorrow.

WHENCE, O my soul, these mournful sighs,
 These restless fears and jealousies ?
 Since thou a Saviour's grace hast known,
 And made his proffer'd love thy own.

Whence these unsatisfied desires,
 This painful void, these inward fires ?
 While all the promises of grace
 Lie open to thy free embrace.

Why thus does darkness veil the mind,
 And leave all former joys behind ?
 And hope of future good so slow
 Advance the joys her hands bestow ?

O thou, on whom all joys depend,
 My cov'nant guardian, guide, and friend,
 Reveal the secret of my grief,
 And fly with light to my relief.

Could my weak faith but pierce the cloud
 Whose thick'ning folds my comforts shroud,
 Or with a clear and licens'd eye,
 Beneath this cloud thy love descry ;

I'd bless the hand that urg'd my pace
 From Pisgah's summit to its base ;
 That dash'd my joys o'er my sky,
 And triumph in obscurity.

But who beneath a frowning face
 Can e'er discern a pledge of grace ?
 Love lives in smiles, while frowns portentful
 A threat'ning foe or incens'd friend.

Oh, search me then, omniscient God,
 Reveal the sins that move thy rod ;
 My secret faults before me bring,
 Exhaust their pow'r, withdraw their sting ;

That peace again may fill this breast,
 Each doubt, each sigh, each sin suppress'd,
 And light illumine the darksome way,
 Conducting to celestial day.

Then shall I nearer view that shore,
 Where fears and sins obtrude no more,
 And with my near approach increase
 My love and confidence and bliss.

Triumph over Death.

O death, where is thy sting? O grave where is thy victory? But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

AVERT, proud death, thy lifted spear,
 Nor vaunt, thou *King of Terrors*, here ;
 Shorn of thy first envenom'd sting,
 Vain are all terrors thou canst bring :
 Smite, monster smite, nor spare thy deepest wound ;
 From Jesse's root our sov'reign balm is found.

When o'er the world's wide misery,
 Coeval darkness sway'd with thee,
 Creation shrunk beneath thy frown,
 And horror mark'd thy ebon crown.
 Those downcast kingdoms, whelm'd in ruins lie,
 Smote by the beaming *day-spring from on high*.
 Tho' clad in vesture of affright,
 Though prowl'st beneath the pall of night,
 Thy fash'd form doth guilt alarm,
 Unpoise that daring, strengthless arm,
 Bow thy diminish'd head—stern tyrant, flee,
 For thou art *swallow'd up in victory*.

Sweet mercy hath her triumph shewn,
 Thy darken'd host of fear o'erthrown :
 Now to behold thee,—vanquish'd slave,
 No power is left beyond the grave ;
 We greet thee kind!—O wond'rous friendship this !
 Welcome, good herald to announce our bliss.

NOTE.—The piece on the *Field for Missionary Exertion*, beginning at page 221, was extracted from the *Philadelphia Religious Intelligencer*

Donations to the Missionary Society of Connecticut.

1809.

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75 58



Rev. JONATHAN EDWARDS, D.D.

PRESIDENT OF UNION COLLEGE.

CONNECTICUT
EVANGELICAL MAGAZINE;
AND
RELIGIOUS INTELLIGENCER.

VOL. II.]

JULY, 1809.

[NO. 7.

*Sketch of the Life and Character
of Doctor Jonathan Edwards.*

THE REV. JONATHAN EDWARDS D. D. was born at Northampton, in the state of Massachusetts, on the 26th of May O. S. 1745. He was the second son of the Rev. Jonathan Edwards, afterwards President of Nassau-Hall at Princeton, in New-Jersey, and Mrs. Sarah Edwards. The parents of Mr. Edwards were eminent for their piety, and were unwearied in their endeavours to instruct and educate their children in a knowledge of the truths of religion. The fruits of this early education were apparent in the whole future life and conduct of the subject of this memoir. His father was dismissed from Northampton, at the time this son was about six years of age, and the subsequent removal of his family to Stockbridge, which was then principally in-

habited by Indians, was a great impediment to his education. At a very tender age too, his learning was delayed for a long time, by reason of an inflammatory disorder in his eyes, attended by an almost total privation of sight; but notwithstanding all these obstructions to his progress in learning, he was early destined by his father to the ministry, and was particularly designed for the service of a Missionary to the Indian natives.

At Stockbridge, the language then chiefly spoken was that of the Muhhekanew Indians, and this became as familiar to the subject of this memoir, as his native tongue, so that he was able to converse in that language with as much fluency and precision as the natives, and this he retained in a considerable degree through his life. Before he was ten years old his father sent him, under the care

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of the Rev. Gideon Hawley, a missionary, to reside with the Oneida Indians, who were then settled on the west side of the Susquehannah river, at a place called Onohquaghe. Mr. Hawley and his young charge set out on their journey in the month of April 1755, and in their way passed through Schenectady to Canajoharrie, where they visited the castle of Hendrick, the famous Mohawk chieftain, and thence proceeded through the wilderness to Onohquaghe. Here they tarried till the month of August, and then returned to Stockbridge. In October following they again went to Onohquaghe and resided with the Indians till the next January. During this last visit to the Oneidas, all the able bodied men of the tribe went out upon their fall hunting, and left only their oldmen, women and children at home: In this defenceless state they were frequently alarmed with the approach of the Diogas, a tribe of Indians instigated by the French, to make war upon the Oneidas, who were in amity with the English. These alarms frequently disturbed them in the dead of night, and finally rendered it unsafe for the missionary to reside there. The hunters were called in, to defend their settlement and some of them took master Jonathan Edwards, who then was about ten years old and a very great favourite with them, upon their shoulders and carried him many miles through the woods to a place of safety. Mr. Hawley, and his pupil were now obliged in the depth of winter to return to Stockbridge, and on their

way were several times, under the necessity of sleeping at night on the ground in the open air, and to endure many other privations which were calculated to try the fortitude of his pupil, and to qualify him for similar services in his maturer age. They at last reached Stockbridge in safety, and master Jonathan Edwards, for a year or two afterwards, enjoyed the instructions and example of his pious parents, but this was of very short continuance.

His father's removal to Princeton, in January 1758, and his very sudden death, cut off at once the earthly dependence of his family and blighted the prospects of this son, who was then but little more than twelve years of age. His mother who was calculated, more than most women, to superintend the education of her children, was also removed by death in the same year. His education then was scarcely begun, and the small property left as his inheritance, was of itself inadequate to procure him such a liberal education, as he had fondly hoped to obtain. At all events, however, he determined to persevere in his education, and accordingly in February 1760, by the assistance of his friends was placed as a pupil in the grammar school, attached to the college at Princeton, over which his father for a short time presided. He entered the college of Nassau-Hall, as a student in September 1761, and in September 1765, was admitted bachelor of arts. While at college in the summer of 1763, under the ministry of president Finlay, who has been represented as a very plain and ner-

vous preacher of the gospel, Mr. Edwards' attention was in earnest awakened to his spiritual concerns, he became the subject of an entire renovation of heart and life, and made a public profession of that faith, which was manifested in all the future part of his life, which was his support under all his trials, and the anchor of his soul in his last and dying moments. On the 17th of September 1763, he made and reduced to writing, the following dedication of himself, his time, talents and influence over others, to the service of his maker; this was kept among his private writings and is believed never to have been seen even by his most intimate friends, till it was found among his papers after his decease.

Nassau-Hall, Sept. 17, 1763,

"I Jonathan Edwards, student of the college in New-Jersey, on this seventeenth day of September 1763, being the day before the first time I proposed to draw near to the Lord's table, after much thought and due consideration, as well as prayer to Almighty God, for his assistance, resolved in the grace of God to enter into an express act of self-dedication to the service of God; as being a thing highly reasonable in its own nature, and that might be of eminent service to keep me steady in my Christian course, to rouse me out of sloth and indolence, and uphold me in the day of temptation."

Eternal and ever-blessed God! I desire with the deepest humiliation and abasement of soul, to come in the name

and for the sake of Jesus Christ, and present myself before thee, sensible of my infinite unworthiness to appear before thee, especially on such an occasion as this, to enter into a covenant with thee. But notwithstanding my sins have made such a separation between thee and my soul, I beseech thee, thro' Christ thy Son, to vouch-safe thy presence with me and acceptance of the best sacrifice which I can make."

"I do, O Lord, in hopes of thy assisting grace, solemnly make an entire and perpetual surrender of all that I am and have unto thee, being determined in thy strength to renounce all former Lords who have had dominion over me, every lust of the eye, of the flesh and of the mind, and to live entirely devoted to thee and thy service. To thee do I consecrate the powers of my mind, with whatever improvements thou hast already or shalt be pleased hereafter to grant me in the literary way; purposing if it be thy good pleasure to pursue my studies assiduously, that I may be better prepared to act in any sphere of life in which thou shalt place me. I do also solemnly dedicate all my possessions, my time, my influence over others, to be all used for thy glory. To thy direction I resign myself and all that I have, trusting all future contingencies in thy hands, and may thy will in all things and not mine be done. Use me, O Lord, as an instrument of thy service! I beseech thee, number me among thy people! May I be clothed with the righteousness of thy Son; ever

' impart to me through him all
 ' needful supplies of thy purify-
 ' ing and cheering spirit ! I be-
 ' seech thee, O Lord, that thou
 ' wouldst enable me to live ac-
 ' cording to this my vow, con-
 ' stantly avoiding all sin ; and
 ' when I shall come to die, in
 ' that solemn and awful hour,
 ' may I remember this my cov-
 ' enant, and do thou, O Lord,
 ' remember it too, and give my
 ' departing spirit an abundant
 ' admittance into the realms of
 ' bliss ! And if when I am laid
 ' in the dust, any surviving
 ' friend should meet with this
 ' memorial, may it be a means
 ' of good to him, and do thou
 ' admit him to partake of the
 ' blessings of thy covenant of
 ' grace, through Jesus the great
 ' Mediator, to whom with thee,
 ' O Father, and thy Holy Spirit,
 ' be everlasting praises ascribed,
 ' by Saints and Angels ! Amen."

JONATHAN EDWARDS.

Mr. Edwards for a few years,
 about this period, kept a regular
 diary principally for the pur-
 pose of marking the religious
 state of his mind, but soon after
 dropped and never resumed it.
 At college he was diligent in
 his studies, moral at all times,
 and after his public profession of
 religion, exemplarily religious
 in his behaviour. In the mathe-
 matical sciences he was accu-
 rately and extensively learned,
 and in classical learning he was
 unquestionably one of the first
 scholars of the age. But he
 early devoted his chief attention
 to the study of moral philoso-
 phy and theology. After com-
 pleting his studies at college, he
 placed himself a student of di-
 vinity under the tuition of the

Rev. Joseph Bellamy D. D. at
 Bethlehem, in the state of Connec-
 ticut, and in the month of Octo-
 ber 1766, he was examined and
 licensed by the association of
 Litchfield county, as a preacher
 of the gospel. The year follow-
 ing he was invited to return to
 Nassau-Hall, and assume the
 office of a tutor. This invitation
 he complied with and continued
 in that office for the two suc-
 ceeding years. While a tutor
 at Princeton, he occasionally
 preached to the society of
 Whitehaven, in the town of
 New-Haven, in Connecticut, and
 afterwards on the 5th day of
 January 1769, he was ordained
 to the pastoral charge of that
 society. This society was a
 branch of the first ecclesiastical
 society in that town, formerly
 under the charge of the Rev.
 James Pierpont, the maternal
 grandfather of Mr. Edwards.
 He continued in connection with
 this society, labouring with un-
 wearied diligence in his parochi-
 al duties till the month of May
 1795, when at the mutual desire
 of the society and himself, he
 was dismissed by an ecclesiasti-
 cal council called for that pur-
 pose. A schism had arisen in
 the church, several members of
 considerable influence had a-
 dopted certain principles (by
 them deemed liberal) on some
 of the most important doctrines
 of religion, widely different from
 those of Mr. Edwards, and of
 the church at the time of his
 ordination, and very widely dif-
 ferent from those professed by
 themselves in their covenant
 with the church. This schism
 led ultimately to the separation
 of Mr. Edwards, from that so-
 ciety : but the reason assigned

by the society to the council, for their desire to have him dismissed. was that they were unable to maintain a minister. Immediately after his dismissal from New-Haven, he was invited to preach in several places, but he accepted the invitation of the society in Colebrook in Litchfield county, and was installed as the pastor of that society in January 1796.

His numerous parochial duties, his many avocations and his close application to study at New-Haven, had much impaired his health and rendered some relaxation indispensibly necessary for him. At Colebrook his labours were less arduous, and his abode was rendered pleasant by the uninterrupted harmony which subsisted between him and the people, and it contributed to the enjoyment of more established health than he had for several years possessed. His time here was, as usual, devoted to his favourite studies, and to the performance of his ministerial duties; and his recreation was the superintendance of a small farm. It was his intention and expectation to spend here the remainder of his days; but an unexpected call of Providence solicited him from this pleasant and favourite retreat: and to the call of Providence when clear, he always yielded a ready and implicit obedience, remembering that his time and talents were not his own, that they of right belonged to his Maker, and had been expressly and solemnly dedicated to him in his youth.

In the month of May 1799, he was elected President of Union College, then recently found-

ed at Schenectady in the state of New-York, and endowed with ample funds by the Legislature of that State. The propriety of accepting this invitation, and of leaving his people was referred to an ecclesiastical council, by which he was dismissed from his pastoral charge over them. In July following he removed with his family to Schenectady, and for the two following years, the last of his life, he devoted himself wholly to the instruction of youth and the concerns of this infant seminary of learning, occasionally preaching in places destitute of settled ministers, whenever his services were requested, and his health would permit. In the month of July 1801, after much fatigue in preaching, added to his other labours, he was seized with an intermitting fever of the regular type, apparently no wise dangerous, till eight days before his death, when nervous symptoms appeared, which soon deprived him of speech, the regular exercise of his limbs and at intervals of his reason. From this time he declined rapidly till the 1st day of August 1801, when he expired. His disease after it became alarming, was such as to deprive him of the power of conversing with his friends, as to his views on the near approach of his future state. In the beginning of his illness he expressed to the friends who were near him, his firm and unshaken reliance on the atonement by Jesus Christ as the only foundation of his hope of glory. His domestic concerns were set in perfect order, and gave him no anxiety in his last moments. His peace, we

trust, was made with God, and when called home by his heavenly Father, he had nothing to do, but cheerfully to obey the summons. It had been the main business of his life, to prepare for his departure to a future world, and he had endeavoured to become familiar with death, by reflecting much upon it, and making it the frequent subject of conversation with his most intimate acquaintance. His remains are interred in the Scotch Presbyterian church-yard at Schenectady. His funeral, by his desire, was conducted with as little parade and expense as was decent, and the expenditure, which would have been required by fashion, on such an occasion, was distributed to the poor.

Doctor Edwards was twice married; his first wife, was Mary Porter, daughter of the Hon. Eleazer Porter, of Hadley, in the State of Massachusetts, and Mrs. Sarah Porter; by her he had four children, of whom, one died in infancy, and three, a son and two daughters survive him. This amiable and excellent woman was drowned at New-Haven on the 24th day of June 1782 as she was riding out alone in a chaise. Mr. Edwards had set out from home to ride with her to a place about two miles distant, and having labourers at work near the road, he stopped a short time to give them directions, and Mrs. Edwards rode forward alone to attend to some business at a house about a mile beyond, intending on her return to call and take him into the chaise. But on her return she suffered the horse to drink at a watering place, on the road side, by the margin of a small river,

and the horse being very warm, probably pressed forward into deep water, and drew the chaise down a very steep precipice. Mrs. Edwards was thrown out of the carriage and remained under water more than an hour before she was discovered. Every effort was made to resuscitate her, but without success. She was universally beloved in life and bewailed in death by all her acquaintance. She left her three children, at a very tender age, in the sole care, under Providence, of her bereaved husband.

Doctor Edwards' second wife was Mercy Sabin, daughter of Mr. Hezekiah Sabin, and Mrs. Mercy Sabin, of New-Haven. This lady is yet living.

In person Doctor Edwards was slender, strait and somewhat above ordinary stature; his complexion was rather dark; his features were bold and prominent; and his countenance commanded the respect of every person in his presence. Naturally he was of a firm constitution, but habitual and close application to study made his bodily frame less robust, as his mind by constant exertion became the more vigorous.

He was temperate in his diet, regular in his habits, and his passions, naturally strong, were kept in perfect subjection. Although he was keenly sensible of an injury, he was utterly incapable of resentment, and ever ready to forgive it. He had but few enemies, and those he was always disposed to treat with kindness, and assist with every friendly office, not inconsistent with the higher obligations of duty. He himself was the personal enemy of no man. In his business, he

was deliberate in devising a plan of conduct, prompt in executing it, and resolute in surmounting all obstacles to its execution. His philosophical and religious principles were adopted after mature reflection and a cautious examination of every objection, and when adopted he was inflexibly tenacious in adhering to them.

In his family he was an affectionate husband and father; he was very strict in watching over the conduct of his children and servants, and particular to correct their errors as soon as discovered, before they should become confirmed habits, and this he did not by chastisement, but by pointing out the dangerous consequences of the errors, in a way that could not fail to convince them, that he was seeking their benefit and not aiming to establish his own authority. His house was a temple, on the altars of which, he was continually offering incense to the throne of grace.

His time was regularly apportioned to his studies, to the duties of religion, and to his domestic affairs. It was his usual custom to rise very early in the morning, commonly at 4 o'clock and begin his studies, and to retire to rest early in the evening; he suffered no part of his time to be wasted in idleness, but improved every moment in study, which was not employed by some necessary duty or business. Walking, riding, conversation and reading, were the only amusements in which he indulged himself, and he endeavoured as much as possible to make his business serve as recreation from study. In his deportment and

conversation, he avoided even the smallest degree of trifling and levity, and discountenanced it in others; the language of passion and slander never fell from his lips, and was scarcely ever uttered in his presence without his rebuke. His conversation was generally upon some topic of religion, some doubtful question in theology, or some subject in the sciences; and with the members of his own family, his own, and their death and future state was the very frequent subject. To the poor and unfortunate he was benevolent, and really but not ostentatiously charitable; and compassionate to those who were in affliction.

Doctor Edwards' creed, was strictly Calvinistic, coinciding generally with that of his father; but in some particulars he differed from him. His religion had nothing of austerity, nothing of that gloom, which sometimes incapacitates for intercourse with the world, nothing of that pride which sets others at distance, but he was remarked for a child-like humility and contrition of heart. In his dealings with mankind he was discreet, he was punctual in the performance of his promises, gentle in his treatment of others, plain in manners, and in narrative he adhered exactly to the truth, without the least degree of colouring or exaggeration. He was prudent and economical in the management of his temporal concerns, in prosperity little elevated, in adversity not much cast down.

Endowed by nature with strong powers of mind, he had cultivated and improved them by constant study and exercise.

He had no brilliancy of imagination, keenness of wit, or quickness at repartee; but he had a mind, clear and discriminating, adapted to profound and patient investigation, and of resources almost inexhaustible. His conceptions of things were strong, he studied and considered every subject to which he turned his attention, in all its relations and bearings; he viewed it on every side, and dissected it into every possible division, till he was completely master of the whole subject. As a metaphysician, he was profoundly skilled in the philosophy of the human mind, as a logician or reasoner, the premises he assumed were always clear, generally self-evident, and his conclusions irresistible, and every possible objection was anticipated and obviated—so that the fortress which he defended was impregnable. He was cautious in admitting the premises of his opponents, and acute in detecting their sophistry; and in short, he was a champion with whom but few could contend. As he contended not for victory, but for truth, he was ever ready to follow where truth led, to detect any errors, which might have insinuated themselves into his own reasoning, and to abandon the conclusion unless it could be supported by other arguments.

As a scholar he was critically skilled in the Latin, Greek and Hebrew languages, well acquainted with the whole circle of sciences, and eminently learned as a divine. He was a member of several literary societies, and maintained a very extensive correspondence with men of

learning in the United States and in Europe.

In the pulpit, his manner was plain, unaffected and solemn; he aimed not at a refinement of style, or gracefulness of elocution; he sought not to display himself, but to preach Christ crucified. The power of religion was manifest in himself, and he endeavoured by an earnest manner, and by arguments, addressed to the understanding and consciences of his hearers, to make them also feel it. Neatness and precision were the characteristics of his style. During the latter years of his life, he preached almost wholly without notes; or with nothing more than the outlines of his discourse sketched down in brief.

Such was the life, death and character of this great and good man: like his venerable father in the structure of his mind, and in his professional pursuits, he resembled him also in all the excellent qualities of the heart, and in a remarkable series of the events of his life. The name, education and early employments of both were alike, both were pious in their youth, both were distinguished scholars, both tutors for an equal period of time in the colleges where they were educated, were both settled in the ministry as successors to their maternal grandfathers; both were dismissed on account of their religious opinions and were again settled in retired country towns, over congregations singularly attached to them, and both were again removed without any solicitation in their behalf to preside over new and flourishing

seminaries of learning, and both were shortly after assuming their new duties, removed one in the 56th, and the other in the 57th year of his age, to the world of glory.

The literary works of the younger President Edwards, beside several sermons preached on various occasions and published in his life time, are

1. Three Sermons upon the Nature of the Atonement by Christ.

2. Observations on, the language of the Muhhekanew or Stockbridge Indians.

3. The salvation of all men, strictly examined, and the endless punishment of those who die impenitent, argued and defended against the reasoning of Dr. Chauncy, in his book entitled, *The Salvation of All Men.*

4. A Dissertation concerning Liberty and Necessity.

He was also author of a great variety of Essays published in the *Theological Magazine*, having the signatures I. O. N. & IOTA.

Answer to a Disbeliever.

(Continued from page, 214.)

SOME reasons why all Christians do not agree in their religious opinions, although the scriptures, which they receive as an unerring rule of faith, are perspicuously written.

SIR,

IN a former number I made some remarks, on your leading objection "If the scriptures

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are the infallible word of God, why did not his good providence give them to all mankind? It is true that the scriptures have not been given to men of all ages, and since the cannon of scripture was completed, have not been propagated through all nations. Sundry reasons justifying the divine dispensations, in this matter, were hinted briefly: it was however finally resolved into the sovereign wisdom and will of God. He hath a right to do what he will in the exercise of his own grace. Our eyes ought not to be evil, because he is good. What no man deserves he may in wisdom grant to some and deny to others. Creatures, although ready to complain, must necessarily be ignorant of the reasons for many things which are appointed by infinite wisdom; nor can any one judge truly concerning the fitness of many present appointments until he can comprehend eternity with all its glories and events. Therefore, let the earth rejoice, let the inhabitants of the isles be glad, for the Lord reigneth as he pleases.

But why, if the scriptures are perspicuously written, not all Christians, who receive them as an unerring rule of faith, agree in their opinions on the subjects of religion?

I might answer such a question as this by proposing another, which is equally deserving of an answer. Why doth not the evidence of a revelation from God, which convinces nine tenths of those who have received it, also give conviction to that small number of persons in a Christian land, who call themselves disbelievers? But as the

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questions stand on the same ground and ought to be explained by the same reasons, I shall wave the latter and make some remarks for a resolution of the former.

Omitting to the last part of my paper, that reason which is most influential, and gives power to all others, I begin with some, which, although of less weight, deserve to be mentioned.

1. All men are not possessed of equal intellect or natural power of understanding to discern truth when proposed, or the weight of evidence by which it is supported. Very different degrees both of natural and intellectual faculty are imparted to men by their creator. In the human soul there are many powers, passions and capacities: although some degree of each is necessary to constitute an intelligent mind, we find them in different persons very diversely proportioned to each other. In one mind the power of imagination prevails; in another memory is most active; while in a third there is a surprising quickness and clearness of perception. Two minds cannot be found in which the powers, passions and capacities exist with equal strength and in similar proportion. In this variety the wonderful wisdom of the creator appears. An instrument, a member is provided for every purpose and use, and to fill every place in the vast intelligent body. One necessary consequence of this is that all men cannot have equal powers of understanding. Some are quick and others more slow in discernment; some see truth

systematically, and others in parts; and although evidence of truth is presented to the world, in the clearest manner possible, certain propositions which are commonly acknowledged, may appear mysterious to a few. This natural diversity of minds may be a reason of smaller consideration, why Christians, in the present state of moral imperfection do not agree in all their opinions. Their hearts being very far from perfect holiness exposes them through this means to misconception. But let none attempt to justify themselves hereby, for this reason operates only through depravity of heart. Among perfectly holy creatures some, through a stronger power of understanding may comprehend what is mysterious to others, yet we have no reason to think that a difference of intellect, of itself, and unaided by a more influential cause, will expose to destructive errors. Minds of a higher order will see and adore more fervently, while the inferior, so far as they can perceive, will harmonize with them in opinions and practice.

2. All Christians have not equal means of information. Altho' the scriptures are in the hands of all, some have far superior advantages for understanding them. This arises from an infinitude of causes, which, beginning to take place in their early childhood, continue through life. There seems to be all the same reasons, and perhaps many more, for appointing better means of information to some than to others, as there is for giving that knowledge of revelation to some parts and ages of the

world which others do not enjoy. Childhood and youth are the most impressive seasons of life. While some, in this season, are taught the first principles of Christianity, maxims of piety and precepts of moral virtue; instructed in a knowledge of letters whereby they may enrich their understanding from the most excellent treatises of men; thoroughly taught in the powers of language, so that words and whole volumes on sacred subjects are perfectly understood; initiated in the history of the world and the Church, of human nature and divine providence; favored with that wealth which is necessary to procure the means of instruction and leisure to use them to the best advantage; embosomed in the midst of favored churches, and animated by that health of body which gives vigor to research and soundness to the judgment: Others, from the days of their childhood, are placed under the control of ignorant and ungodly parents; never instructed in the principles of religion and morality; never taught by the impressive force of a good example; and without the means of access to pious people or opportunity to join in their prayers; ignorant of letters, books, the appropriate meaning of words in the scriptures and in human theology, of the history of the world, the church, of men and the providence of God in their government; unacquainted with the institutions of religion; pressed with poverty; driven to incessant fatigue to support themselves and families, and perhaps dejected by many sicknesses.

How different the means of

information had by these two classes of people! How small the latter compared with the former!

But the sweet influences of sovereign grace may convert the latter: They may by divine power be made Christians indeed: Yea, perhaps, more frequently than the former. Can the Disbeliever himself, without foolishly charging the providence of God, deny the truths of Christianity and the Holy Scriptures, because these afflicted people cannot express themselves so correctly on all points, or think in exact unison with their more favored brethren. While we confess their defects and sins, it must be allowed, that in comparison with many other people, their disadvantages palliate for some of their incorrect opinions. It shall be more tolerable in the day of judgment, for Sodom and Gomorrha, Tyre and Sidon, than for those who saw the miracles of Christ and had unerring instruction from his mouth.

3. Education, early habits of thinking, the sentiments of those we respect and with whom we daily converse, have a great influence in forming many opinions on religious subjects. This arises from the social disposition of man, which was given him by the Creator to increase his happiness; but though given for this benevolent purpose, it may be perverted into means of propagating and confirming error. We see errors continued through many generations by the influence of education and the means here mentioned. Still, this doth not justify error, neither is the diversity of opinions found on some subjects among

Christians, any evidence that the Scriptures, on which they all mean to build their faith, are not infallible truth, and expressed with sufficient perspicuity.

4. The great reason which leads Christians to different opinions on many religious subjects remains yet to be mentioned.— Their sanctification in this world, is but partial. In those hearts where a work of grace is begun by the power of God, there is a great remainder of moral evil, and much imperfection in duty and Christian affections. This directly leads to erroneous sentiments, on points which a mind perfectly holy would determine to be lucidly expressed in the word of God. Sin both darkens the understanding and vitiates the judgment; it indisposes the mind to thorough enquiry and exerts a powerful prejudice against truth.— The sin of their own hearts is the principal stone of stumbling over which disbelievers fall in their researches on moral and religious subjects. Through the influence of an evil heart, to their apprehension, truth and duty appear offensive rather than beautiful and glorious: it is hard to convince the understanding of undesirable things. This is one principal difficulty in introducing a holy gospel among immoral heathen, and the great barrier against recovering those from infidelity, who have apostatized, and rejected a former belief of Christian truth: A barrier insurmountable, except it be by such divine power and grace as are rarely exercised. For the same reason, in proportion as sin remains in Christians, they are exposed to

error. That real Christians shall not finally fall away, we have the solemn promise of God, which implies that he will preserve them from fatal errors: yet there may be many errors not necessarily fatal into which God may permit them to fall through the remaining sin of their hearts. This he may do to teach all men our frailty and how dependant we are on the aids of his goodness for a correct understanding, a sound judgment and holy affections. It is through a remaining depravity of heart, that Christians are so often led by temptations into error and a practice unworthy of their sacred profession. So imperfect are the people of God, in this world, that the lives of eminent and ancient saints appear to have been recorded in the scripture, as much for beacons to forewarn us of dangers, as for examples of unfeigned piety, and the lives of Christians, who now live, very often, may be fitly committed to history as a warning to those who are to follow. It is depravity of the mind which gives the principal force to those reasons for different opinions among Christians, which have been mentioned before. Neither different powers of intellect, nor different advantages for information, nor the influence of education, could effect the variety of sentiment which is seen, unless it were true that all have gone astray, and none are perfectly restored to the image of God. To object against the truth of the scriptures and the Christian religion on account of the errors into which those fall, by whom it is believed, is ar-

raigning infinite wisdom and truth at the bar of human frailty : It is judging of God by the weakness and sin of some, who wish to be his friends.

Let no disbeliever quiet his conscience on this ground : rather let him endeavour to reconcile the adverse opinions of his own brethren. Of all men, disbelievers are the most discordant in their opinions. Having no standard beside their own understanding and passions, they are continually varying from each other. Some believe in one, some in many, and others in the existence of no God ; some consent to moral obligation, others deny it ; some allow there is sin, others deny the possibility of its existence ; some that God is placed so far above his creatures that he gives no attention to their state, some that he delights in their misery, and others that he is so good as cheerfully to forgive, even without an expiation, all offences against his majesty, and that so far as he is able he is endeavoring to banish all unhappiness from the Universe. It would be endless to trace, and certainly impossible to understand, all the errors of disbelievers. They are afloat on the ocean of human weakness and passion, and here they must roll, until experience teaches them there is a most holy God and law, a judgment and an eternity of rewards for all creatures.

A BELIEVER.

[To be continued.]

[THE following piece, although properly sent, was mislaid. This notice is given in justice to the respectable writer, that it may appear his arrangement of the subject was judicious, although there hath been a mistake in the order of publication. It ought immediately to have succeeded "The Feasts of the Ritual," which was published in May.]

EDITOR.

Explanation of the Typical System.

(Continued.)

NEXT to the feasts of the ritual, we may consider, The cities of refuge.

By an explicit command, God required murder to be punished with death ; and it appears to have been the ancient practice for the near kinsman of the deceased to inflict the punishment and avenge his death. But one man might occasion the death of another, when the act did not come within the true design of that statute, not having hated him in time past. For such instances, among his peculiar people, God graciously provided by a particular institution. He directed cities to be appointed, to which the slayer might flee for safety. These were called, cities of *refuge*. Moses appointed six ; three on each side of Jordan. It is said, the roads to these cities were straight, all obstructions removed, guide posts erected, and in all respects accommodated to the convenience of slayers. When one person had killed another, he made his escape to one of these cities.— If he happily entered before the near of kin, or avenger of blood,

overtook him, he was secured from his resentment, until he stood before the congregation, in judgment. If it appeared upon examination, that the death was undesigned, the elders delivered him from the avenger, he returned to his city, and continuing in it until the death of the high priest, abode in safety. If even the avenger entered the city, he was legally divested of resentment, and reconciliation and harmony subsisted between them. At the death of the high priest, he was exempted from danger by the near of kin, and returned to his city and family, and abode in peace.—And was not this institution highly significant and typical of evangelical subjects? To this there are, perhaps, more references in the inspired writings, than any other type in the whole system. The eternal God is thy refuge. God is our refuge and strength. In this institution, which so mercifully provided for the slayer, have we not an affecting representation of that dispensation of grace which God hath opened and established for the relief and safety of penitent believers in Jesus Christ.

1. In the slayer, have we not a lively type of the transgressor of God's holy law? and as the slayer became instantly exposed to natural death, so he who violates the law of God, is instantly exposed to the wages of sin, to death eternal.

2. In the near of kin, the avenger of blood, do we not typically see the awful justice of God, the friend of his law and the avenger of all its injuries upon guilty transgressors? and in the situation of the slayer, exposed

to the fury of the near of kin, may we not see the dangerous state of sinners, exposed to the threatenings of God's law, and the avengers of his justice.

3. The cities of refuge, the asylum of manslayers from avengers of blood, what glowing types of Christ, the secure and blessed retreat of guilty sinners from the pursuit and inflictions of avenging justice! and as the cities of refuge were the hope of manslayers, so is Christ the hope set before sinners in the gospel.

4. The gates of the cities were always open to receive manslayers, and the highways to them were straight and open, with necessary directions, and Christ is ever ready to receive guilty sinners, who make their escape to him, and if those who flee turn to the right hand or the left, they hear a voice behind them, saying, this is the way.

5. In manslayers, fleeing to the cities of refuge, we see sinners, fleeing to Christ for protection from avenging justice.

6. In the safety of manslayers in the cities of refuge, we see the safety of believers in Christ.

7. In the legal harmony and friendship of manslayers and avengers in the cities of refuge, we see vindictive justice appeased and reconciled to believers in Christ—God justifying the ungodly, just in forgiving sin and cleansing from all unrighteousness.

“Mercy and truth on earth are met,

“Since Christ the Lord came down from heav'n,

“By his obedience, so complete,

“Justice is pleas'd and peace is giv'n.”

8. In the cities of refuge, manslayers enjoyed protection, peace and comfort, and they who have fled to Christ by faith, may have strong consolation by two immutable things in which it is impossible for God to lie. Let us next consider,

The near kinsman typical.

In given circumstances, by positive precepts, particular duties were incumbent on the kinsman nearest to persons by blood, according to the law of Moses. As if a man took a wife and died childless, his brother should take his wife and raise up seed to him. If a man became poor, and were sold for debt, his brother should redeem and deliver him from his bondage. If he had sold his inheritance, his kinsman should redeem and restore it—or, if he were killed, his kinsman should avenge his death.

1. Might the Israelite married to a wife, represent man in his primitive state, under the law as a covenant of righteousness and good works—and the Israelite dead, man depraved and the law made void by transgression for justification, so that in all his efforts to obtain righteousness and life by it, he conceives mischief and brings forth falsehood, labors and is in pain, but brings forth wind. And might the near kinsman represent Christ, who took flesh and blood and became united to his nature, that being dead to the law in which he was held, and being married to Christ, he might bring forth fruit unto God, and the end be everlasting life? Might also, loosing the shoe and spitting in the face of the kinsman, who refused to raise

up seed to his brother, represent the contempt and shame with which those professors shall be treated, who refuse their friendly aid in raising up seed to Christ?

2. If an Israelite were sold and in bondage, the near kinsman redeemed him, and hath not Christ, for his people, been the near kinsman indeed, redeeming them from the dominion and bondage of sin, and the pains of hell, by his own most precious blood?

3. If any Israelite had sold or mortgaged his inheritance, the near kinsman redeemed and restored it—and hath not Christ for his people, been the redeeming kinsman, purchased for them the alienated possession, and interested them in an inheritance incorruptible, undefiled, and that fadeth not away?

4. If the great enemy of his people hath effected their spiritual death—hath not their near kinsman, Christ, avenged their blood, taken ample recompence, and made all the evils he contemplated recoil on himself?

The veil of Moses typical.

When Moses descended from the mount, and came to the children of Israel, after having been forty days and nights with God, and received the law, at his mouth, it is said, that his face shone, so that the children of Israel could not stedfastly behold his face for the glory of his countenance. This veil, the apostle hath taught us, was typical, and with this we may conclude the explanation of the typical system. The veil over Moses' face typified.

1. The obscurity of that dispensation.

The law had a shadow of good things to come. It taught typically, the important doctrines of the gospel. But these evangelical subjects were veiled in types. The Israelites, therefore, saw Christian subjects, in their dispensation, through a glass, darkly. The obscurity of this dispensation, evangelical subjects being exhibited through types, was represented by the veil over Moses' face. As within this veil there was a glory on the face of Moses; so in this dispensation, there is a hidden mystery, Christ the hope of glory.

2. The veil of Moses typified the spiritual blindness of the Israelites. Even until this day remaineth the same veil untaught away. In reading the old testament, Moses and the prophets, the veil is upon their hearts. Hence not penetrating through the veil, not comprehending the genius and true design of their economy, with Moses, and the unequivocal predictions of the prophets, verified and illustrated in Christ and the gospel dispensation, amidst all their unwearied researches for their Messiah, they are like the men of Sodom smitten with blindness, and continually stumble at the stumbling stone. The contrast drawn by the apostle between Jews and Christians, is very natural and impressive. While there is a veil over their dispensation and their hearts, when the Jews read the old testament, that they cannot look to the end of that which is abolished, and are bewildered in a maze of confusion and error, Christians with open, with unveiled face,

behold as in a glass the glory of the Lord, and are changed into the same image from glory to glory. But though there were a veil over Moses' face, or dispensation, the veil is done away in Christ, the sublime mysteries and contents of it are laid open, and with transporting views, Christians behold the light of the knowledge of the glory of God in the face of Jesus Christ.

Will it be an impertinent digression, is it too remote, with this subject to connect a particular event recorded by an evangelist. The veil of the temple was rent in twain from the top to the bottom. This veil separated the sanctuary from the holy of holies. The most holy place contained the golden censer, the golden pot which had the manna, Aaron's rod which budded, and the ark, having the tables of the covenant, over which were the cherubims of glory, shadowing the mercy seat. Amidst these insignia, these ensigns of royalty, over the mercy seat, between the cherubims, in solemn, silent, awful majesty, God dwelt in thick darkness. Into this sacred apartment none might enter but the high priest; and he only once a year with the blood of bulls and goats. But when Christ expired on the cross, this veil was rent in twain, and all these divine mysteries laid open, became visible and accessible, to all the Jewish nation. This signifying, that the way was now not only opened to the most holy place made with hands; but to heaven itself, and not the great high priest only, but all the holy nation, may now have direct ac-

cess to God and a rapturous view of the transcendant glories of his throne. Is not the address of the apostle, pertinent, persausive and practical? Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated through his flesh—let us draw near with a true heart, in full assurance of faith. And was not the consequence of the apostle correct? If the ministration of condemnation, the Mosaic economy, be glorious, much more doth the ministration of righteousness, the dispensation of the gospel, exceed in glory. Each of the resplendent orbs of heaven has its own peculiar lustre. There is one glory of the sun, another glory of the moon, and another glory of the stars. There was a glory on the face of Moses, but the face of Jesus shone as the sun; and as the glory of the moon is diminished by the appearance of the sun, and extinguished by his noon-tide beams, so the glory of the Jewish faded when the sun of righteousness arose, and had no glory by reason of the glory which excelleth. In the enjoyment of this glorious dispensation, may not the address of Moses be applied to the Israel of God? Happy art thou, O Israel; who is like unto thee, O people, saved by the Lord!



Thoughts on Time and Eternity.

“See then that ye walk circumspectly not as fools, but as wise; redeeming the time, because the days are evil.”

VOL. II. NO. 7.

WHAT is time?

If we consider the question philosophically, no one can be proposed, which it is more difficult to resolve. It is what all men feel, and unless they analyze the subject, imagine they can answer the question by a very simple definition. The philosopher will tell you it is a measure of duration or existence; he can conceive no further than this, and the most ignorant peasant would tell you the same, if he understood the use of words.

What is the use of time?

Time is a season or opportunity for discharging the duties, which we owe to God, our fellow creatures and ourselves. The duties we owe to God are love, worship and obedience in all things commanded; the duties we owe to our fellow men, are commonly comprized in benevolence and justice; and the duties we owe to ourselves, are all suitable endeavors for the greatest perfection of our own natures in knowledge, moral virtue and happiness. The proper use of time is to employ it in these duties. A misuse of time is to neglect these duties, and to spend the season allotted us in contrary purposes.

What is the value of time?

The value of time to men, can be truly known, only by him who comprehends and inhabits eternity. We may meditate on this point until our feelings are carried above the faculty of expression; until our views are expanded beyond the limits of any picture drawn by words, and still fall wholly short of an adequate answer to the enquiry.

I i

This is because we cannot comprehend eternity. Eternity is duration ever existing, without beginning or end, without a point in which it was not before and will not be afterwards : it is incomprehensible by any finite mind ; therefore, we must not esteem it strange, that the language of mortals loses its significance in giving a definition of infinity and eternity. It is an article of Christian belief, assured by the testimony of God's word, that the happiness or misery of eternity, depends on the use we make of time in our present lives.—Certainly then, to estimate the value of time, we must contemplate in one complex view a number of vast ideas, some of which are the following: A duration without limits which will be a season of happiness or misery ; the capacity of the mind to experience blessedness or woe ; together with the infinite objects of enjoyment to the virtuous, and the numberless sources of pain to the miserable. After a just view of these great subjects, in their inseparable connexion, contrast eternal glory and pain, to one of which every man is destined, both by the appointment of God and by his own character ; consider them until the mind can rise no higher in its prospect or be more deeply solemnized, then it is prepared, in the best manner it can be at present, to answer to itself the question ; What is the value of time ? Consider man as he is circumstanced, in a state of probation, and the difference between eternal happiness and eternal misery is a measure, by which we may estimate the value of

time. Sinful creature ! art thou not terrified by the proposal of such a measure ? Surely thou mightest be, if future glory depended on thine own merits ; but as sin hath abounded, grace doth much more abound thro' the merits of a Saviour's blood, and thine own faith and repentance.—If this then be true,

What is eternity ?

The speculatist as hath been before observed, will say, it is a duration without limits ; succession which never had a beginning and to which there can be no end. The plain man will say, it is like time which never began and will never come to a close : Indeed this is all which men can conceive. What the feelings of being in eternity are, must be unknown to all men, who are on this side death.—What eternity is in its great extension considered as past and to come, can be perfectly known by him alone, who inhabits its praises and of whose nature it is an essential attribute. What peculiar conceptions of eternity, as distinguished from time, created minds who have passed the boundaries of the latter may have is not a point of knowledge attainable by our present reason or revealed in the scriptures.—We must wait until death assists us to understand correctly the manner of existing in eternity, its difference from time, with many other things which may distinguish it from our present state of being. All is revealed which will assist us in present duty, or elevate our conceptions of God, the Creator and Judge, and inform us of creatures, their powers of action, and capacities for happi-

ness or misery. In our present state the most we can comprehend of time, is a duration of existence which recently began and will soon end : of eternity, a duration of existence, which never did begin and can never end.

What can we know of eternity past ?

Nothing beyond what the living God and everlasting king hath informed us. It is an attribute of his incommunicable and incomprehensible nature to be eternal ; eternity is his habitation, and its praises are his glory ; it was from eternity, that in the wisdom of his mind and council of his nature he determined the existence of the worlds, their inhabitants, the laws by which they should be governed, the dispensation of his providence to them at particular periods, and their ultimate condition. In the counsels of God through an eternity past, he determined every event that hath or shall take place : This determination is that volume of decrees, with which many sinners contend, although it be the fountain from which flows all their existence and happiness.

KEEP silence all created things,
And wait your Maker's nod ;
My soul stands trembling, while
she sings
The honors of her God.

Life, death, and hell, and worlds
unknown
Hang on his firm decree :
He sits on no precarious throne,
Nor borrows leave to be.

Chain'd to his throne, a volume
lies,
With all the fates of men,
With every angel's form and size,
Drawn by th' eternal pen.

His providence unfolds the book,
And makes his counsels shine :
Each op'ning leaf, and every stroke
Fulfils some deep design.

Here, he exalts neglected worms,
To sceptres and a crown ;
And there, the following page he
turns,
And treads the monarch down.

Not Gabriel asks the reason why,
Nor God the reason gives ;
Nor dares the favorite angel pry
Between the folded leaves.

My God, I would not long to see
My fate with curious eyes,
What gloomy lines are writ for
me,
Or what bright scenes may rise.

In thy fair book of life and grace,
Oh, may I find my name,
Recorded in some humble place,
Beneath my Lord the lamb !

WATTS.

What the works of God thro' an eternity past have been ; what worlds and creatures he hath formed ; what their condition and what the dispensation of his providence to them have been, remains to be unfolded to the knowledge of creatures in an eternity to come. A knowledge of the past, as it shall be successively made known to the understanding of creatures may be a principal source of entertainment through eternity to come. From a knowledge of what is past, they may form a more correct opinion of what then is and what shall be hereafter ; also of the glorious wisdom of him whom they adore.

When will eternity to come commence with the children of men ?

The scriptures assure us this will happen at death. The body is a prison which confines the mind to a knowledge of the things done in this world. By

the power of religion and of faith in the gospel, it may sometimes as through the grate, catch a gleam of light, which is an earnest of the communion of saints, and the blessedness of seeing God as we are seen. The body is a curtain between this world and the next, which eclipses the sensible glory in which departed saints live, move and have their being. When our bodies die, the day of probation will be past, the means of grace designed for reclaiming sinners will be no longer used, the renewing influences of the Spirit will be no longer granted, and that moral state in which the soul departs, will remain forever. The soul will depart, either to indignation and wrath, tribulation and anguish; or to glory, honor and peace without end.

What will be the condition of the virtuous through an eternity to come?

Reason, under the aid of imagination, may conjecture many things, which will neither take place, nor be consistent with the holiness of God; so that our only unerring information must be from his word. The scriptures were not designed to instruct us in things, which can give no present edification; but in those which are profitable for present doctrine, reproof, correction and instruction in righteousness. The state of the righteous will far exceed the present condition of Christians in knowledge, holiness and blessedness. They shall be delivered from sin, pain, imperfection in duty, temptations and all sorrow. Their knowledge shall be in full proportion to the strength of their intellectual faculties,

and their happiness commensurate with their capacity of receiving. To adopt the language of inspiration, they shall see, face to face, and know even as they are known. The fulness of God, in such communications as he is pleased to make of himself, by his Spirit and his works, will be the portion of their good, and eternity its duration—O blessed eternity of the saints in joy unspeakable and full of glory!

What will be the state and condition of the sinful through an eternity to come?

Sin is the source, the parent of unhappiness. Nature, in its whole course and by all its laws, produces pain as the fruit of moral evil. There hath been sufficient experience of this from the beginning of human life: the same will remain to the consummation of time. It is an eternal law of God, and of nature which he hath constituted, that sin and misery shall be connected. One is the cause, the other the effect. In this world the sinful are miserable through their iniquities. If they leave the world with the same character they must continue to be miserable. There is not a single intimation in the word of God, that there is any natural power in death to change the heart. Death is a privation of natural powers, once possessed by the body; and if there is any enlargement of the mind it is from escaping its corporeal imprisonment. At the entrance into eternity the powers and disposition of the mind will be the same as heretofore, the same powers of knowing, the same moral taste, and, a

few small particulars excepted, the same sources of joy and pain. If sin be connected with misery in this world, it must be so in a future. Agreeable to this are the representations of holy scripture. Those who depart without faith and repentance remain unpardoned; they lie under the guilt of all their former sins; their consciences condemn them; their wicked passions afflict them; the laws of moral virtue under which they exist, being the same in eternity as in time, both in their precepts and penalties, will make them afraid; and they will tremble at the presence of a most holy God. This will be the state and condition of the miserable through an eternity to come.

What must be done in time to escape the punishment with which the sinful are threatened through an eternity to come?

If sovereign grace had not interposed, there could have been no escape from the pains of death. "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." For reasons known by infinite wisdom, there is a distinction made between apostate angels and apostate men; while the former are reserved in chains to the blackness of darkness for ever, to the latter redemption is offered. The Son of God is become a Saviour; he hath lived, he hath died, he is ascended on high, and now makes intercession in the Father's presence for all who will receive and obey him. The purchase of salvation is complete for all, who will

comply with the terms on which it is offered. The gracious assistance of God is promised so all by whom it is sincerely sought: But men have no right to expect that redemption from the pains of eternal death, and a title to the blessedness of heaven will be urged upon them contrary to their own will. Indeed, the Christian salvation from sin and its deserved punishment is of such a nature, that it must be voluntarily received. The happiness arising from an enjoyment of moral objects and truths must be through sanctification of the Spirit and belief of the truth. A cordial belief of the Christian doctrines, repentance towards God, faith in Christ, the evangelical graces, a life of obedience to the divine law, together with a renunciation of our evil affections and practices, are a necessary preparation for eternal life. All these are practical duties, and barely naming them furnishes an answer to the question: What must be done by men in time to escape the punishment with which the sinful are threatened through an eternity to come? Wide, indeed, is the field here opened, for prayer, watchfulness, diligence and exertion.—How fit the sacred exhortation, "Work out your own salvation with fear and trembling!" How pertinent 'what is added, "For it is God that worketh in you both to will and to do of his good pleasure." No man could be saved, if God did not by his Spirit assist us to work out our own salvation.

These reflections on time, eternity, and the great preparation that is necessary for its hap-

piness illustrate the exhortation, "See then that ye walk circumspectly, not as fools but as wise; redeeming the time, because the days are evil." If time be so short as is described and found by experience; if it be the only season of preparation for a boundless eternity; if there be so great a work necessary to escape the pains, and acquire glory without end, how necessary to redeem time! To buy the time back again, as is the literal meaning of the word redeem, we know to be impossible, for misimproved time is lost forever, and it is only by penitent reflections on the past we can derive any benefit to ourselves. Such reflections may excite us to future diligence.—"Because the days are evil." They are absolutely few and evil; they are few compared with the duties of reformation and piety, which are incumbent on us; few compared with the following eternity: They are evil, on account of the troubles of human life, the temptations of the world, and the propensity of our hearts to transgress the law of God, thereby exposing ourselves to his displeasure. C.

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Memoirs of Mrs. Martha Atwood, who died at Bethlem in Connecticut, May 6th, 1807, in the 55th year of her age.

MRS. Martha Atwood was the daughter of Mr. Jonathan and Mrs. Sarah Brooks formerly of Ridgefield in Connecticut. With few intervals, from her infancy to her death, she was tried in the furnace of

affliction. In her childhood her parents removed to Southbury, but being depressed in their worldly circumstances, and having a numerous family they were obliged to put her out to labor for her maintenance.

From the age of seven, to eighteen years, she lived in several places; and as is too often the case in this world of avarice and selfishness, with children in like circumstances, her employers were rigid in exacting the full tale of her services. In her eighteenth year she was married to Mr. Joseph Hubbard, by whom she had four children. Her eldest child when about five weeks old was taken from her in a manner very afflicting. She went to bed with it, well as usual, awoke in the night and found it dead on her arm. About a year and an half after this, her husband went to New-sinque in the State of New-York, to purchase him a farm. In his absence her then only child was seized with a series of convulsion fits, which it was thought would terminate its life; but it pleased God to spare this child, that it might afterwards be a source of more poignant affliction to its mother. In the year 1775, her husband returned after his family, and removed them with her father Brook's numerous family to a place called Peenpack on the New-sinque river. Here in a spacious log house at a distance from neighbors both families lived together in peace and quietness for two years. In the year 1778, the Indians made a distressing incursion on the settlements of the Susquehannah. When the news reached Peenpack the in-

habitants thought it best, as they were a frontier town to build a fort, and a part of the settlers had moved into it the beginning of August. Mrs. Hubbard and all her connections had spent a day or two in making preparations to remove to the fort, when as intended they retired to rest for the last night in their own habitation. On this night Mrs. Hubbard dreamed a dream which she probably would have forgotten had it not been for the distressing calamities of the following day.

She dreamed that she arose from her bed and went to the door and was met by an Indian, before whom she retired, until she seated herself on a bed by a window; that the Indian took out one of her sleeve buttons and struck it three times, and then told her to put it back again into her sleeve. In a disturbed state of mind half asleep and half awake she lay until about half an hour before day-break when she was roused by the growling and barking of their large house dog. She got up and went out at the door, but did not discover any thing, and returned to the bed. She had scarcely adjusted the bed cloaths, when the whole family were awakened by the tremendous war-whoop and death song of about thirty savages, who had surrounded the house. Mr. Hubbard her husband jumped out of bed, and attempted to go out at the door, but finding it thoroughly guarded, he went to a window, and rushed through it, by two Indians, and his faithful dog followed him.

Probably seeing their numbers and considering all as lost, he

attempted to save his life by running to the river; but two of the Indians run after him. The dog, however, attacked his pursuers with a surprising sagacity, first catching one of them by the leg, and then the other, and so retarded them that Mr. Hubbard soon gained several rods of them. The savages perceiving that he would get away from them if they did not shoot him, both fired; one of the balls took effect and brought her husband to the ground, passing through his shoulder and out at his breast. They then took up his body and brought it to the house, burst the door, and took all that were in the house, old and young, prisoners—viz. Mrs. Hubbard's father aged 69, her mother aged 54, her sister Esther aged 15, her brother Benjamin aged 13, her brother Daniel aged 11, Mrs. Hubbard and her daughters Anne aged 6, and Ruth aged 4, in all, eight, with her dying husband. Mrs. Hubbard with much entreaty got leave of the Indians to bind up her husband's wounds; which she did, while they were plundering every article of value, and setting fire to the house. They then set out on their march with their prisoners; went about a hundred rods up into the woods and made a halt. The Indians here tore off the bandage from Mr. Hubbard's wounds—took sassafras leaves—made a wad, and drove in where the ball had passed through his shoulder. When they had divided their plunder and their prisoners, they made ready to go, telling Mrs. Hubbard and her mother that they must be parted from their children. The scene,

while one child was pulled one way, and another, another, may be conceived of by mothers, but cannot be described. Children with longing, lingering looks, screaming for their parents to help them, while the Indians like heidous painted devils were shaking their heads, swinging their tomahawks, and telling them to be still or they would kill them. In the midst of this distressing confusion an Indian approached Mrs. Hubbard, and asked her whether she had rather die there, or go back. In the agonies of her heart she replied that she rather be killed there. Her husband though fainting with the loss of blood overheard what was said, and spoke: "*My dear,*" said he, "*if your life may be spared you had better go back.*"— These were his last words to her. It then being determined that she should return, and leave being obtained that her parents should accompany her, she begged for some of her cloathing from the savages, all this time having nothing but the linen on her back, they gave her a linen petticoat, which she put on and with her parents gave her last look, leaving a dying husband, two children, her sister and two brothers, calling for relief, but calling in vain.

Mrs. Hubbard and her parents in inexpressible anguish, returned to their house and found it still on fire, but they soon extinguished it and made their way to the fort. The two brothers of Mrs. Hubbard, after several years of severe hardship, have since returned, one through the intervention of a British officer, the other making his escape at an

Indian treaty. Through their information we are able to relate more particulars as to what befel the prisoners. The savages, after parting with Mrs. Hubbard and her parents proceeded about half a mile farther up the mountain, and made another halt.— Mr. Hubbard being very faint, told them he could travel no farther but must die. On which the savages, as he sat upon a rock leaning forward, took out their knives, one laid hold on his hair and scalped him, and another stabbed him in several places, on which their suffering victim groaned, pitched forward on his face, and struggling for life, shoved himself some distance down the hill and expired. The sister aged 15, sometime after died a martyr to her chastity, in a manner too horrid to relate. Of Mrs. Hubbard's two little children, Anne and Ruth, nothing has ever been heard. Should these memoirs fall into the hands of any benevolent persons who might have it in their power to make enquiries, they would confer a lasting obligation on the friends of the deceased by making their discoveries public.

When Mrs. Hubbard and her parents arrived at the fort and made known their distress, it spread a general alarm. In the afternoon a party of sixty men went in pursuit of the Indians, but finding the body of Mr. Hubbard, four of them were sent back with the corpse, the rest pursuing five or six miles, returned without effecting any thing to purpose. The men who bore back Mr. Hubbard's body to his own house, laid it out on a bedstead, locked up the house, and left it alone as they

supposed. But the next morning, when a party went from the fort in order to bury it, they found the faithful and sagacious dog lying at his dead master's feet, having kept guard through the night. Such was the general consternation among the settlers that Mrs Hubbard and her parents determined, the next day after the burial of her husband, to set out for Southbury in Connecticut; naked, penniless, and broken-hearted. It was a great undertaking; they had neither stockings, or shoes, gowns or handkerchiefs, and but one horse for them all. Add to all the rest, Mrs. Hubbard had not been able to labor any through the summer, being in a pregnant state, and not knowing what might be the event of one week. But through the goodness of God, she was enabled to endure hardship with less trouble and difficulty than she had reason to expect. With her parents she arrived safe in Southbury; and friends and acquaintances soon ministered to her relief.

In the sorrows of her sex she was always a prominent sufferer, but through a kind providence, notwithstanding all her painful recollections, she was blessed with a son. Knowing nothing at this time of the supports of religion, she lived with a sister for three years a melancholy widow.

In August, 1781, she married Mr. John Atwood, of Bethlem, who was a widower with five children, from one and an half to twelve years old, and took her own son with her into the family. Here she had the delicate duties of a stepmother to perform. Having six chil-

dren in quick succession, and having brought forth her two last for the grave. After the birth of her last child, she was confined to her bed for several months with a dangerous illness, in a state of suspense between life and death. But it pleased God to spare her life, that she might yet see more affliction for her own good. For a few years she had health and prosperity and no more trouble than arose from her domestic cares and station in life.

In the year 1798, she began a series of suffering which terminated only with her life. A honey-bee inserted his sting in the most sensible part of the ball of her right eye, which put her into the most complete torture.

In October, 1800, she became blind, the wounded eye was inflamed and swelled to the size of a large hen's egg, she was confined to her room, and physicians could give her no relief. Opium was all that could comfort her in the least. Not long previous to this her son Joseph Freeman Hubbard wandered away to Newbern in North-Carolina, where it is supposed he now lives, or that he is plowing the ocean in distant parts of the world. Anxiety for this son, dear by the very circumstance of his birth, thoughts about her two children in captivity, a confinement of two or three months from the excruciating pain of her eye, together with an anxious concern about her never dying soul, took away her flesh and her appetite, and threatened soon to overpower her feeble frame.

At this time she seemed to entertain a tremulous hope that she was reconciled to God in Christ,

and grew calmer in her mind.

Her words were, "why should I murmur or complain when I have been such a sinner? God has been just and kind to me! O that my life might be spared a little longer, that I might devote the remainder of my days to God!" She then made a vow to the Lord, that she would serve him while she had breath. God was pleased to spare her life still further to try her patience, that he might see whether she would love him. She recovered her health in such a measure that she was able to take care of her family, although the sight of the wounded eye was never restored. As her strength increased her promises grew weaker; so that God in his wisdom and mercy saw fit still further to chastise her upon a bed of sickness for five years previous to her death. Her eye began to swell, and its orbit assumed a cancerous appearance; so that for a moment day or night, she was not free from severe pain till she died. She still was a trembling believer with many doubts and fears. Her words were, "a just God, who knows the iniquities of us all, sees fit to increase my pain, that I may not forget my vows and promises; and I think I can bless him for his holy chastisements. My heart needs all this to wean me from the world." About eighteen months before her death, a council of physicians and surgeons was called, on a proposal to extract the cancerous eye. Their result was, that it was dangerous to use any thing but palliatives, and that she must try to wear out life in the easiest manner possible. She now became nearly blind

and deaf, and her disease rendered her loathsome to herself and friends. But as her outward man decayed, her inward man seemed to be renewed. Not a murmur or the least complaint was heard from her lips; but to the end of life she was a pattern of patience, saying, "It is the Lord, let him do what seemeth him good." And while she was in pain the most severe, she was frequently heard praising God and praying for herself, her husband, children and the interests of religion.

Her Christian friends and visitants trust, she was one of those who are saved as by fire; and, that in this life only she received her evil things. Few honest readers can peruse this narrative and not feel ashamed that they ever had a murmuring thought, or have uttered a murmuring word. Her dying testimony was against the breach of sick-bed vows, and putting off in soul concerns; and that all should be in earnest to embrace and profess the religion of Jesus.

"O how much comfort and consolation have I lost by living estranged from God!" was a common exclamation.—"How good has my heavenly father been, that he has thus hedged me in, as to the path of duty, with the long, sharp thorns of sorrow, that he might lead and drive me home to himself."

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Revelation xiv. 6, 7, 8.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear

God, and give glory to him ; for the hour of his judgment is come : and worship him that made heaven, and earth, and the sea, and fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen."

WHEN was this prophecy to be fulfilled? Hath it been in time past, or is the fulfilment now commenced, and to continue through a series of years to come? That the spiritual Babylon is now falling by the prevalence of infidelity, and the awful scenes of war which convulse Europe, no man can doubt, who is acquainted with the history of the world, and the church.

It appears in the order of the prophecy, that immediately before the final fall of Babylon, "An angel was seen flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Hath this event been, is it now taking place, or doth it remain for some future age? The question is plain, but interesting, as the event must take place before the final fall of Babylon, which will directly precede the millennial glory of the church.—The sanguine wishes of good people are prone to outrun the providence of God in fulfilling the encouragements to his church; thus they cut short the prophetic periods, and make haste to see the things, which cannot be until they have long slept in the grave. Many of the prophecies are of such a nature, that we must expect they will be successively fulfilled. In some periods of time the prospects of fulfilment

appear brighter than at others. As the heavenly bodies, to a terrestrial eye, are some times retrograde in their movement; so are the events in divine providence, in the judgment of human reason, although gloriously progressing, both in time, and by the most direct means, to their ultimate end. With respect to the prophecy now considered it will doubtless be accomplished before the glorious day of the church on earth. In many periods of time past, when the state of the militant church assumed favorable aspects, her friends have hailed the angel, as they supposed, then flying thro' heaven. As often they have been disappointed by retrograde events in providence. As this prophecy must have its fulfilment by successive events, perhaps, they were not to be faulted for their opinions, and certainly not for their wishes. We have reason to suppose that each event foretold by the prophecy will be more gloriously indicative of its complete fulfilment than the former.

Is the angel now flying thro' heaven to preach the everlasting gospel to every nation, and kindred, and tongue, and people?

It is remarked in answer to this question: The present is distinguished by many signs from all former periods. If we may judge from the conduct of men, who are the instruments of Satan, he is come down with great wrath, knowing that his time is short. Or if we look to that part of the visible church, which hath maintained purity of doctrine and decency of manners, its professors are animated with a new spirit for the propa-

gation of Christian knowledge. The little portion of the world which is Christianized, have awakened to great exertions for instructing the heathen ; and to furnish better means to those who are but partially-instructed. It remains for time to unfold the purposes of heaven. We may hope much, but ought not to determine too positively. Very dark and trying events may intervene between these glimmerings of light, and the meridian shining of the sun of righteousness thro' the world. The wisdom of Zion's King is higher than heaven, what can we know ; deeper than hell, what can we do ? No possible event ought to discourage Christians, or prevent their prayers, for the God of Zion is on the throne, and all his purposes shall prosper.

The formation of Missionary and Bible Societies, on the large scale now attempted, is new in the Christian world. By one instruments are traversing the world to preach the name of Jesus ; by the other, the pure word God is put into the hands of many who received it only from human information.—It is indeed strange, that through many ages past, good men should have done so little to spread the word of God in the various languages of the earth, and place it in the hands of the poor and uninformed. Perhaps, this is the most sure omen of the time being near when the glory of Zion shall fill the earth. God will not deny a blessing on his uncorrupted word wherever it is sent by his providence ; and may all Christians cheerfully give their aid to pious institutions designed for this purpose !

The Soliloquist.

No. 8.

HOW wonderful ! how awful the justice of God ! Once all my objections were pointed against this perfection of his infinite nature, and now it threatens my ruin ; but through some means my tongue is silenced. Under the terrors of his righteousness I am obliged to be still. It would be just in him to reject from his presence the whole race of men, much more would it be just to leave me under the weight of my own guilt. A heart so hard and stupid as mine would be a proper monument of endless punishment ; it would teach a universe that rebellious creatures may not safely trifle with Jehovah. While an eternal separation from infinite goodness appears an evil greater than can be described, I cannot, in my own case, bring a single argument from justice to prevent the execution. I am chained up by the laws of righteousness to a most awful doom, and there is no comforting dawn of peace on my soul. Strange indeed ! that with these prospects, and of no other am I worthy, I have not half that dread of the awful godhead, which I once had. Answer me, O my soul, is it not thy stupidity which enables thee to look with something like calmness on thine own condemnation, and the glories of divine justice in thy sentence ? Wonderfully altered are my views of the chapter, which was once my hatred and dread, " Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Hath not the

potter power over the clay, of the same lump to make one vessel to honor and another to dishonor? What if God, willing to shew his wrath, and make his power known, endured with much long-suffering the vessels of wrath, fitted to destruction? And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?" If the Lord did not thus he could not be God, neither could heaven or earth have confidence in him, or the rectitude of his government. Unhappy creature that I am! Justly condemned; and without a hope, although my mouth is stopped.

Religious Intelligence.

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BIBLE SOCIETIES.

British and Foreign Bible Society.

IT is about six years since this Society was instituted. It is the first institution of the kind with which we have been acquainted, and perhaps will be the parent of many others, to be the instruments of propagating through the world, the Christian scriptures and that knowledge of the gospel which must precede the millennial glory of the Church.

The liberalities of this Society have not been confined to the British dominions. Evidential of a diffusive charity it is called the Foreign as well as British Bible Society.

This spark has kindled into a

flame, which we pray may become universal. By the most recent accounts from Europe, and each of the other quarters of the world, the people of God are animated with a desire, according to the ability given them, to disseminate the word of life in every place and language. This design is so wonderfully progressing as to show it is from the Lord. The fourth annual report of this Society was published in the 13th and 14th numbers of this Magazine. Many similar institutions are formed in the old world, and Christians in Pennsylvania and Connecticut are now giving their testimony and property to promote the benevolent design.

PHILADELPHIA BIBLE SOCIETY.

THIS Society was instituted in the year 1808.—By their first report we find the following gentlemen to be appointed

MANAGERS.

Rt. Rev. William White, D. D. *President*.—Rev. F. H. C. Helmuth, D. D. Rev. Ashbel Green, D. D. Benjamin Rush, M. D. Edward Pennington, Esq. *Vice Presidents*.—Rev. Wm Staughton, D. D. *Corresponding Secretary*.—B. B. Hopkins, Esq. *Recording Secretary*.—Robert Ralston, Esq. *Treasurer*.—Rev. Joseph Pilmore, D. D. Rev. James Gray D. D. Rev. Thomas Ware. Rev. Philip F. Mayer. Rev. Samuel Helffenstein. Rev. Joseph Zeslein. Rev. Jacob J. Janeway. Rev. A. Alexander. Peter Vanpelt, Esq. George Krebs, Esq. Laurence Seckel, Esq. William Shufflebottom, Esq. Thomas Al-

libone, Esq. Francis Markoe, Esq. Frederic Shinkle, Esq. Thomas Montgomery, Esq.

The managers organized themselves by the choice of their officers May 1st, 1809.—To this infant institution the British and Foreign Bible Society in England have given the sum of 200*l.* from their own funds, as an encouragement to the pious design.—They also give encouragement that similar institutions will receive patronage according to their sphere of usefulness. The managers have determined that the donations and life subscriptions, amounting to \$ 1402 shall be a permanent fund, the annual interest to be applied to present charity.

That the contribution subscriptions amounting to \$ 1705 shall be applied to immediate purchases.

They have already dispersed 1300 English Bibles; 500 German New Testaments; 300 English New Testaments.

In the vicinity of Philadelphia a number of European languages are spoken. In this circumstance that part of the United States is very different from New England and its young dependencies in the northern and western new plantations, through which the English language is uniformly spoken. This Society have therefore ordered from Europe the following importation when our national circumstances will permit: 300 Copies of the German Bible; 300 of the German New Testaments from Germany;—also, 100 French Bibles; 100 Welch, and 50 Gaëlic, together with 50 English New Testaments, on a large type, from England.

It appears from the correspondence, between the British and Philadelphia Societies, that the gentlemen who compose the former had not an accurate knowledge of the circumstances under which Christian America exists.

Under separate governments, although in a union, not exemplified in Europe; speaking many languages, although the English is predominant; of different habits, prejudices and denominations of Christians; and extending several hundred leagues in each direction, with an increase of inhabitants beyond the power of calculation, it would be as impossible to unite the exertions of the pious public, in one point, as it would be to collect all the holy charities of Europe and Asia under a board in the city of London. Distant in place, yet united in a pious love of Christ and his word all these societies may correspond and co-operate. We therefore hail, with our best wishes,

THE CONNECTICUT BIBLE SOCIETY.

With the constitution and organization of this Society some of our last Numbers have informed the public.

This event is so recent, we presume the Managers are not yet able to give much public information of its success. Yet from a knowledge of the gentlemen to whose care it is committed, and the character of those who read this Magazine, we presume it will have a respectable body of advocates.—Consider Reader! hast thou in thy family the written word of God, and doth it give comfort

to thyself and them concerning the eternity, which we shall all soon inhabit ! Hast thou not in thy neighborhood some poor family destitute of this inestimable blessing ? Canst thou in the exercise of brotherly love see such a family descending to the shades of death without the best means of information ? But sayst thou, O man, God will provide for the spreading of his own word ? On this point thou hast no need to guide

our faith, for we know that he will. If thou hast any thing to say to the advocates of such institutions, we beg thee to direct it to another point, to open our hearts to a more liberal charity ! Although God will provide for the spread of his own word, we know it must be through means, and in these means thine own liberality is included. For the purpose of drawing this into exercise we give the present information.



AT a Meeting of the General Association of Connecticut, holden at Lebanon the third Tuesday of June, A. D. 1809 :—present,

Rev. Messrs.	From
Nehemiah Prudden, Shubael Bartlett,	} Hartford North Association
Evan Johns, Joab Brace,	} Hartford South
Samuel Merwin, Erastus Scranton,	} New-Haven West
Matthew Noyes, Erastus Ripley,	} New-Haven East
Abel M'Ewen, Salmon Cone,	} New-London
Roswell R. Swan, Heman Humphrey,	} Fairfield West
Elijah Waterman, Andrew Elliot,	} Fairfield East
John Gurley, Zebulon Ely,	} Windham Original
George Leonard,	Windham East
Chauncey Lee, Amasa Jerome,	} Litchfield North
Amos Chase, Joshua Williams	} Litchfield South
David Selden, David D. Field.	} Middlesex

Nathan Williams, D. D.	Tolland
Calvin Chapin,	} Register of the General Association of Connecticut.
Gershom Williams, John E. Latta,	
	} Commissioners from the General Assembly of the Presbyterian Church in the United States.
Gershom C. Lyman,	
	} Delegate from the General Convention of Congregational and Presbyterian Ministers in the State of Vermont.

The Rev. Chauncey Lee was chosen Scribe ; the Rev. Nehemiah Prudden, Moderator ; and the Rev. Elijah Waterman, assistant Scribe.

The certificates of delegation were read, and the session opened with prayer, by the Moderator.

The Rev. Messrs. Chapin, Chase, Williams, Lyman, and Ripley were chosen a Committee of overtures.

The Committee of overtures made a Report which was accepted, and the Association proceeded to consider the several articles contained therein.

An address from the Rev. Messrs. Joseph Lyman, D. D. and Samuel Austin, D. D. in behalf of the General Association of Massachusetts proper, which body they represented, requesting to form a union with the General Association of Connecticut, upon such principles as might be mutually agreed on, was presented and read ; and also a copy of the Constitution and proceedings of that Association : Whereupon, the Rev. Messrs. Chase, Selden, Chapin, Latta, and Lyman were appointed a Committee to consider the subject and make report.

The Trustees of the Missionary Society of Connecticut exhibited a Report of their proceedings the last year, which was read and accepted. The Report is as follows :

REPORT of the Trustees of the Missionary Society of Connecticut to said Society to be convened at Lebanon, on the third Tuesday of June, 1809.

REV. FATHERS AND BRETHREN,

THE Constitution of the Society imposes the duty on your Board of Trustees, as your servants, to lay before you, at your annual session, a report of the state of missions, and their proceedings during the year. Our printed Narrative contains all the information, on the subject of missions, during the year 1808, which either the Society or the public can desire ; a copy of which is herewith, according to our usual custom, transmitted to each

member. A statement of the Funds is annexed, which exhibits a view of the Accounts, as audited the first of January 1809.

The Trustees conceive it important that the Society should have an accurate statement of their Funds, every year; and, accordingly, have adopted the measures necessary for this purpose. Deprived of the avails of the annual Contributions, your Trustees will be under the necessity of appropriating some portion of the Funds to missionary expenditures. When monies shall be wanted in future to promote so benevolent an object as the diffusion of the blessed gospel, and distribution of pious books, among our new settlements, there may be a renewal of application to the Legislature of the State, for permission to invite the people to manifest their friendship to the missionary cause, by an annual contribution; and no doubt permission may be readily obtained. The Legislature have heretofore showed a disposition to afford their influence and support, and in every suitable way, to encourage this cause. The good people, also, by past liberal contributions, have evinced a commendable zeal to diffuse the blessings of the gospel, and to promote the Redeemer's kingdom. When money is needed, we must ask them to give; and trust that God, in whose hands are all hearts, and the times and seasons, will incline them to remember their brethren and friends, in the new settlements, in their prayers, and by generous contributions.

Though no effectual door seems, as yet, to be opened to carry the glad tidings of salvation to the heathen, your Trustees, desirous of embracing every opportunity to help to civilize and christianize them, at their session in January last, gave the Rev. Joseph Badger, upon his personally appearing before the Board, and making a statement of his mission to the Indians at Sandusky, and parts adjacent, one hundred Dollars. From his statement there appears to be some encouraging prospect that good may be done to the Indians in that vicinity.

From time to time, individuals, by generous donations, in books or money, have exerted themselves to aid the missionary cause. And the state of the Funds is such as to afford very encouraging prospects to its friends. Feeling the importance of furnishing the people in the new settlements, and in our fields of missionary labors, with the holy scriptures of the Old and New Testaments, religious tracts, and pious evangelical books, your Board of Trust are turning their attention, more and more, to this grand object; and have it in view especially to exert themselves to distribute Bibles among the needy people there. The citizens of our own State, all will own, who know any thing of our religious situation, and of the excellent regulations of our common schools, are all nearly furnished with Bibles. The Legislature have wisely, by express statute, required that the holy scriptures should be read daily, by our children, in all the schools throughout the State. The Committees of inspection are to see that this is done; so that no family can remain long destitute of the Bible. No

Christian people on the earth are so well furnished with the Bible, and books of devotion and pious instruction, as our citizens. We rejoice in this pleasing part of our history. But alas! that the privileges which we, as a people, enjoy, should be so greatly misimproved, and the sacred volume no more read! Your Trustees have, for two years, been more attentive to furnish our new settlements in the wilderness with religious books than heretofore. They have found great and unexpected difficulties, in the business of the distribution of books; but their Book Committee have now adopted effectual measures to ensure success; and have selected proper persons in the New settlements, as agents, to distribute the books, when conveyed to them. They believe that one of the best means to promote religion among them, to resist error, and to maintain order, is to furnish them with the Bible and pious evangelical books.

At the meeting of the Trustees, in September last, it was judged expedient, for various reasons, that the stated annual meeting of the Board should be the first Wednesday of August instead of the first Wednesday of September; they therefore passed the following Vote:

“Voted, That the following alteration in the Constitution of the “Missionary Society of Connecticut be proposed to the Society, “at their session to be holden at Lebanon, the third Tuesday of “June next, viz. That in the 11th and 12th Articles of the Constitution the word August be substituted in place of the word “September.”

The Trustees have also to inform the Society that, at their meeting in January last, the Rev. Elijah Parsons resigned his seat as a Member of the Board.

We congratulate the Society, and all the friends of religion, on the brightening prospects before us, respecting missionary concerns. The Society will find, by our printed Narrative, that more money has been expended,—more missionaries have been employed,—more books sent out, by far,—and more labors performed the past year, than any preceding year. Worthy and respectable ministers, animated with an ardent zeal, come forward to the help of the Lord, to serve as missionaries; as many indeed as the Funds enable the Trustees to send. Heretofore the main difficulty lay in procuring fit and well qualified men to go on missions. In the removal of this difficulty, the hand of a gracious God is to be gratefully noticed. New Connecticut, the most important and extensive field of our missions, we are able to supply now with a good number of worthy missionaries; though in years past the field has withered for want of laborers to cultivate it.

On the whole, your missionary concerns are in an unusually favorable train. A merciful God has smiled propitiously on the exertions of the Missionary Society of Connecticut; and it seems to have been the means of more extensive good to the blessed Redeemer's kingdom, than the calculations of its most ardent friends. May the Lord, who is wise in heart and mighty in strength, still

prosper more and more all your exertions, and all missionary institutions both in Europe and America !

With respect to the state of your missions to the close of the year 1808,—the number of laborers employed on missions,—the fields in which they labored,—their names,—their success,—and the joy with which they were received, we beg leave to refer the Society to the printed Narrative herewith transmitted. Since the commencement of the present year, several missionaries have been appointed ; and the following persons are now either laboring, or have lately received commissions to labor, under the direction of the Trustees : The Rev. Messrs. James Scott and Timothy Harris, in the south western part of the State of Ohio ; the Rev. Messrs. Abraham Scott, Jonathan Lesslie, James Boyd, Nathan B. Darrow, and Mr. Joshua Beer in New Connecticut ; the Rev. John Spencer, in the westernmost part of New York, near lake Erie ; the Rev. Messrs. Seth Williston, Royal Phelps, and Daniel Waldo, in the western counties of New York, and northern counties of Pennsylvania ; the Rev. Ebenezer Kingsbury, in the counties of Otsego and Delaware, to which field also the Rev. Thomas Williams stands appointed ; the Rev. Simon Waterman and Mr. Silas Hubbard, in Camden and its vicinity, near lake Ontario ; the Rev. Calvin Ingals and Mr. Ebenezer I. Leavenworth, in the settlements on Black river and parts adjacent ; the Rev. Aaron Cleveland, in the settlements round lake George ; and the Rev. Salmon King, in the northern part of Vermont.

From all we can learn it appears that a zeal to spread the gospel, where now unknown, and to translate the holy scriptures into the various languages of the nations, and to circulate Bibles and religious books, rises higher and higher. Adored be the name of a gracious God, for all the manifestations of his grace and spirit, in reviving religion in the present day !

Your Trustees close this report with imploring the presence of the great Head of the Church to be with the Society in their approaching session. May it be harmonious and pleasing, and all their measures be under the divine guidance ! *Amen.*

In the name, and on the behalf of the Trustees,
ABEL FLINT, Secretary.

Hartford, June 1, 1809.

The Delegates from this body to the General Assembly of the Presbyterian Church in the United States, made report of their services, which was read and accepted.

The Report of the Treasurer of the General Association was presented, read, and accepted.

A Vote of the Trustees of the Missionary Society of Connecticut proposing an alteration in the Constitution of said Society, relative to the time of the annual meeting of the Trustees, was read : Whereupon, *Voted*, That said proposal lie under consideration one year, pursuant to the Constitution of the Society.

The Associational Sermon was preached by the Rev. David Sel-

den, from John xv. 14, which was followed by another sermon delivered by the Rev. Gershom C. Lyman, from Psalm xxv. 11.

WEDNESDAY June 21.

The Report of the Committee on the subject of the union between this Association and the General Association of Massachusetts proper, was read and accepted: Whereupon, *Voted*, That the proposed connection meets the cordial approbation of this body.

Voted, also, in order to render the said connection complete, and effectual for the accomplishment of the purposes contemplated, That the following rules be adopted for its regulation; and that the said rules, if acceded to by that Association, or as amended by that body, with the concurrence of the first delegates who shall meet that body from this Association, shall regulate the proposed connection.

1. The General Association of Connecticut and the General Association of Massachusetts proper shall annually appoint, each two delegates to the other.

2. The delegates shall be admitted, in each body, to the same rights of sitting, debating, and voting, with their own members respectively.

3. It shall be understood, that the articles of agreement and connection between the two bodies may be, at any time, varied by their mutual consent.

The Rev. Messrs. Nathan Perkins, D. D. and Henry A. Rowland were appointed delegates from this Association to the General Association of Massachusetts proper, to be convened at the house of the Rev. Samuel Spring, in Newburyport, on Wednesday the 28th of instant June, to act pursuant to the vote of this Association, that the same may be carried into effect.

An inquiry brought forward by the Original Association of Windham County, "Whether any person who joins the Eastern Association of Windham County after one year from their formation can be regularly admitted as a member of the General Association?" was laid over to the next session of this body.

Voted, That the Scribe give information to the Eastern Association of Windham County on the subject of the enquiry made by the Original Association of that county.

The Rev. Messrs. G. Williams, Field, J. Williams, Latta, and Merwin, were appointed a Committee to prepare a Report respecting the state of religion in our Churches, and those connected with us, from the accounts which shall be given by the several members of the Association on that subject.

The Association proceeded to receive information from the several members on the general state of religion.

At half past 10 o'clock, a sermon was preached by the Rev. John E. Latta, from Hebrews xiii. 17.

At 5 o'clock, a sermon was preached by the Rev. Samuel Austin, D. D. from Hebrews iv. 16.

THURSDAY June 23.

The resignation of the Honorable John Davenport, as a Trustee of the Missionary Society of Connecticut was read and accepted.

The following persons were appointed to certify the regular standing of preachers travelling from this into other parts of the United States, *viz.* Rev. Messrs. Nathan Perkins, D. D. William Robinson, Benjamin Trumbull D. D. Matthew Noyes, Joseph Strong, D. D. Isaac Lewis, D. D. David Ely, D. D. Moses C. Welch, Andrew Lee, Samuel J. Mills, Azel Backus, Elijah Parsons, and Nathan Williams, D. D.

The following persons were appointed receivers of money in their several Associations, for the treasury of the General Association, *viz.* Rev. Messrs. Henry A. Rowland, William Robinson, Samuel Merwin, Erastus Ripley, Samuel Nott, Roswel R. Swan, Jehu Clark, Zehulon Ely, Andrew Lee, Charles Prentiss, Azel Backus, David D. Field, and Ephraim T. Woodruff.

The Rev. Abel Flint was chosen Treasurer of the Association for the year ensuing.

The Rev. Andrew Yates was chosen Auditor of the Association for the year ensuing.

List of unsettled ministers, in the State, and of licentiates from the several Associations, *viz.* *Of unsettled ministers*, Rev. Messrs, Simon Backus, Bridgeport; Jonathan Bartlett, Reading; Gershon Bulkley, Middletown; Samuel Camp, Ridgebury; Aaron Cleveland, Wethersfield; James Dana, D. D. New Haven; Ira Hart, Middlebury; Dan Huntington, Litchfield; Calvin Ingals, Stafford; Gurdon Johnson, Killingly; Salmon King, East Hartford; William Lockwood, Glastenbury; Samuel Munson, Huntington; John Noyes, Norfield; Samuel Stebbins, Simsbury; John Taylor, Enfield. *Of licensed candidates*, Jason Allen, Jun. Montville; Jonathan Bird, Berlin; Reuben Chapin, Somers; John Chester, Jun. Wethersfield; John Clark, Washington; George Colton, Hartford; Chester Colton, Hartford; Daniel Crocker, Weston; Mills Day, New Haven; John G. Dorrance, Brooklyn; Joseph Edwards, Middletown; Nathaniel Freeman, New Haven; Henry Frost, New Haven; Ashael Gaylord, Norfolk; Joseph Harvey, East Haddam; Daniel Haskell, Canaan; Nathaniel G. Huntington, Hartford; Bela Kellog, New Haven; Francis King, Bolton; Gilbert R. Livingston, Redhook; Allen M'Lean, Vernon; John Marsh, Jun. Wethersfield; Mark Mead, Greenwich; Thomas Punderson, New Haven; Andrew Rawson, Wardsbury; James W. Robbins, Norfolk; Thomas Ruggles, Guilford; Holland Sampson, Ashford; Henry Sherman, New Haven; James W. Tucker, Danbury; Timothy Tuttle, Durham; Hezekiah G. Ufford, Stratford; Horatio Waldo, Coventry; Stephen Williams, Woodstock; Timothy Williams, Woodstock; John Woodbridge, Southampton.

The following persons were elected Trustees of the Missionary Society of Connecticut, for the year ensuing *viz.* His Honor

John Treadwell, the Hon. Roger Newberry, the Hon. Jonathan Brace, the Hon. Aaron Austin, Enoch Perkins, Esq. the Hon. Asher Miller, the Rev. Messrs. Nathan Perkins, D. D. Samuel Nott, Calvin Chapin, Samuel J. Mills, Moses C. Welch, and Andrew Yates.

Andrew Kingsbury, Esq. was chosen Treasurer of the Missionary Society of Connecticut, for the year ensuing.

The Rev. Abel Flint was chosen Auditor of the Missionary Society of Connecticut, for the year ensuing.

The Rev. Messrs. Henry A. Rowland, Cauncey Lee, and Zebulon Ely were appointed Delegates to the General Assembly of the Presbyterian Church, in the United States, to convene at Philadelphia, on the third Thursday of May, 1810. The Rev. Messrs. Benoni Upson, Walter King, and Ebenezer Porter were chosen substitutes.

The Rev. Peter Starr was chosen delegate to the Convention of Congregational and Presbyterian Ministers in the State of Vermont, to convene at Rutland, on the first Tuesday of September next; and the Rev. Samuel Merwin was appointed his substitute.

The Rev. Messrs. Salmon Cone and Nehemiah Prudden were chosen delegates to the General Association of Massachusetts proper to convene in the year 1810, provided the proposed union between that body and the General Association of Connecticut shall take place. The Rev. Messrs. Moses C. Welch and Evan Johns were appointed their substitutes.

The Report of the delegate to the General Convention of Vermont was read and accepted.

The Rev. Zebulon Ely was appointed to preach the *Concio ad Clerum*, at New-Haven, on the evening of the next Commencement.

Voted, That Windham East Association be added to the list of Associations in this State.

Voted, That the next meeting of the General Association of Connecticut be holden on the third Tuesday of June, 1810, at 11 o'clock A. M. at the house of the Rev. Diodate Brockway in Ellington.

Voted, That we cordially approve the plan and design of the Connecticut Bible Society, instituted to circulate among the poor the common version of the holy scriptures, without note or comment; and that it shall be our care, both as individuals and as ministers of Christ, to afford that Society such countenance and assistance as we shall, in our several places, find ourselves enabled to bestow.

Voted, That we recommend to the several Associations in the State to transmit, by their delegates to the General Association, yearly, in writing, a statement of the situation of their Churches, the state of religion therein, and of the number of members added to their Churches, in the year next preceding the sitting of said Association.

Voted, That this body gratefully receive the Extracts from the

Minutes of the General Assembly of the Presbyterian Church, and that they be distributed among the several district Associations.

Voted, That the Rev. Abel Flint be requested to make extracts for publication, from the minutes of the present session, that he cause the same to be printed and distributed, and that he defray the expense attending the publication from the Treasury.

The Committee appointed to prepare a report respecting the state of religion in our Churches and those connected with us, made a report which was accepted and is as follows :

“ The General Association have heard, with emotions of ardent gratitude and lively joy, the communications which have been made to them respecting the state of religion in our Churches. The expectations which were excited, by the unusually favorable accounts to the General Association, at their last annual meeting, have been fully answered. The numerous and extensive revivals which then prevailed have, in most instances, continued to progress ; and in many places new revivals have commenced. Though in some parts of the State we still find coldness among professing Christians, and great stupidity and boldness among sinners, yet vacant Churches have manifested an unusual zeal to enjoy the institutions and ordinances of the gospel ; apparent converts have been greatly multiplied, and hundreds, nay even thousands, have been added to the Church of Christ. We rejoice and give thanks to God, that an unusual spirit of prayer has pervaded, warmed, and animated the hearts and souls of Christians ; and this we consider as the chief means of the special sanctifying and saving blessings which have been poured down upon us. We congratulate each other, our respective Churches, and all the friends of Christianity, upon the animating prospect which now opens to our view.”

“ By the delegates from the Presbyterian Church, we learn that, in some places within their limits, the special work of God has been very great ; though in others coldness and stupidity still prevail, and in a small district a spirit of disorder continues. On the whole, the Presbyterian Church appear to be encouraged and look forward to the renewal of their efforts with increased ardor and animation.”

“ By the delegate from the Convention of Vermont we learn that God has there, in some places, been gracious, in the abundant effusion of his holy spirit, and the conversion of sinners ; though we are sorry to learn that in many places iniquity continues greatly to abound, and that several ministers have been dismissed from their pastoral charges, within the course of the past year.”

“ On the whole, upon a review of the Churches within the forementioned limits, we find that Christians have not prayed, nor ministers labored, in vain ; that God has, indeed, proved himself to be a prayer-hearing God ; that his spirit has descended

like rain upon the mown grass ; and that the great shepherd and bishop of souls has been gathering sinners into his fold, from the East and from the West, from the North and from the South, and, as we humbly hope, preparing them to sit down with Abraham, Isaac, and Jacob, in the kingdom of God."

A Sermon was preached by the Rev. Gershom Williams, from Psalm xlix. 8.

After a prayer by the Rev. G. C. Lyman, adjourned *sine die*.

CHAUNCEY LEE, }
ELIJAH WATERMAN, } Scribes.

ORDINATION.

ORDAINED, on Wednesday the 21st ult. in the 3d Society in Middletown, the Rev. JOSHUA L. WILLIAMS. The introductory prayer, by the Rev. Evans Johns, of Berlin ; the Sermon by the Rev. Joshua Williams of Harwinton, (father of Mr. J. L. Williams ;) the charge by the Rev. Mr. Upson, of Kensington ; the ordaining prayer by Dr. Strong, of Chatham ; the right hand of fellowship, by Mr. Chapin, of Rockyhill ; and the concluding prayer by Mr. Brace, of Newington. The devotional exercises were fervent and evangelical—the Sermon affectionate—the charge simple and instructive—and the right hand of fellowship animated, impressive and excellent throughout. A large concourse of people were delighted with the unanimity and generosity of this parish, and were rejoiced, in the prospect of their future harmony and love.

Notice to Correspondents.

The History of a Religious Tract, will be in our next Number.

The Editor thanks the writer of a criticism upon a certain composition of Music. While he acknowledges the justice of the remarks, he must inform that it is an established rule of this Magazine to admit no reviews. Neither the Editor nor Publishers think themselves competent for so difficult a business.

Donation to the Missionary Society of Connecticut.

From a friend of Missions, 1600 Religious Tracts.

CONNECTICUT
EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. II.]

SEPTEMBER, 1809.

[NO. 9.

The people called Dissenters, in England, enumerated and Described.

UNDER the denomination of dissenters, all persons, ostensibly attached to Christianity, are included, who do not conform to the mode of worship established by law; but their religious views and habits are widely different; as will appear by the names of classes into which they are divided. These are Papists, Quakers, Presbyterians, Independents, Baptists, and Methodists.

Of the two first it is unnecessary to give a particular account in this statement. The Writer of this article will, therefore, confine his attention to the other four denominations of Christians, agreeably to the order in which they are announced.

We present the reader, in the first place, with a short history and character of the people called Presbyterians in South Britain. These have, in fact, no claim to the title by which they are distinguished, either on the

ground of discipline or doctrine. In respect to the first, their Societies are strictly independent; as they have no organized Presbyteries, and no persons, not being members, take notice of the discipline of any particular church, or any of its transactions; otherwise than by making remarks and giving their advice as neighbors and detached individuals. In reference to the last, they have forsaken the doctrine of their forefathers as defined in the Assembly's Catechism; excepting, perhaps, a very small remnant of individuals found in some places. Arianism, combined with the tenets of Sabellius, in the first place, spread its baneful influence among them. After that Socinianism prevailed to a great extent, though not universally; and, in many instances terminated in Deism or a species of Scepticism equally pernicious. The result of this departure from evangelical truth has been, in respect to individuals, a glaring neglect of religious duties, and conformity to the world

and, relatively, to Societies, a rapid decrease of numbers.— Many families and individuals, especially those in opulent circumstances, have attached themselves to Episcopalians, to avoid the stigma which the latter ever endeavor to fix on Dissenters.— The truth is that, in England, when people have ceased to be attached to evangelical principles, the unanswerable arguments urged to justify and enforce Non-conformity are either forgotten or disregarded. Hence, many Societies, once respectable, have either ceased to exist, or exhibit a memorial of their former prosperity by a wretched remnant. So deleterious, indeed, has been the influence of Arians and Socinians to the cause of Christianity in South Britain as that, the Writer of this article conceives himself fully justified in applying to them the language of the prophet Joel : “ the land is as the garden of Eden before them, and behind them a desolate wilderness.”

Here it is natural for the thinking Reader to enquire how came the portion of English Non-conformists, under consideration, to be distinguished by the name of Presbyterians, since they reject the theological doctrines and do not maintain the discipline of the Presbyterian Church? An easy answer is furnished by a retrospect of their history. At the time immediately subsequent to the reformation in England, many Ministers had embraced and set up the Presbyterian discipline and mode of worship. Hence Presbyteries existed in many places, when, in the reign of Charles II. the infamous act of uniformity

became a law, depriving, at a single blow, of their support and posts of usefulness, all those Ministers, who could not conscientiously, and, therefore, would not, give a solemn declaration in writing of their belief, that, the book of common prayer contained nothing contrary to the word of God. By far the greater part had no opportunity of seeing that compilation before they were compelled to decide. The number of Ministers who were thus ejected from the Church, if the recollection of the Writer be correct, exceeded two thousand. Of these some had an income of five or six hundred pounds a year. Their distress was, afterwards, much increased by what was called the five mile act, which forbade any of them to reside within that distance of the place where they had labored. Thus, were they deprived of an opportunity to receive a plate of victuals from the tables of those opulent Christians who had been edified by their preaching. Before the ejection, Dissenters existed, but that event greatly increased their number and respectability; for, thus, they received a vast accession of piety, learning and talents. In circumstances of persecution and distress, the Presbyterian discipline, not being practicable, gradually fell into utter neglect. But, nevertheless, the separate body of Christians, thus formed, continued to be distinguished by the same denomination. Long did they remain eminently estimable for what is most valuable in character; and might have retained their pre-eminence, had they not renounced the doctrines

of the reformation, and become destitute of evangelical piety.— It is readily admitted, that, in very populous places, such as London, Birmingham, Manchester and Bristol, there are large societies consisting, in a great measure, of persons distinguished by their opulence, general information, talent and weight of character. To these, it is believed, belongs a large portion of liberality, humanity and practical benevolence; but, in the estimation of the writer, their characters are not marked by evangelical piety; and it is apprehended, that modern philosophy has deprived many of them of a large portion of those humane virtues, which they may be said to have inherited from their forefathers. Of the character of their forefathers, it is thought, they are wholly divested, except a single feature: their tenacity of the rights of conscience and their opposition to spiritual tyranny. But on the part of a large proportion of those now in the vigour of life, this characteristic is thought to have degenerated in an entire want of deference for their Ministers; so that they are precluded from deriving that improvement from the labors of their Pastors which they, otherwise, might reap.

INDEPENDENTS.

Of this denomination there was in England an indefinite number of Christians at an early period. Having originated from one Brown, they were, after the name of their founder, called Brownists. That man, like too many leaders of parties, was more governed by factious

zeal than moral principle; for he conformed, for the sake of a benefice, to the Church of England, proved a dissipated character, and died at Northampton a victim to intemperance. His apostasy did not put an end to the sect to which he had given rise; for Christians, maintaining his tenets, have not only continued to exist in societies; but have had from various sources, to the present day, great accessions to their numbers. Sometimes the divine influence, attending a faithful ministry of the Gospel in an independent place of worship; sometimes the introduction of an evangelical preacher to an old Presbyterian society nearly extinct; and sometimes the death of an evangelical minister in the established Church, whose labours had been the means to form a body of serious Christians, but whose successor was a stranger to experimental religion and an enemy to the doctrines of grace; has contributed largely to increase that portion of the dissenting interest. Within the last thirty years, we have, often, witnessed the like result from the labors of preachers, scarcely half educated, under the patronage of Lady Huntington; who, going out into the high ways and hedges, have compelled many to come in. It was not indeed their original design to promote the cause of Non-conformity; for they have been known to apply the term *dissenter*, reproachfully, to a horse remarkable for his bad qualities, though they were glad of the patronage of the dissenters, in places where they were despised (and that was generally the

case) by the Episcopalians.— Not unfrequently, also, persons, who had first received serious impressions under the ministry of John Wesley's lay preachers, have eventually been glad to avail themselves of a more solid and intelligent kind of religious instruction among regular Independents.

The original Independents, besides what is common to congregational Churches, had several peculiarities of character; but those being now nearly extinct, we shall consign them to oblivion, with one exception. They seriously objected to reading of the scriptures as a part of religious service in the house of God. In the present day, however, this culpable neglect is not known to attach to one dissenting congregation in Great Britain; and it is believed that even the first Independents kept a Bible and a Psalm-book in the Pulpit. At this time, to find the sacred desk without its APPROPRIATE FURNITURE would be regarded, in any part of England, as a most deplorable symptom. There, indeed, Bibles and Hymn-books are generally found in the Pews, and are in constant use during the hours of Public Worship. It is hoped that, a word to the wise will be enough.

At present, societies, nominally Presbyterian as well as those styled Independent, may be said to practise congregationalism as maintained in New England. Their Ministers, also, form themselves into Associations for the purpose of friendly intercourse, by conversation and preaching in each other's pulpits; rather than of transacting public business in their collective

capacity. Nevertheless, when a Minister is to be ordained or installed in a vacant congregation, the pastors of other congregations, within the limits of the same Association, are, generally, requested to assist at the solemnity. The principal difference, between those now called Presbyterians and Independents, is that, the former are not only anti-calvinistic but very lax in their mode of admitting communicants, as well as inattentive to instances of immoral conduct; while the latter are often unscripturally rigid in their examination of candidates for full church-membership, and generally strict in the infliction of proper censures on those who walk disorderly. Many independent Churches require a public examination of candidates, as well females as males, before they are admitted to the Lord's table; and in no small number of instances, a written experience, to be read by the Minister at a church-meeting, is considered indispensable, together with a professed belief in the doctrines of Calvinism.

Independent Societies of long standing have, generally, been furnished with a learned and intelligent Ministry, and enjoyed the advantage of well digested and solid discourses, consisting of a rich variety of matter. But Societies, of a more modern date manifest a very different taste, by their attachment to a kind of preaching more marked by desultoriness, wild declamation and a perpetual recurrence to two or three points of doctrine, than by an able defence and elucidation of revealed truth, a judicious development of sound

Christian experience, and the enforcement of Christian duty on evangelical principles. This vitiated taste has been formed under the influence of a race of lay preachers, or those very imperfectly educated, who have abounded within the last thirty years. In too many instances this disease has been introduced into Churches, once, distinguished by their solid judgment and sound experience; so that persons, of low literary attainments and very slender theological furniture, have been chosen to succeed Pastors of solid worth. It is thought, however, that this evil has been decreasing for some time;—that preachers, truly respectable for their information and talents as well as piety, occupy many pulpits, once the theatres of loud vociferation and wild enthusiasm. The time has been, when Institutions called *hot-beds* were set up to rival and supplant schools following a more liberal plan of education. Latterly, the visionary patrons of those forcing nurseries, convinced that truly useful preachers can not spring up like mushrooms in a night, have been induced to give the young men under their patronage much greater opportunities for improvement. On the whole, it is thought, that genuine Christianity has made great progress in England within the fore-mentioned period, among those called, Independents, under a Ministry in many respects defective and irregular; and that, the popularity of mushroom preachers has constrained many Ministers, considerably advanced in life, and apparently fixed in their habits, to adopt a *manner* and style

of preaching much more *natural*, impressive and eligible than what was prevalent when they began their public career.

[To be continued.]

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Constitution of the Presbyterian Church.

(Continued from p. 299.)

Chap. XII.—Of Electing and ordaining ruling Elders and Deacons.

SECT. I. **H**AVING defined the officers of the church, and the assemblies by which it shall be governed, it is proper here to prescribe the modes in which ecclesiastical rulers shall be ordained to their respective offices.

SECT. II. Every congregation shall elect persons to the office of ruling elder, and to the office of deacon, or either of them, in the mode most approved, and in use in that congregation.

SECT. III. When any person shall have been elected to either of these offices, and shall have declared his willingness to accept thereof, he shall be set apart in the following manner.

SECT. IV. After sermon, the minister shall propose to him, in the presence of the congregation, the following questions: *viz.*

1. Do you believe the scriptures, of the old and new testament, to be the word of God, the only infallible rule of faith and practice?

2. Do you sincerely receive and adopt, the confession of faith of this church, as contain-

ing the system of doctrine taught in the holy scriptures ?

3. Do you approve of the government and discipline of the presbyterian church, as exercised in these United States.

4. Do you accept the office of ruling elder [or deacon as the case may be] in this congregation, and promise faithfully to perform all the duties thereof ?

After having answered these questions in the affirmative, he shall be set apart, by prayer, to the office of elder [or deacon as the case may be ;] and the minister shall give him, and the congregation, an exhortation suited to the occasion.

Chap. XIII.—Of licensing Candidates, or Probationers, to preach the gospel.

SECT. I. THE holy scriptures require, that some trial be previously had, of those who are to be ordained to the ministry of the gospel, that this sacred office may not be degraded, by being committed to weak or unworthy men ; and that the churches may have an opportunity to form a better judgment respecting the talents of those by whom they are to be instructed and governed. For this purpose presbyteries shall licence probationers, to preach the gospel ; that after a competent trial of their talents, and receiving, from the churches, a good report ; they may, in due time, ordain them to the pastoral office.

SECT. II. It is proper and requisite, that candidates, applying to the presbytery to be licensed to preach the gospel, produce satisfactory testimonials of their good moral charac-

ter, and of their being regular members of some particular church. And it is the duty of the presbytery, for their satisfaction with regard to the real piety of such candidates, to examine them respecting their experimental acquaintance with religion, and the motives which influence them to desire the sacred office. And it is recommended, that the candidate be also required to produce a diploma, of bachelor, or master of arts, from some college or university : or at least authentic testimonials of his having gone through a regular course of learning.

SECT. III. Because it is highly reproachful to religion, and dangerous to the church, to intrust the holy ministry to weak and ignorant men, the presbytery shall try each candidate, as to his knowledge of the Latin language ; and of the original languages in which the holy scriptures were written. They shall examine him, on the arts and sciences ; on theology, natural and revealed ; and on ecclesiastical history. And in order to make trial of his talents to explain and vindicate, and practically to enforce the doctrines of the gospel, the presbytery shall require of him, an exegesis on some common head of divinity ; a presbyterial exercise ; a lecture or explication of a portion of scripture ; and a popular sermon, or other similar exercises, to be held, at several successive sessions, till they shall have obtained satisfaction, as to his piety, literature and aptness to teach in the churches.

SECT. IV. That the most effectual measures may be taken, to guard against the admission of insufficient men into the sacred office, it is recommended, that no candidate, except in extraordinary cases, be licensed; unless, after his having completed the usual course of academical studies, he shall have studied divinity at least two years, under some approved divine, or professor of theology.

SECT. V. Before the presbytery proceed to license the candidate, the moderator shall require of him the following engagements: *viz.*

1. Do you believe the scriptures of the old and new testament, to be the word of God, the only infallible rule of faith and practice?

2. Do you sincerely receive and adopt the confession of faith of this church, as containing the system of doctrine taught in the holy scriptures?

3. Do you promise to study the peace, unity, and purity of the church?

4. Do you promise to submit yourself, in the Lord, to the government of this presbytery, or of any other presbytery in the bounds of which you may be?

SECT. VI. The candidate having answered these questions in the affirmative, and the moderator having offered up a prayer suitable to the occasion, he shall address himself to the candidate, to the following purpose: "In the name of the Lord Jesus Christ, and by that authority, which he hath given to his church for its edification, we do license you, to preach the gospel, wherever God in his

providence may call you: and for this purpose, may the blessing of God rest upon you, and the Spirit of Christ fill your heart, *Amen.*" And record shall be made of the licensure, in the following form: *viz.*

At the day of the month of _____ 18__
 the _____
 presbytery of _____
 having received sufficient testimonials, in favor of _____
 of his having gone through a regular course of literature; of his good moral character; and of his being in the communion of the church; proceeded to take the usual parts of trial for his licensure: And he having given satisfaction, as to his accomplishments in literature; as to his experimental acquaintance with religion; and as to his proficiency in divinity, and other studies; the presbytery did, and hereby do express their approbation of all these parts of trial; And he having adopted the confession of faith of this church and satisfactorily answered the questions, appointed to be put to candidates to be licensed; the presbytery did, and hereby do license him, the said _____
 to preach the gospel of Christ; as a probationer for the holy ministry; within the bounds of this presbytery, or wherever he shall be orderly called.

SECT. VII. When any candidate shall, by the permission of his presbytery remove without its limits, an extract of this record, accompanied with a presbyterial recommendation, signed by the clerk, shall be his testimonials, to the presbytery under whose care he shall come.

Chapt. XIV. Of the Election and Ordination of Bishops or Pastors.

SECT. I. WHEN any probationer shall have preached, so much to the satisfaction of any congregation as that the people appear disposed to receive him as their minister, the session shall solicit the presence and council of some neighbouring minister, to assist them in preparing a call for him; unless highly inconvenient on account of distance: In which case they may proceed without such assistance.

SECT. II. On a Lord's day immediately after public worship, it shall be intimated from the pulpit, that all the members of that congregation are requested to meet on ensuing, at the church, or usual place for holding public worship; then and there, if it be agreeable to them, to prepare a call for to be their pastor.

SECT. III. On the day appointed, the minister, whose assistance has been obtained, shall preach a sermon, at the usual season for public worship; and after sermon, he shall announce to the people, that he will immediately proceed to take the votes of the electors of that congregation, in the case of whether or not he shall be chosen to be their minister. In this election no person shall be entitled to vote, who refuses to submit to the censures of the church, regularly administered; or who does not contribute his just proportion, according to his own engagements, or the rules of that church, to all its necessary expences.

SECT. IV. When the votes are taken if it appear that a great proportion of the people are averse from the candidate, and cannot be induced to concur in the call, the assisting minister shall endeavor to dissuade the congregation from prosecuting it further. But if the people be nearly, or entirely, unanimous; or if the majority shall insist upon their right to call a minister; then in that case, the minister after using his utmost endeavors to persuade the congregation to unanimity, shall proceed to draw a call in due form, and to have it subscribed by the electors; certifying, at the same time, the number and circumstances of those who do not concur in the call: All which proceedings shall be laid before the presbytery, together with the call.

The call shall be in the following, or like form, viz.

The congregation of being on sufficient grounds, well satisfied of the ministerial qualifications of you and having good hopes from our past experience of your labors, that your ministrations in the gospel will be profitable to our spiritual interests, do earnestly call and desire you, to undertake the pastoral office in said congregation; promising you, in the discharge of your duty, all proper support, encouragement, and obedience, in the Lord: And that you may be free from worldly cares and avocations, we hereby promise and oblige ourselves to pay to you, the sum of in regular payments, during the time of your being, and continuing the regular pastor of this church.

In testimony whereof, we have respectively subscribed our names, this day of

A. D.

Attested by A. B. Moderator of the Meeting.

SECT. V. But if any congregation shall choose to subscribe their call, by their elders and deacons or trustees, or committee or either, they shall be at liberty so to do ; but it shall in such case, be fully certified, to the presbytery, by the minister, or other person who presided, that they have been appointed, for this purpose, by a public vote of the congregation; and that the call has been, in all other respects, prepared as above directed.

SECT. VI. When a call shall be presented to any minister or candidate, it shall always be viewed as a sufficient petition from the people for his instalment. The acceptance of a call, by a minister or candidate, shall always be considered as a request, on his part, to be installed at the same time. And when a candidate shall be ordained, in consequence of a call from any congregation, the presbytery shall always, at the same time, ordain and install him pastor of that congregation.

SECT. VII. The call, thus prepared, shall be presented to the presbytery, under whose care the person called shall be ; that, if the presbytery think it expedient to present the call to him, it may be accordingly presented : And no minister or candidate shall receive a call but through the hands of the presbytery.

SECT. VIII. If the call be to

the licentiate of another presbytery, in that case the commissioners, deputed from the congregation to prosecute the call, shall produce, to that judicatory, a certificate from their own presbytery, regularly attested by the moderator and clerk, that they are in order. If that presbytery present the call to their licentiate, and he be disposed to accept it, they shall then dismiss him from their jurisdiction, and require him to repair to that presbytery, into the bounds of which he is called ; and there to submit himself to the usual trials preparatory to ordination.

SECT. IX. Trials for ordination, especially in a different presbytery, from that in which the candidate was licensed, shall consist of a careful examination as to his acquaintance with experimental religion ; as to his knowledge of philosophy, theology, ecclesiastical history, the Greek and Hebrew languages and such other branches of learning as to the presbytery may appear requisite ; and as to his knowledge of the constitution, rules and principles of the government and discipline of the church ; together with such written discourses, or discourses, founded on the word of God, as to the presbytery shall seem proper. The presbytery, being fully satisfied with his qualifications for the sacred office, shall appoint a day for his ordination which ought to be, if convenient, in that church of which he is to be the minister. It is also recommended that a fast day be observed in the congregation previous to the day of ordination.

SECT. X. The day appointed

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for ordination being come, and the presbytery convened, a member of the presbytery previously appointed to that duty shall preach a sermon adapted to the occasion. The same, or another member appointed to preside in this business shall afterwards briefly recite from the pulpit, in the audience of the people, the proceedings of the presbytery preparatory to this transaction: He shall point out the nature and importance of the ordinance; and endeavor to impress the audience with a proper sense of the solemnity of the transaction.

Then addressing himself to the candidate, he shall propose to him the following questions, viz.

1. Do you believe the scriptures of the old and new testament, to be the word of God, the only infallible rule of faith and practice?

2. Do you sincerely receive and adopt, the confession of faith of this church, as containing the system of doctrine taught in the holy scriptures?

3. Do you approve of the presbyterian church, as prescribed in the form of the government and discipline of the presbyterian church in these United States?

4. Do you promise subjection to your brethren in the Lord?

5. Have you been induced, as far as you know your own heart, to seek the office of the holy ministry, from love to God, and a sincere desire to promote his glory in the gospel of his Son?

6. Do you promise to be zealous and faithful in maintaining

the truths of the gospel, and the purity and peace of the church; whatever persecution, or opposition, may arise unto you on that account?

7. Do you engage to be faithful and diligent, in the exercise of all private and personal duties, which become you as a Christian and a minister of the gospel; as well as in all relative duties, and the public duties of your office, endeavoring to adorn the profession of the gospel by your conversation; and walking, with exemplary piety, before the flock, over which God shall make you overseer?

When the candidate is to be ordained as the pastor of a particular congregation, the following question shall be added.

8. Are you now willing to take charge of this congregation agreeably to your declaration at accepting their call?— And do you promise to discharge the duties of a pastor to them, as God shall give you strength?

SECT. XI. The candidate having answered these questions in the affirmative, the moderator shall demand of the people:

1. Do you the people of this congregation, continue to profess your readiness to receive, whom you have called, to be your minister?

2. Do you promise to receive the word of truth from his mouth, with meekness and love; and to submit to him, with humility, in the due exercise of discipline?

3. Do you promise to encourage him, in his arduous labor, and to assist his endeavors

for your instruction and spiritual edification?

4. And do you engage to continue to him, while he is your pastor, that competent worldly maintenance which you have promised; and whatever else you may see needful, for the honor of religion, and his comfort among you?

SECT. XII. The people having answered these questions, in the affirmative, by holding up their right hands, the candidate shall kneel down, in the most convenient part of the church: Then the presiding bishop shall, by prayer, and with the laying on of the hands of the presbytery, according to the apostolic example, solemnly ordain him to the holy office of the gospel ministry. Prayer being ended, he shall rise from his knees: and the minister who presides shall first, and afterwards all the members of the presbytery in their order, take him by the right hand, saying, in words to this purpose, "We give you the right hand of fellowship, to take part of this ministry with us." After which the minister presiding, or some other appointed for the purpose, shall give a solemn charge in the name of God, to the newly ordained bishop, and to the people, to persevere in the discharge of their mutual duties; and shall then, by prayer, recommend them both to the grace of God, and his holy keeping; and finally, after singing of a psalm, shall dismiss the congregation with the usual blessing. And the presbytery shall duly record the transaction.

[To be continued.]

Answer to a Disbeliever.

(Continued from p. 253.)

SIR,

IN your letter you began with insinuating against the truth of the Scriptures, from their not being given to all men, and from a want of uniformity in the opinion of those who receive them as unerring truth. On these points some remarks have been made in my former papers. You must be sensible, that those objections are far from going to the merits of the controversy between yourself and believers. Although they may bewilder the minds of superficial thinkers, who, for the present quiet of a guilty conscience, wish to be deceived, they vanish before a weight of evidence that the scriptures are indeed the word of God. You conclude with a more dangerous insinuation, "why are the scriptures necessary for men?" It is presumed you intend, why are they necessary for the greatest good and happiness of men? It is only on this supposition that the question is worthy of serious attention. Knowledge is necessary for happiness and right conduct. Although knowledge may be misimproved, and thus become a source of misery, yet it is necessary for happiness, and is the only possible means of bringing objects of enjoyment into possession of the mind; while ignorance, so far as it extends, absolutely prevents both rational and moral felicity. The divine mind is infinite, self-existent and necessarily most holy and blessed; the minds of creatures are finite in every power and

quality, derived, dependent, and in all respects both of faculty and enjoyment such as the Creator designed. Between finite and infinite there is a vast chasm, which must be forever unfilled: The former cannot be so enlarged as imperceptibly to pass into the latter. Let created minds be made greater than the highest angel can imagine, they are still finite, and thro' eternity, to them, infinite will be incomprehensible. Neither now or ever will the Deity or his counsels be comprehended by any beside himself. A vast foundation! on which God may claim, and creatures ever be under obligation to ascribe, praise, dominion, majesty and glory to him. To created minds the Lord hath given such faculties for acting and such capacities for receiving and enjoying as pleased him. He hath adapted to each other the capacities for enjoyment and the means of their satisfaction.

What is reason, the boasted reason of which disbelievers speak so much, as being sufficient to conduct them to the most glorious consummation of their existence? The question deserves a serious consideration principally, because superficial minds frequently raise a competition between reason and revelation. The reason of a creature cannot make truth, for this depends on the eternal will of God; or if it be said that it depends on the nature of things, let us remember that the nature of things is no other than the will of God, through various means displayed to the understanding. Neither can any power of reason in creatures

destroy truth. When the evidence of any truth or fact is presented to the understanding, reason cannot destroy it. Reason or reasoning is the faculty of the mind by which we see the agreement or disagreement of things, and in certain plain cases, are able to deduce one proposition from others, which were previously presented in a clear manner before the understanding. In no other sense, can human reason originate or even investigate truth, although some seem to suppose, that their own reasoning powers are within them a fountain of instruction, from which they may, at pleasure, draw all those truths, which are necessary for present guidance and eternal happiness. But it is not thus. We are not, neither are the saints and angels of heaven ever made so independent. Truth is the Lord's; he reveals or places it in the understanding in such ways as he pleaseth. In full knowledge of the powers given to men for their happiness and good conduct, he adapts the means of information to their nature and wants. In this he is as sovereign, wise and good, as he was in determining to create. There are several sources of evidence through which truth is brought to the understanding of men.

First the works of creation, with the powers, properties and qualities which every part appears constitutionally to possess.

Secondly, the government of these things by an all wise providence, upholding their existence, and pointing them, in a manner which men cannot discover, to their several ends.

The evidence of truth derived from these sources is commonly called the light of nature. It is common to all men, and if they are disobedient will be sufficient to condemn them in the end. Therefore, the mouths of heathen will be shut before God, when he judgeth them in righteousness.

Thirdly, a revelation from God, containing many truths concerning himself, his law, and the way of salvation, which nature and providence cannot teach.

Fourthly. The influences of the Holy Spirit, or the direct action of God on the mind.

Each of these is a source by which truth is brought to the understanding, and each of them appears to be necessary for men, after we consider their natural frailty and moral imperfection. If any inquire, "why is the revelation in the scriptures necessary for men"? We may answer them, why is evidence from nature, providence, and the action of the spirit necessary? There is as much room for one, as there is for the other of these questions: And thus we may proceed doubting, until all evidence of truth is banished from the world. The only cause why any prefer their own reason to the written word of God, as a source of information, is that the former is more easily accommodated to their own sinful hearts; whereas the latter claims an authority more difficult to gain-say; its words are "thus saith the Lord"—"obey and live"—"believe and be saved, disbelieve and be condemned."

It hath been said that the holy scriptures, or a revelation

from God, contains many truths concerning himself, his law and the way of salvation, which the light of nature and providence cannot teach. If this be the case they are necessary for the greatest happiness and best conduct of men. Compared with what we find in the holy scriptures, it is but faint beams of eternal power and Godhead which shine directly from the things which are made. The heavens declare his glory and the firmament shews his handy work, but if there were no other evidence of him greater than what these contain, the altars of men through the whole world, as they were at Athens, would be inscribed to the *unknown* God. The heathen generally profess to believe, in the existence of some powers superior to men, which they fear, and in their unholy way adore and worship: Still, with all the assistance they have had by tradition, and a remote intercourse with enlightened people, they have never attained to the scriptural representations of deity. Their most perfect descriptions of the supreme nature fall very far below what we find in the word of God. The light of nature can give but a faint conception of God's natural perfections, compared with what we receive from his word, and concerning his moral attributes, his holiness, justice, truth, grace and mercy, it is yet more deficient.

The light of nature can give us no information concerning his scheme of counsel, spread from an eternity past through an eternity to come. All which we know of this is from the word of inspiration, and when

known, it contains our best motives to duty, and a most exhaustless fountain of happiness.

Neither doth the providence of God, in the government of his works in this world, furnish such instruction concerning his character, as renders the light of revelation unnecessary. That the voice of his providence is very plain, in some cases, cannot be denied, but the instruction is limited to a few subjects compared with those we find in revelation. Indeed the holy scriptures are the principal key by which we understand the intentions and meaning of God in his providence. As instances; look on the present state of what hath been called the civilized world, on the wrath of man and state of the nations portentous of much ruin to come, and the human mind sinks under the prospect; but let us view the scene in the light of scriptural prophecy and there are many beams still left to cheer the Christian's heart. We conclude these things are necessary to glorify divine justice, and prepare the world for a rich display of grace in the millennial state.

Another instance: How often do we see the people of God bowed down under troubles in their own persons, their families, their properties, their reputation, and in all things which men hold most dear here below? Considering the Lord a gracious God, and peculiarly so to those who fear him, this looks unaccountable, until by his word we are informed that he is a God of covenant faithfulness, and that by his judgments on mankind he intends two purposes at once,

to warn them of the desert and danger of sin, which all commit; also to humble his people through means of their affliction, and thus prepare them for the rewards of his grace. The holy scriptures are the only sure guide for understanding the works of Providence in all their variety of judgments and mercies in the common course of things, and in special interpositions of power and goodness.

There are three things for which a revelation is eminently necessary for fallen men: to understand the character and law of God, the purposes of his grace, and the means by which they are carried into effect. Although the heavens declare the glory of God, there are many points of belief concerning his nature and counsel, which could come to our knowledge only through a revelation. His omniscience and omnipresence, his power of acting in all places by simple volition, his incomprehensible manner of triune existence, each of which are essential to his nature, perhaps would not have been conceived by men, without the instruction of his word.

To understand his moral perfections the written word is yet more necessary. We are so far darkened by depravity, that with all means of information, we have but imperfect ideas of rectitude. The most correct of the Heathen have had no just conception of God's holiness. An idea of goodness, as it is perfectly distinguished from selfishness, never appears to have entered the fallen mind, except through the special aid of God's word and Spirit. This is

eminently taught in the gospel. The weakness of reason on all these subjects, when under the influence of a depraved heart, is illustrated by the ignorance of the heathen on theological and moral subjects, which is so great, that they have changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever.

If the reason of depraved men is so deficient in judging of the divine character, it must be the same concerning the moral law. Enough is known to condemn them perpetually for disobedience, but not to conduct them to the highest good of which their natures are capable. Certainly it must be consistent with the infinite wisdom and goodness of God to use such means of information as he sees will be conducive to their greatest blessedness and the best interests of his own kingdom; and for these ends a revelation is necessary.

A revelation is still more necessary to understand the purposes of divine grace and the means by which they are carried into effect. If God had not entertained designs of grace it is not probable the revealed word would have been given. It must for ever be above the power of human reason, without a revelation, to determine whether God will pardon sinners, and if he will through what means the purposes of his love can be effected, in a way consistent with his greatest glory.

In the word of revelation, he hath taught us the designs of his grace, and that he hath no pleasure in the death of sinners, any further than is necessary

for the perfection of his kingdom and his own moral glory. Unassisted reason never could have assured us that God would exercise grace on any conditions whatever. There is in sinful minds such an evil spirit of retaliation, that judging of him from their own feelings, they could never have been assured that pardon was possible. All conscious sinners would have hoped it; the secure would have neglected the subject; but none without the express declaration of God could have been assured of the fact.

After sinful men were assured that sin, on some terms, might be forgiven; without the instruction of the holy scriptures, it would for ever have been to them an impenetrable secret by what means it could be done. Neither angel, or man, or any other creature would have devised the way in which God is just and the justifier of the ungodly. The Father's gift of the Son, the Son's acceptance of the arduous work, and the witness of the Spirit by his application of the benefits purchased, could never have been taught to men by reason or providential evidence. As the doctrine of the Trinity could not have been known by these, it follows as a necessary consequence, that without the revealed word of God, all disbelievers must have been left in full prospect of the blackness of darkness for ever, if the purposes and means of his grace had not been revealed in the sacred scriptures. On these grounds it is supposed, that a revelation is necessary for the greatest blessedness and good conduct of fallen men.

As the disbeliever's doubts were proposed briefly, the answer to them hath not been enlarged. If he hath any thing further to propose, and the Editor of the Magazine permits the correspondence, he shall be treated respectfully.

A BELIEVER.

Evidence for the truth, against the Disbelievers of Doctrinal and Experimental Christianity, drawn from their own appearance and feeling.

PURE and right reason is always a safe guide ; but it is a fact, in this degenerate world, that men do not exercise this without the aids of God's word and Spirit. A corrupted heart corrupts the judgment, biasses reason, and blinds the understanding of men. Revelation and the influence of the spirit therefore become necessary to restore them to the proper use of reason, in determining on moral and religious subjects. This is not because the powers of reason and understanding are destroyed by unholiness : but they are perverted to a wrong purpose. This perversion is the sin and guilt of the transgressor. If any doubt his fact, let them observe mankind. They will find many think and act rationally on other points, who, on those of religion are confused in their conceptions. Let them read the character of the gentiles, who are destitute of a revelation, as it is given by Paul in his Epistle to the Romans, there also they may see to what the state of men would be reduced,

if the word of God and its influence on society were wholly banished. But though there be this spiritual ignorance, which renders the word and spirit of God necessary for salvation, unquestionably, there is a foundation in the mind for all to feel guilty and self-condemned in the day of judgment.

Although the judgment and conscience are corrupted they are not destroyed. A guilty conscience judging from the evidence of truth, which all may receive, will be a swift witness to condemn the wicked. The unbelieving will judge and condemn themselves. " Their conscience also bearing witness, and their thoughts in the meantime, accusing or excusing one another." This is a source of uneasiness to the wicked in this world, and in another will be a fountain of condemnation.

It is the principal design of this paper, to lead the reader's consideration to a kind of evidence for the necessity and reality of doctrinal and experimental religion, which may be drawn from the feelings and appearance of those persons, who deny their power. When such persons are unwilling we should argue from the certainty and explicit declaration of the word of God ; they must consent we should resort to their own feelings, and such manifestations of them, as are continually discovered in the occurrences of life.

Notwithstanding all which is said by those, who attempt to discredit doctrinal and experimental Christianity, it is evident they are not easy with their own infidelity. While they deny

God to be a being of such a character, as is believed by scriptural Christians, they are not satisfied with their own pretended sentiments concerning him: They are equally afraid of his justice and the manner in which his mercy is exercised. Although they profess to deny the infinite evil of sin; disallow the justice and eternity of such a penalty as the law denounces; the need of such an atonement as the gospel reveals; and of a new heart through sanctification of the spirit: yet it is manifest they are not satisfied with the scheme they patronize.

Although they live without prayer, and say that a solemn sense of God, and constant pains and watchfulness of their own hearts, are not necessary for coming to a safe end, according to their view of things, yet, it is evident they are afraid of their own condition. There is something in their breasts which may fitly be called "their thoughts, in the mean time, accusing or excusing one another." This is conscience, which gives them much occasional uneasiness; it is a power of their own intelligent souls, from which there is no flight, and which cannot be prevented from acting, in a higher or lower degree, but by the ceasing of existence. Men do not always notice what their own consciences dictate, and may be wholly insensible what the cause is of the uneasiness, which they sometimes feel: but that such uneasiness actually exists, the following things are a strong indication.

Although they profess to

think there is nothing in doctrinal and experimental religion, and that no regard is to be yielded to them, as they have been commonly understood; still, they are continually insinuating against the bible, its doctrines, precepts and duties. And it is done, in such a manner, as shows that this holy book gives them pain, while they do not endeavor to practise its contents. This appears to be a sufficient indication such persons are not easy with their own state. There is something in their own bosoms, either reason or conscience, which accuses them. They are pained and therefore fret: they wish to get more strength to their own system of disbelief, and every advantage which they can gain against scriptural religion, is supposed to be an acquisition of strength to themselves. If they thoroughly disbelieved, they would not be so evidently pained with exhortations to experimental piety. In general, men's enmity ceases when they are conscious their enemy is completely under their feet; but it is not so in this case, for they appear restless, lest the bane of their repose should rise again. This kind of foreboding, after men have gone a great length in their doubts, is a serious argument for the truth of religion both doctrinal and experimental. After all which its opposers have done, there is an internal monitor for God and the truth, which makes them afraid they are venturing their eternity on a refuge of deceit.

Another indication of this restless state in irreligious persons, is the trouble it gives them

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to see others believe and practise according to the scriptures of truth. Sometimes this trouble arises into an enmity, which they cannot prevent discovering. While it is one of the plainest dictates of common sense and reason, that men must live and die for themselves; that eternity and every man's preparation therefor must be his own work; that every one must stand or fall for himself and himself only: yet they cannot bear, without pain, to see others believe and practise differently from what they love. It becomes their business to scoff at piety and the institutions of religion. Whenever we see any one distinguishing himself as a scoffer against the wishes and endeavors of others to be religious, although he be very hardened in sin, yet we may be certain his conscience so accuses him that he is not easy with his state. The sight of others believing and conducting differently makes him afraid. Such are willing that other people should take their way in worldly matters, in the choice of their own amusements, in their daily employments: but when the same freedom of action is exercised in religious concerns, it produces a sensible pain of mind, which shews that all is not well in the disbeliever's own heart, and that he is not so certain he is right as he professes to be. Seeing the conduct of others reminds him of his danger; and fear arises that he is descending to remediless ruin. An enemy within, an accusing or excusing witness inflicts the pain, while the blinded, guilty sufferer im-

putes all the blame to others. This shows that those, who profess to have the greatest certainty and fortitude in unbelief, do sometimes feel their foundations tremble, and that their certainty is not such as they profess.

It is very rare that an unbeliever or irreligious person, is willing to be thus described, which shews there is a pointed admonition within his own breast, either that his infidelity is shameful as against reason, or dangerous as against his duty. Disbelievers show a strange inconsistency in this matter. They try to disbelieve; take every method to discredit the truths of revelation; are constantly insinuating against the duties of religion; praise, read and recommend the most avowed advocates of infidelity: Still, they are ashamed of the appellation, and offended to be called disbelievers. This is a proof they sin against the light of their own consciences, and are ashamed of the name which they deserve.

Another argument for the truth, the necessity and the reality of both doctrinal and experimental religion, may be drawn from the despondency and fear of the disbelieving in scenes of trouble. That there are degrees of stupidity in disbelievers, and that all do not appear alike is manifest: It is still clear they want and cannot obtain a support by their unbelief. Such persons, although they have neglected prayer, when in affliction, are willing to have themselves and families the subjects of Christian intercession: although they have lived

otherwise, they are willing to die and go down to the grave under the forms of religion. In their last earthly hours they find the need of friendship with God ; at this time, the idea of a Saviour and an interest in his merits would be very comforting to them. Although they have neglected the scriptures, they will receive it kindly to have any one read them by their dying bed side. This is a serious argument for the necessity of experimental religion and practical piety. However men may live, wish, and at sometimes think they believe ; when they die, if reason be clear, they wish for a Saviour, who is stronger than themselves, and for some exercise of faith, which will bring the Lord nigh as a propitious God to assure them of his favor. They wish for a sanctifier who can cleanse them from an evil conscience.

Perhaps it may be objected, "do not Christians, who build their hope on the faith of Jesus Christ, as it is described in the scriptures, sometimes doubt? And is not this an argument against the soundness of Christianity?"

To this objection it may be answered. Although Christians often doubt, it is not whether the scheme of the gospel be true and good, nor whether the souls of the penitent may safely rest thereon : Neither do they doubt whether those, who disobey the gospel, and are destitute of its holy temper, shall fall under the punishment of God. Their doubts and uneasiness are, whether they have obeyed the gospel and received Christ by faith ; whether their

hearts have been sanctified by the spirit of God ; in short, their doubts and uneasiness are, lest there should be so much of the unbeliever left in their hearts, as will cut them off from eternal life. With themselves, their want of obedience and joy in a glorious Redeemer they are discontented. It appears, therefore, that the anxiety of Christians and of unbelievers is entirely of two kinds : one is an uneasiness with themselves, their own imperfection, sin, and deficiency in the temper of a saint ; the other, lest that scheme of disbelief and practical ungodliness on which they venture their souls, should land them in perdition.

To the reader this is a solemn warning that he be not beguiled with impiety. Impiety may be sweet to the unholy heart, may make men appear festive before the world, and prove a temptation to commit many sins ; but will issue in destruction. In solitude, such will tremble lest they are not right ; in death they will despair, fearing that a day of grace is passed without benefit. In that solemn hour all the hopes of infidelity will be cold and gloomy as the grave into which they are sinking.

MONITOR.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

SIR,

YOU have frequently called for religious intelligence from those of your readers who have been conversant with the

recent awakenings in this part of our country. It has been hinted that the friends of Christianity are deeply interested in knowing, both the state of the churches, and the progress of saving grace among perishing sinners. This paper is submitted to your disposal as a testimonial of the unmerited grace of God ; and as a devoted instrument to subserve your desire of gratifying those who daily remember Zion, and pray for the souls of men.

IN New-London, for the space of more than two years past, an unusual attention to religion has been visible. It has not, at any time, been general, nor very extensive. In the autumn of 1806, a small number of Christians held, weekly, a religious meeting. They were unobserved by men ; but as the event has issued, they hopefully were noticed by the God of grace. Prayer was their principal exercise. Such was their apparent solicitude for the salvation of their fellow sinners, and for the prosperity of Christ's kingdom ; that a spectator, "waiting for the consolation of Israel," could not refrain from hoping that God had, in the spirit of their supplication, sent a harbinger of his special grace.

Soon, the reason, why these children of the kingdom were made thus importunate, became apparent to the prudent observer. From Zion, secretly pleading with God, salvation soon began to go forth among surrounding sinners, who were ignorant of any peculiar concert of prayer for the welfare of their souls. No general impression of scri-

ousness was visible in the town : but a sprinkling of individuals, without any connection by familiar acquaintance, or peculiar association for worship, at once became alarmed about the state of their souls. Few of them, at first, conferred one with another ; but some began to tell their confidential friends that they knew not what was the cause of their fears and new emotions ; but that some unseen influence had so unveiled their minds, that those eternal scenes appeared real and momentous, which, in similar description, they had, for years, surveyed without concern.

Before these alarms were extensively known, the subjects of them, together with their friends and neighbors, were called to the solemnities of an ordination. Many can bear testimony, that this was, peculiarly, a day of divine power upon their minds. Some were deeply affected with the awful responsibility, not only of the pastor, but of the people, which was about to flow from the sacred connection. Some, for the first time, considered how much God was doing for the salvation of sinners. In the light of his condescension to their spiritual concerns ; and in a correspondent view of their listlessness and ingratitude ; they saw their guilt and danger. But for many, God had prepared a word in season, from the gospel of his Son. Not only the duties of a clergyman were impressively described ; but the importance of the gospel to the hearers of it ; its proper effect upon them ; and the state in which, appropriate, but unheed-

ed preaching leaves them, were so illustrated, that, through the power of the Holy Spirit accompanying the word, an effectual appeal was made to many consciences. Some remarks from the preacher on the folly and guilt of neglecting the bible by divine impression, wrought such an effect upon the minds, and in the habits of some hearers, as indicated the design of God, in honoring his revealed truth as an instrument in the work of salvation. Some who had read this book but little, and with little interest; now read, and found themselves condemned, and exposed to wrath.

Troubles, which had remained almost untold, were, by the awakened, now made known to those who professed a concern for souls. The enquirers for salvation were brought, by their anxious guides, to the place of weekly resort, where "prayer was wont to be made." The evening, which had been principally devoted to prayer, was henceforth, in greater proportion, improved for religious instruction. What had been but a handful of attendants, was increased to a large assembly.— Instead of one, two general evening meetings were established; which, together with several smaller assemblies for worship; and also a separate season for social prayer, have been, unremittingly, continued until the present time.

During the winter and spring of 1807, the work was more considerable than it has been at any later period. Still we flattered ourselves with the hope of a more extensive operation of the Holy Spirit. Though at this

time, so much attention to religion was excited that, in many families, it was the principal topic of conversation; though our assembly on the Sabbath, especially that part which composed the audience in the galleries, had manifestly much increased, both in number and attention; though hundreds habitually attended the weekly assemblies for worship; though there was a continual resort of anxious sinners to those who would attempt their assistance; yet so great a proportion of the inhabitants of the town seemed to remain unconcerned about salvation; and even ignorant of the peculiar presence of God among us; and so much more copious and powerful effusions of the Holy Spirit were reported to us from various parts of our country, that we hoped the past were only the first drops of a plentiful shower, which we should finally receive. The cloud was still continued over us; but its contents were but moderately discharged. Before the close of this year, however, the members of our church were blessed with seeing the accession of forty-seven to their communion,

From the commencement of the year 1808, a moderate prevalence of awakening, and of hopeful regeneration, was perceptible, until the month of March. The work, from that time, stood in apparent suspension, until the session of the General Association in June. The prayers, the preaching, and the religious intelligence, publicly reported on this occasion were heard with great interest, and followed by much concern.

About thirty new instances of seriousness soon appeared.— Since the hopeful termination of these; the attention of a few individuals has been arrested; and their minds and hearts hopefully transformed. For several months past very little, except an extensive attendance on the means of grace, would warrant us to hope that we have not fallen into great stupidity.

Since Jan. 1808, thirty-six persons have been added to the church; increasing the former number to eighty-three. A small number more are with certainty, known to contemplate a public profession of their faith and hope in Christ. To say that, from present prospects, the list will soon be increased to one hundred, might be the expression of a sanguine hope.

The general characteristics of this work have been; in its progress, moderation, silence, long continuance, and an almost unfailling state of hopeful sanctification, consequent upon any considerable alarm; in its effects, hitherto, a persevering, steadfast belief of Calvinistic doctrines and regular life.

None of the subjects of it have expressed a distracting terror of mind: some however, much more than others, have been borne down, with distressing apprehensions of ruin.— Some have sought peace months before they found it; others, almost at the onset of their seriousness, were sensibly the subjects, both of that "peace which passeth knowledge," and of that "body of death," from which they longed to be delivered. Some have begun to hope, when they could perceive

that they had very little evidence of sanctification: some though fearful of deception were secretly constrained to acknowledge, that they found in their views and affections, great reasons for encouragement: while others, differing from those in their acquirements of doctrinal knowledge though unable to suppress a hope, were very incompetent to decide, what, of their various emotions, was evincive of their sanctification.— Some, long before a sensible change in their affections toward God, the Saviour, and sin, have very justly apprehended the doctrines of the gospel; have well understood the state of man, the nature and import of the divine law, and the terms of salvation: while others have labored in darkness of mind, and with hardness of heart; until by an inconceivable change, they were transformed, at once, in their views, and in their affections. In many instances after a sensible *change* of feelings and enjoyments, the subjects of it, have been slow to believe, that so small a measure of their new love toward God and his people, of their new humility, of their new sorrow over sin, and of their new confidence, complacency and satisfaction in Christ, would be a credible testimonial of regeneration.— Hence with all their power, they have apparently suspended hope; until by long, and faithful recourse to the scriptures they have thence hopefully proved "the things which were excellent" in their own hearts; and have been constrained to say of Christ formed within them, "my Lord, and my God."

God has, in a most convincing manner, wrought among us, according to the counsel of his own will. Delicacy forbids an exemplification of this truth, by the narration of individual cases. But it is sufficient to have witnessed the sovereign hand of God, plucking from the downward course to ruin, sinners, amidst all the varieties of age, condition of life, habits, and character. The grey-headed of sixty and the youth of thirteen have hopefully been born into the family of God as children of equal age. Altho' God by his discriminating grace in selecting a great proportion of the subjects of it, from among the children of pious parents, has passed an alarming censure upon licentious education; yet, by carrying the joys of his salvation, even to some prayerless houses he has removed all occasion of despair from those who have never been borne to the throne of grace on a parents heart. Christians have been taught, that the promise, was not only to them, and to their children, but to as many as the Lord, their God should call. A majority of those who have professed the name of Christ are youth.

May God with whom is "the residue of the Spirit" impart to those of every age and description, that "grace which bringeth salvation."

New-London, July 20, 1809.

Extract of a Letter from the Rev. Mr. Beecher, to the Rev. Mr. Storrs,—with a contin-

ance of his Remarks to the Rev. Mr. Woodhull—dated East-Hampton, (L. I.) 20th January, 1809.

MY DEAR BROTHER,

SINCE your last the Lord has appeared in his glory to build up Jerusalem in East-Hampton. He hath done and is doing great things for us, whereof we are glad. The cloud, a skirt of which, first began to rain upon Gardner's Island, hath at length risen and spread itself over every part of this town, and is this moment raining righteousness upon us. This extension of the work of God, has been sudden and in several places of the town very glorious. In a North-West village containing about fifteen families—the people of God have been greatly comforted. A number are hopefully born again, and I am told there is not an individual in the village out of Christ, who is not in some measure apparently awakened; there is great joy in that village. One week was spent in almost continual prayer and praise. In Amaganset, a village of thirty families, there is great consolation to the people of God, and a great solemnity among the youth; a number deeply impressed; but as yet few have emerged out of darkness. In the town the presence of God is manifested by crowded audiences, profoundly still and solemn; by silent tears of convinced sinners, and blessed be the Lord, by the hopeful conversion of a number to God. Among these I shall surprise you when I name our neighbor —; who until lately has been justly classed

among our pillars of infidelity. He has fallen at the feet of Jesus and exhibits the greatest change of views and feelings I have ever witnessed. His soul is full of love to God and Christ, and of admiration of the doctrine, which, a little time since, he so violently hated—He now proclaims. "Behold the man that was born blind," and declares eagerly to every wondering unbeliever, It is Jesus that hath opened his eyes.

In Wainscot, a village of ten or twelve families, so late as new year's day—there was no appearance of a work of God: since that time the power of the highest has descended like a rushing mighty wind, and in one week there has been eight or ten hopeful conversions; four of the converts are heads of families, and three of them brethren, forty and fifty years of age. I preached in the village yesterday, and find not a soul unawakened (young children excepted.) Several oaks of Bashan, who have stood unmoved through past revivals, are now humbled and bowed down, I hope to their speedy fall. It is a blessed day in Wainscot, a joyful day in East Hampton, and all her villages. I have never known the church to be so universally awake and blessed with comfort and a spirit of prayer. Our seven deacons are full of joy and humble boldness, and many beside them are becoming men mighty in prayer. The number of hopeful converts have arisen suddenly from fifteen or twenty, to between fifty and sixty, I cannot now ascertain the exact number; yet the work seems now as if just

begun. Such is the statement of brother Beecher, and the subsequent continuance of the work has fully justified his most sanguine expectations; the uncommon attention among the people of his charge, so far from decreasing is rapidly increasing, to the present. (February 25th.) Since the above was written, the village before mentioned Wainscot, has been more abundantly watered by the shower, than any other district in the town. Small children of eight, ten and twelve years of age, have been hopefully made sharers, in the glorious blessings of this shower. Numbers have been hopefully converted, and others are now under the powerful operations of the Holy Spirit. It is a scene, dear sir, truly affecting and most happily calculated to rouse the dormant passions of the luke-warm Christian, to behold these little creatures which are just budding into life, praying with all the fervency of the aged saint, and praising their Creator with the zeal of a seraph—Suffer little children to come unto me and forbid them not, was the affectionate direction of the Saviour of the world, to his disciples. By the influences of his Holy Spirit, he seems to be gathering to his arms the lambs of his flock, and rendering them trophies of his victorious grace.

In Bridge-Hampton there are appearances extremely flattering for the cause of our dear Redeemer; though the rain has but just began to descend, yet there are most pleasing indications of an abundant shower. The children of God are unusually awake to the importance of im-

proving the present crisis ; conferences are frequent, crowded and solemn, in every part of the society. Twelve or fifteen within a fortnight are hopefully made subjects of divine grace. Vast numbers are alarmed and crying out, " what shall we do ? " Some of the most flagitiously abandoned have been brought to a humble acknowledgment of divine sovereignty and the most humble confessions for their past offences. This is the Lord's doing, it is marvellous in our eyes.—In South Hampton, there are very animating prospects, especially among the blacks. In Sag Harbour, there have been some late instances of hopeful conversion, and the people of God seem peculiarly awakened to activity and diligence, in the performance of duty. As far as I am able to ascertain the facts in relation to the characteristic features of this work of God, it appears remarkably clear, deep and genuine. Pungent convictions of the evil of sin, and the justice of God in the condemnation of sinners, attended with a great sense of the hardness of their hearts, of blindness and stupidity, seem to constitute generally the preparatory work of humiliation. New ideas of God, his law and government—of sin—of Christ and the way of life, attended with new affections of the heart towards God and the Redeemer, seem, so far as I can learn, the ground of the hopes entertained. That spirit of wild enthusiasm which has in many instances too much tarnished the work of God, seems here to have been superseded by a spirit of order and regularity.—

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The Lord has not uttered his voice in the whirlwind, the earthquake, or fire ; but in the silent, solemn movements upon the heart. The most bitter enemies of religion can bring no railing accusation against the cause of God and the Lamb, in this case, from the unwarrantable zeal of its advocates. Their mouths are closed whilst the kingdom of Satan totters ; they are unable to struggle effectually against the combined exertions of the valiant soldiers of Emanuel.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

SIR,

IF you deem the following account likely to subserve the great end of your valuable Magazine, it is at your disposal.

TO see one, whose character stands irreproachable in the view of his acquaintance, borne down into the dust of abasement in his own view, argues great knowledge of the depravity of the heart.

Such was the character of John Dunning, who left the world in the triumphs of faith and hope May 2d, A. D. 1809.

To a friend the evening before he died, in the full exercise of his reason, he declared, " This night will be my last ; I wish to die just in the frame of mind, which I now enjoy ; I am going to sleep in Jesus, God is my portion, and Christ is my Saviour." A few days previous to his death he observed, " I have been able to climb up Mount

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Pisgah and to look over the Jordan of death, into the very pleasant land of promise, and to take a spiritual view, with an eye of faith, of those joys which I expect soon to experience." With a joyful hope of a blessed immortality, he died, after a long sickness and much pain, which he endured with uncommon patience and Christian fortitude. Not long before he died, he observed to a surviving brother, "I have such a view of the Divine glory as almost entirely swallows up and annihilates all my pains."

He died at the age of 26, in Brookfield, the place of his nativity.—After his death, were found his experiences written by himself. As they are concise and comprehensive it may be well to publish them entire.—They are as follows :

"In the full enjoyment of this world's happiness, I spent my days in youth, until a wise Providence saw fit that I should be afflicted with chastisements for my wickedness. I was taken with a violent fever, which threatened immediate death.—Had it taken place I should have left the world seemingly without a thought of my future state. Blessed be God, who is ever waiting to be gracious, I was not then taken in an evil hour.

'Tis to his care we owe our breath,
And all our near escapes from death;
Safety and health to God belong,
He heals the sick and guards the strong.

My fever soon abated and terminated in a lingering disorder, in which I continued for several months. Though dangerously ill, I had no serious apprehensions of mind, until it pleased

God, in his infinite mercy, in some degree to open my blind eyes. I was now brought to a serious examination of myself, but did not readily discover the deception of the *wicked heart*. I thought I could not be so wicked as is represented of the sinner. But on a little further examination I discovered something of the deceitful heart. I found that I was acting entirely from selfish motives. I wished as *I thought*, to be prepared for death, and *thought* I should then be willing to die.

I wished to be happy, but had not a thought of the glory of God. In some measure there was shewn me, the depravity of the heart, that in every act I had some selfish object, from which I acted, and that I had no power to govern my own heart, nor to think a good thought. It was not yet shewn me how the carnal mind was enmity against God, as was afterwards, which caused great striving in my heart. I had frequently resolved to renounce the devil and all his works, and to serve the Lord; but did as frequently break my resolutions. June 24th, 1808, I did make a solemn dedication in the following manner:—This day I do in solemn consideration of my duty, give up myself to God, and do solemnly engage to devote myself to his service, in withstanding and abstaining from *all evil*, as he shall give me strength. I give up all worldly objects by looking unto Jesus for grace and salvation. Signed, *John Dunning*.

This did somewhat ease my afflictions, for I did endeavor to keep, in mind my *obligation*, and to act, from a dependence on

God, to whom I had solemnly devoted myself. On the next day, as I was riding, these words came to me, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me." By viewing the love of Christ for his *redeemed*, my soul was filled with admiring complacency. He prays that they may be with him where he is : Oh ! what transcendent love, his soul is so united to them, that he requests that they may be continually with him, that they may see his glory and enjoy his presence. This greatly animated me. There appeared to be a beauty set on all things created ; I could look upon them with delight and complacency ; I could, as I thought, raise my heart to God, with warm and affectionate love, for his tender mercies in Jesus Christ. This continued with me until the next day, when I was again left to the temptations of Satan and my own evil heart, which were greater than I ever experienced before.

I was tempted to believe that this complacency sprung from a selfish idea, which is the case when we imagine that we are going to be made happy, and we know not how, nor for what, and when we imagine that we are going to escape punishment. Then we feel our hearts to rebound with joy for our own preservation and happiness. This is a selfish joy, our love extends no further than our own preservation, we have not in view for our ultimate object the glory and worship of God. My heart now appeared to be very wicked. Indeed I had no heart to go to

God, through Christ for help. The thoughts of these things were very burdensome to my mind. I could not keep them on my mind, neither could I keep them from me. Now did the wicked heart shew its depraved state by its rejecting holiness and godliness and cleaving to this world. How did it now strive to keep any thought of divine things from my mind ! How entertained would it be in contemplating on worldly things, and in filling the soul with lusts and evil imaginations ! How would it rise and swell with envy and malice at *every reproof* ! To such a degree was this strife while it held, that I could find nothing that better resembled it, than a nest of hornets. While permitted to enjoy their natural course, they are peaceable and quiet. If disturbed, they are the most malicious. I was in this situation about two weeks, in which, was shewn me, as I hope, something of human depravity, of enmity against God, and of the absolute necessity of a Saviour. After this time I was more relieved. The striving abated and left me I know not how. There have since many doubts and fears past through my mind. But from strict examination and watchfulness, I am induced to hope in God, through our Lord Jesus Christ, who giveth us the victory, (with fear and much trembling.) O my soul, canst thou now hope in the merits of Jesus Christ ? Canst thou now believe that thy name is recorded in the Lamb's book of life, which shall never be erased ? Canst thou see the reconciled countenance of God,

in Jesus Christ? If so, happy art thou. That this may be thy happy lot, watch and pray, that thou mayest have a right to the tree of life, and enter in through the gates into the city, which may God of his infinite mercy grant for Jesus Christ's sake. Amen."

At the commencement of the last year of his life he wrote the following "birth day's reflections."

"This day closes another year of my life! How swiftly on, roll the wheels of time! With what imperceptible velocity am I hastened to the grave! Yet how much mispent time may be found in the last year! How many hours have been loitered away in tiresome vanities!—Time, O, of what infinite importance, were I sensible of its worth! Of what vast importance is one moment of time to a dying sinner! What would the damned souls give for one hour's probation! O, for a heart to improve every moment as it passes on, in repenting of sin and imploring God's mercy.

"Surely these short and fleeting moments need well be improved to fit one so unworthy, for the enjoyment of yonder eternity, in the presence of an holy God, who is of purer eyes than to behold iniquity.

"O, that my sins and wickedness may be done away with the year, and appear no more! O, that I may usher in the *new* year with a *new* heart, and *new* affections, and that I may be enabled to spend the remainder of life in the service of my God.

"Likely, this is the last birth day, that I shall ever see! Like-

ly, before another returns, this wasting body, will be laid in the dust. But the soul, the more active part, will be arraigned before the bar of God, there to give an account of the time and talents given me to improve while in the body. Solemn meditation! O my soul hast thou begun thy last year upon earth! Art thou dwelling upon the last moments of thy probation! Is eternity at hand! Is the already begun year to be the criterion, in which thy state is unalterably to be fixed, where there is no work, device nor repentance! These are not in the grave! Hither we are all swiftly hastening! The dead cannot serve God,—the living only are granted this great privilege. Life's brittle thread when once broken closes the scene. Is it so, my soul! Is this the only time which thou hast left thee to make thy peace with God, and to secure thine eternal salvation! And art thou lulled in a vain security of unthoughtfulness and stupidity! Start, O, be roused from thy trance, gird up thy mind, work while it is day, for the night is at hand, when thy feeble efforts shall be laid in the grave!—When once the closing scene advances, eternity is presented to view. O eternity! eternity! O my soul, listen to the small voice of the spirit! Harken in this thy day to the gracious invitation of the Saviour! get an interest in his favor, then mayst thou leave the world in peace, then mayst thou be clothed with the righteousness of Christ, and admitted to join in harmonious concert with the saints and an-

gels, in the praises of God and the lamb forever and ever."

N. B. Let it be remembered, the Calvinistic doctrines were once peculiarly offensive to Mr. Dunning, but they became the joy and delight of his soul in a dying hour.

The Soliloquist.

NO. 9.

HOW blessed is the privilege of praying and praising God. Once I dreaded prayer and my resentment rose against the minister of religion who urged on me the duties of the closet; now prayer is my only comfort, my only stay! How strange! that an infinite and most holy God should become a pleasing object of contemplation! That the law which condemns me should appear unexceptionable! yea more, that the very penalty, under which I am sentenced should be so just! how strange! that the providence of God, which was my daily fear, should now appear to me so agreeable, so wise, that I can cheerfully commit myself into its hands! What if this providence should afflict me? It will be right. What if this justice should condemn me? It will be gloriously just. What if the grace of the gospel should be finally denied me? I should have nothing to say in reply to a just sovereignty. My mouth, like every other sinner's would be stopped, and all glory would belong to God: I do not wish to be out of his hand. The idea that there is no God,

law, government and providence would overspread the universe with deeper gloom, than I ever conceived, when I thought myself sinking to the depth of eternal misery. Let the Lord be just and on the throne forever. Let his kingdom prevail whatever my condition may be. The loss of an atom in the universe can be nothing.

How transporting my sight of the divine perfections in prayer this morning! I shall never enter the garden again without feeling a solemnity, a sense of glory which I never had before. Each bough of the tree under which I kneeled displayed the Creator's glory and goodness. The sky, empurpled by the beams of the approaching sun, was a fit emblem of heaven, and all nature silently praised God. Oh! it was at this moment, that the garden of *Gethsemane* struck my imagination. A prostrated Saviour, the Son of God, the brightness of the father's glory, praying, "if it be possible let this cup pass from me, nevertheless, not my will but thine be done." How my heart leaped within me and seemed to answer him, "O glorious Son of God, if it be possible let me be saved by thy merits, nevertheless, if I must perish through my guilt, let not thy glory ever be hidden from me!" Is not this an encouragement, that God will, at some time have compassion on me; but if he doth it must be unmerited grace.

A Circular Address from the Bible Society of Massachusetts, with the Constitution, List of Officers, Trustees, &c.

THE attention of the public is respectfully and earnestly invited to an institution, which has just been formed in Boston "for the distribution of Bibles and Testaments."— Though we have been preceded in this pious and liberal design by the example, not only of a foreign nation, but also of a distant part of our own, it is believed, that the motives for our exertions are not superseded by theirs, or diminished by the distance, or the time, at which we have engaged in this auspicious undertaking.

It is generally known, that in the year 1804, a society was formed in London, under the patronage of some of the most respectable names among the nobility, clergy, and others of every religious denomination, for the grand and simple purpose of distributing the Holy Scriptures in all countries, and in all languages. So forcibly does the simplicity, as well as the usefulness of this design, strike every serious mind, that perhaps the first sentiment is that of wonder, that it had never before been adopted on an extensive scale in any part of christendom. The history of the operations of this magnificent establishment seems, however, to show, that it has been adopted late, only to be embraced with the more zeal, and prosecuted with the more success. The *Auc* reports, which this society has published, cannot fail to seize the attention and gladden

the heart of every Christian who reads them. He will think he sees, at no great distance, the day, when every region of Europe, and perhaps of the eastern continent, is to feel the influence of this charity, for which christendom called, and thousands have already blessed the names of its authors.

In our own country, the Philadelphia Bible Society has the honor of taking the lead in this cause of God and of Christian benevolence; but, instead of extending their views to the whole United States, by making their society the centre of other connected establishments, they have thought it most proper to recommend the institution of similar independent associations* in the capital cities throughout the country. The vast extent of our territory, as well as other considerations of convenience, seems to justify the course, which has been taken. This society published an interesting address to the public, as well as a report, in which they give it as their opinion, that one fourth part of the families in this country are destitute of the holy scriptures. If, in our northern region, this estimate does not even *greatly* exceed the actual state of the facts, there is a call for the charitable activity of Christians, which ought not to be heard without a generous surprise, mingled indeed with some degree of humiliation.

In consequence of an "address to the Christian public," which had been previously cir-

* We have lately heard of the establishment of a similar society in Connecticut.

culated among us, about two hundred persons of different religious denominations met together in the Representatives' Chamber in Boston, on the *sixth* day of the present month, to consider the expediency of forming themselves into an association, for the purpose of distributing the Bible. It was readily and unanimously agreed to appoint a committee to draw up the necessary rules for the organization of such a society.— At a second meeting the regulations were produced and adopted, a subscription was opened on the spot, and instantly filled, officers and trustees were chosen, and the necessary measures taken to carry the design into immediate and effectual operation.

But this cannot be done without the aid of the rich, the activity of the good, and the general approbation and concurrence of the community. It is therefore in obedience to the orders of the trustees, and with the view of obtaining the contribution and the co-operation of Christians in every part of the state, that this address is written. To collect and present to the minds of the religious or the reflecting arguments in favor of this design, would seem almost superfluous, even if it had not been so powerfully recommended as it is by the addresses and the example of the societies we have mentioned; for now it is but to open the eye, and a scene of good presents itself.

You are invited, Christians, to lend your aid to the distribution of the Bible. The *revealed word of God* is, and ever has been the source of what is most valuable

in human knowledge, most salutary in human institutions, pure in human affections, comfortable in human condition, desirable and glorious in human expectations. Without it man returns to a state of nature; ignorant, depraved, and helpless; left without assurances of pardon, lost to the way of recovery and life. It is the pearl of great price, to buy which the merchant in the parable sold all that he had, and yet was rich. Without this, wealth is poor; and the treasures of ancient wisdom, and modern science, a mass of inanimate knowledge.*

* If the quotation of human authorities could add to the importance of this subject, it would be easy to produce a multitude of testimonies of illustrious men. The following declaration of the great Sekden, just before his death, to Abp. Usher, is peculiarly impressive.

“That notwithstanding he had been so laborious in his enquiries, and curious in his collections; and had possessed himself of a treasury of books and manuscripts upon all ancient subjects, yet he could rest his soul on none save the scriptures. And above all, that passage gave him the most satisfaction, [Titus ii. 11—14] as comprising the nature, end, and reward of true religion. *The grace of God, that bringeth salvation, hath appeared to all men; teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*”

Sir Christopher Hatton, also, a great statesman, a little before his death, advised his relations to be serious in searching after the will of

We live in a part of the world, where, through the goodness of God, almost every man has been taught to read; and where the scriptures, as soon as they are placed in his hands, are within the reach of his understanding. We live, too, in an age of christianity, when the Bible can neither be prohibited nor discounted by human authority. It can no more be locked up in the language of the learned, or disguised and mutilated by the dishonest or the profane. It was the most glorious consequence of the reformation to draw forth the book of God from the obscurity in which it had been kept, and by giving translations in the vernacular tongues, to throw open its treasures to the people, and thus also to secure them forever against its future loss. It was the unsealing of the fountain of life, that its waters might freely flow for the healing of the people. We too in New-England ought never to forget, that to preserve the authority of this book unimpaired, and to enjoy the privilege of a free con-

God in his holy word; for said he—*"I have seen an end of all perfection, but thy commandment is exceeding broad!* Whatever other knowledge a man may be endowed withal, could he by a vast and imperious mind, and a heart as large as the sand upon the sea shore, command all the knowledge of art and nature, of words and things; and yet not know the author of his being, and the preserver of his life, his sovereign and his judge, his surest refuge in trouble, his best friend or worst enemy, the support of his life, and the hope of his death, his future happiness, and his portion forever;—he doth but go down to hell with a great deal of wisdom."

science enlightened and emboldened by its truth, our forefathers crossed the ocean with little more than this volume in their hands, and its spirit in their heart; and if there is now in the character and circumstances of their posterity any thing worth preserving, to this book are we to trace the good which remains, and look also for the improvement which is to come.

The novel sight of so many Christian denominations, uniting with adour to diffuse a knowledge of the common records of their faith, is peculiarly grateful in these days of division, and we hope not unacceptable to the great head of the church. He, who came *to preach the gospel to the poor, to bind up the broken hearted, to preach deliverance to the captives, and recovery of sight to the blind, when he was reading this very passage out of the book of God in the jewish synagogue, added, this day is this scripture fulfilled in your ears.*—Christians, we call on you to reaccomplish this prediction among us, by sending the gospel, all simple and salutary as it is, wherever it may be wanted; to the dwellings of the poor and distressed; to the huts of the distant and solitary; to the chamber of the prisoner, and the cell of the criminal; and last, though not least, to the bedside of the old, whose eyes, dimmed with the rheum of age, can yet spell out its contents. With this in your hands, you go to the poor, not with the aspect of a partizan, to instil the notions of a sect, but in the fair and open guise of truth which they cannot suspect, to make

them an offering of charity in the spirit of love. You go as the stewards of the greatest benefaction, which mankind ever received; the bequest of the prince of life, *who, though he was rich, for our sakes became poor, that we, through his poverty, might become rich.* Surely, if it is lawful to estimate the good to be anticipated from an institution of this nature, by the evils which it avoids, or the inconveniences and objections which it obviates, we may hail the day, when the word of God, entirely unobstructed by the passions of men, shall run and be glorified in its course.

Is it said, that there would be no want of motives or need of arguments for the distribution of this "undoubted good," if it could once be believed, that there was any want of Bibles in New-England? Christians, it is to persuade you to join with us in *ascertaining this deficiency*, that we circulate this address. It is to request every man who hears of this society, and especially every minister of the gospel, to institute a diligent enquiry, as far as he can extend his sphere of information, to find where this book is most wanted, or will be most useful. It is only from the reports of active and intelligent christians, that we can know the whole range of good to which we are called: and we confidently hope, that no man, who has the opportunity or the power of dispensing a benefit like this, will be unwilling to contribute something to the funds of his own usefulness.

It is believed, that, in the eastern and thinly settled re-

gions of New-England, where families are so distant from one another, that they have not the advantage of public worship, it also happens often, that, either through poverty or indifference, the Bible does not make a part of the furniture of the household. There are also, in almost every town, some poor, unhappy creatures, to whom such a gift would be grateful: the poorhouses and prisons therefore invite our earliest attention. There are also straitened families, unprovided with copies enough of the Scriptures to supply their wants; or, if they possess a single bible, it is so much worn, or so badly printed, as to require to be replaced. Heads of families may find, that many of their domestics have not supplied themselves with a bible, who would receive one from them with gratitude. It is true, that this, besides being our best, is our cheapest book; but it is also true, that men often value that as a present, which they had not the resolution to buy, even at the lowest price. In short, if in some cases we can only prolong the pleasures of aged christians, by furnishing them with more legible copies of their favorite volume, we shall not lose our reward with him, who cannot forget the gift of a cup of cold water in his name, to one of his little ones. Besides these cases, which present themselves to our first thoughts, we are confident, that a diligent enquiry will call forth the knowledge of many other unexpected wants, which this institution can supply.

Ministers of the gospel! on

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you we have our first claims. Surely it is not necessary to suggest to you, that the success of your labors essentially depends on the familiar acquaintance of your hearers with that book, from which you profess to draw your principles and your precepts. We rely on your co-operation, as you look for the salvation of your people. For it is the simple word of God, which is, after all, of any intrinsic value, of any sure and sanctifying efficacy. The sermons of preachers, the explanations of critics, the commentaries, systems, and hypotheses of divines, and all the mass of theological learning, with which the world is crowded, are when compared with this book, but the halos round the sun, which gives them all the lustre they may have. You then have an interest in this cause, which it is in vain for us to attempt to enhance.

Christians, whom God has blessed with wealth! we ask you how, in the wide region of charity, it is possible to select an object, where bounty is less likely to be perverted; or where the giver is sure, that he does not even indirectly minister to the injury of his fellow-creatures? Here, though you should fail of doing the good you expect, you cannot be betrayed into a harm, which you do not foresee; but, on the contrary, if your bounty be not utterly lost, you know that its consequences will extend far beyond the present life, and the reach of present calculation.

The influence of early instruction in the Scriptures is sometimes very great, where it is not acknowledged; and it is

an influence, of which many cultivated and uncultivated minds have been conscious, even after they have too much relinquished the good habits of their childhood, and among them the reading of the Bible. The want of this book in a rising family, where the parents are poor and indifferent, the children ignorant, rude, and abandoned, and the rest of the family left without the chance of gaining any religious ideas, is a subject of serious thought to the philanthropist, who only looks forward to the character of the next generation. For, from these another race is to be propagated, and, in this new country, perhaps other regions peopled. Need it be added, that the christian philanthropist is obliged to follow these fearful consequences to another and an eternal state of existence, where it will be too late to instruct, and where charity can neither ransom nor relieve!

When we consider, Christians, what it has cost to establish the religion of Jesus in the world, the miracles, the sorrows, and at last the life of the Lord of Glory, the labors and sufferings of the apostles, the privations of the early Christians, the blood of innumerable martyrs, and the prayers and studies, the preaching and laborious ministry of so many great and good men in past ages; and at the same time reflect, that, in consequence of the discovery of the art of printing, we have it now in our power to communicate at the easiest rate the knowledge of a gospel, for which so much has been expended; it seems

almost an insult to ask, if there is a disciple in Christendom, who can refuse his aid to such a charity. The request would indeed appear impertinent, if the consequences were less vast, or even less than infinite. When we consider too the zeal, with which proselytes have been made to every sect in history; the travels of missionaries to the extremities of the earth; the industry and generosity, with which error itself has been propagated; and the funds, which have been accumulated for the service of Christianity in many of its artificial forms; we are almost ashamed to importune you for contributions to circulate the simple word of God. But the very simplicity and greatness of the object forbid us to remain silent. We call upon you therefore in the name of your master! In this cause the voice of censure cannot raise a whisper against you, the powers of darkness cannot defeat you by mingling human passions with the object, and innumerable souls, who shall live for ever, will not cease to bless you.

In behalf of the Trustees,

WILLIAM PHILLIPS,

President.

Joseph S. Buckminster, Cor. Sec.

John Pierce, Rec. Sec.

Conversion of two Mahometans.

TWO Mahometans of Arabia, persons of consideration in their own country, have been lately converted to the Christian faith. One of them has already suffered martyrdom, and the other is now engaged in

translating the Scriptures, and in concerting plans for the conversion of his countrymen.—The name of the martyr was Abdallah; and the name of the other, who is now translating the Scriptures, is Sabat; or, as he is called since his Christian baptism, Nathaniel Sabat. Sabat resided in my house some time before I left India, and I had from his own mouth the chief part of the account which I shall now give to you. Some particulars I had from others. His conversion took place after the martyrdom of Abdallah, “to whose death he was consenting;” and he related the circumstances to me with many tears.

Abdallah and Sabat were intimate friends, and being young men of family in Arabia, they agreed to travel together, and to visit foreign countries. They were both zealous Mahometans. Sabat is son of Ibrahim Sabat, a noble family of the line of Beni-Sabat, who trace their pedigree to Mahomet. The two friends left Arabia, after paying their adorations at the tomb of their prophet at Mecca, and travelled through Persia and thence to Cabul. Abdallah was appointed to an office of state under Zemaun Shah, King of Cabul; and Sabat left him there and proceeded on a tour through Tartary.

While Abdallah remained at Cabul, he was converted to the Christian faith by the perusal of a Bible (as is supposed) belonging to a Christian from Armenia, then residing at Cabul. In the Mahometan states, it is death for a man of rank to become a Christian. Abdallah

endeavoured for a time to conceal his conversion, but finding it no longer possible, he determined to flee to some of the Christian churches near the Caspian Sea. He accordingly left Cabul in disguise, and had gained the great city of Bochara, in Tartary, when he was met in the streets of that city by his friend Sabat, who immediately recognized him. Sabat had heard of his conversion and flight, and was filled with indignation at his conduct. Abdallah knew his danger, and threw himself at the feet of Sabat.— He confessed that he was a Christian, and implored him, by the sacred tie of their former friendship, to let him escape with his life. “But, Sir,” said Sabat, when relating the story himself, “I had no pity. I caused my servants to seize him, and I delivered him up to Morad Shah, King of Bochara. He was sentenced to die, and a herald went through the city of Bochara, announcing the time of his execution. An immense multitude attended, and the chief men of the city. I also went and stood near to Abdallah. He was offered his life, if he would abjure Christ, the executioner standing by him with his sword in his hand. No,” said he (as if the proposition were impossible to be complied with) “I cannot abjure Christ.” Then one of his hands was cut off at the wrist. He stood firm, his arm hanging by his side with but little motion. A physician, by desire of the king, offered to heal the wound, if he would recant. He made no answer, but looked up steadfastly towards hea-

ven, like Stephen the first martyr, his eyes streaming with tears. He did not look with anger towards me. He looked at me, but it was benignly, and with the countenance of forgiveness. His other hand was then cut off. But, Sir,” said Sabat, in his imperfect English, he never *changed*, he never *changed*. And when he bowed his head to receive the blow of death, all Bochara seemed to say, “What new thing is this?”

Sabat had indulged the hope that Abdallah would have recanted when he was offered his life; but when he saw that his friend was dead, he resigned himself to grief and remorse. He travelled from place to place, seeking rest and finding none. At last he thought that he would visit India. He accordingly came to Madras about five years ago. Soon after his arrival, he was appointed by the English government a Mufti, or expounder of Mahometan law; his great learning, and respectable station in his own country, rendering him eminently qualified for that office. And now the period of his own conversion drew near. While he was at Visagapatam, in the Northern Circars, exercising his professional duties, Providence brought in his way a New Testament in Arabic. He read it with deep thought, the Koran lying before him. He compared them together, and at length the truth of God fell on his mind, as he expressed it, like a flood of light. Soon afterwards he proceeded to Madras, a journey of 300 miles, to seek Christian baptism; and having made a

public confession of his faith, he was baptized by the Rev. Dr. Kerr, in the English Church at that place, by the name of Nathaniel, in the twenty seventh year of his age.

Being now desirous to devote his future life to the glory of God, he resigned his secular employ, and came by invitation to Bengal, where he is now engaged in translating the Scriptures into the Persian language. This work hath not hitherto been executed, for want of a translator of sufficient ability. The Persian is an important language in the East, being the general language of Western Asia, particularly among the higher classes, and is understood from Calcutta to Damascus. But the great work which occupies the attention of this noble Arabian, is the promulgation of the Gospel among his own countrymen; and from the present fluctuations of religious opinion in Arabia, he is sanguine in his hopes of success. His first work is entitled, (*Neama Besharatin lil Arabi*) *Hafthy News for Arabia*; written in the Nabuttee, or common dialect of the country. It contains an eloquent and argumentative elucidation of the truth of the Gospel, with copious authorities admitted by the Mahometans themselves, and particularly by the Wahabians. And prefixed to it, is an account of the conversion of the author, and an appeal to the members of his well-known family in Arabia, for the truth of the facts.

The following circumstance in the history of Sabat ought not to have been omitted. When his family in Arabia had

heard that he had followed the example of Abdallah, and become a Christian, they dispatched his brother to India (a voyage of two months) to assassinate him. While Sabat was sitting in his house at Visagapatam, his brother presented himself in the disguise of a Faqueer, or beggar, having a dagger concealed under his mantle. He rushed on Sabat, and wounded him. But Sabat seized his arm, and his servants came to his assistance. He then recognized his brother. The assassin would have become the victim of public justice, but Sabat interceded for his brother, and sent him home in peace, with letters and presents, to his mothers's house in Arabia.

"The preceding narrative of the recent conversion to the Christian faith of two Mahometans, and of the martyrdom of one of them may be depended upon as a fact. It is extracted from a Sermon preached last February in Bristol, England, —for the Benefit of the "Society for Missions to Africa and the East," by the Rev. Claudius Buchanan, who lately returned from a mission to the East-Indies, where he became intimately acquainted with one of the subjects of the narrative. The Sermon, from which the extract is taken, is one of the most valuable publications which have appeared on the subject of missions to the east; it contains much interesting information respecting the state of religion in that country; and the animating prospect which it presents concerning the progress of light in that benighted part of the world cannot fail to glad-

Gen the heart of every reader who feels a desire for the enlargement of the kingdom of the Redeemer,—of him whose coming to bless the world was announced to certain sages by the appearance of a “star in the East.” The Editor would gladly enrich the pages of this Magazine with the whole of the Sermon, but its length renders it unsuitable for insertion in a work of this kind, as it cannot be all published in one number. It is now reprinting in Haatford and will soon be ready for sale, for the benefit of the Missionary Society of Connecticut, and of the Connecticut Bible Society. The Editor feels it his duty to recommend the Discourse to his readers. They will find themselves amply compensated for the trifling sum which they must pay for it, in the pleasure which its perusal will afford them; at the same time they will have the satisfaction of contributing a mite for the benefit of two Societies, the importance of which is very strikingly illustrated, by the information communicated in Mr. Buchanan’s most excellent Sermon.”

THE EDITOR.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

THE increase of liberal institutions in our country, for the relief of the poor and distressed of every description, and to disseminate sacred knowledge is a proof of the growing influence of Christian piety. To do good and communicate is a leading feature in the character of a Christian. We find by experience there is more difficul-

ty in originating and organizing liberal institutions, than in finding the means to execute their charitable intentions. A number of small societies, within the narrow sphere in which they act, may do more good, wipe from the eye of distress more tears, and diffuse more moral instruction, than can possibly be done by any general institution. I am led to these reflections by the recent formation of two Female Societies in this place.— There are more than fifty towns in Connecticut, where similar Societies would advance the interests of humanity and religion, and to excite the same spirit, I make this communication.

MARIA.

Constitution of the Hartford Female Beneficent Society.

THE name shall be the “Female Beneficent Society.”

The primary and general object of the Society, shall be, to relieve the distressed, and to promote knowledge, virtue and happiness, among the female part of the community.

The particular design shall be to raise funds for the benefit of the poor belonging to the City of Hartford, but relief may be extended to others if it is deemed necessary.

The next object shall be to seek out and assist such persons as wish for regular employment, or have been reduced by misfortune, and are prevented by diffidence, or delicacy of feeling, from soliciting aid.

Another object shall be to devote a part of the money contributed to the education of young females, who shall be

placed under the care of such serious person or persons, as will give them instruction in reading, sewing, and good housewifery, and impress them with moral and religious principles. At a proper age, the Society shall endeavor to place them in a situation to obtain a living for themselves.

Every subscriber who shall pay 25 cents per quarter, can be a member of the Society, and any female who will advance 15 dollars, shall be a member without any further payment.

The Officers of the Society shall be,

1st, A President, whose duty it shall be to preserve order, to propose questions named for discussion, and to declare the decisions. She shall have the casting vote. With the advice of the managers, she may call special meetings of the Society. When the President is absent, the chief Manager presides.

2d, A Secretary, who shall keep a register of the names of the members, receive the subscriptions quarterly at her house on the third Tuesday in August, November, February and May, and pay them to the Treasurer; she shall attend the meetings of the Society, and record their proceedings.

3d, A Treasurer, whose business it shall be to take charge of the monies collected for the Society, and when called upon to render an account of the funds, and of her receipts and payments. She shall pay out no money without a written order from the chief Manager.

4th. Thirteen Managers, whose business it shall be to seek out proper objects of relief for the Society. They shall have a right with the advice of the chief Manager, to draw upon the Treasurer for such sums as she shall deem necessary, and shall give account to the Society how those sums have been applied. They shall meet once a month on such days as they shall think best, and choose from among themselves

a chief Manager who shall preside at their meetings. At a meeting where three are present, business may be transacted.

5th, A Committee of two, who shall meet on the week before the meeting for choosing officers, and examine the accounts of the Secretary and Treasurer, and make report to the Society.

There shall be two stated meetings in a year, viz. on the first Wednesday in October, and first Wednesday in April. Ten members shall form a quorum.

The officers are to be chosen annually on the first Wednesday in April. Every meeting of the Society shall be opened with prayer.

Any member may withdraw her name by paying what is due, and giving orders for that purpose to the Secretary.

The Society have agreed to have a sack provided, which shall be placed in a situation where each member may, if she pleases, put in at any time, clothing or other things which may be useful to the poor. This sack will be lodged at the house of the chief Manager, who with the assistance of a majority of the Managers, may dispose of the contents in such a manner as shall by them be thought best.

The Names of the Officers.

Mrs. Ruth Patten, *President.*
Mrs. Mary Averill, *Secretary.*
Mrs. Elizabeth Rogers, *Treasurer.*

Mrs. Anne Hosmer, Mrs. Mary Grew, Mrs. Esther Talcott, Mrs. Esther M. Chester, Mrs. Bathsheba Ely, Mrs. Lucy M. Brace, Rebecca S. Burr, Laura Colton, Mary Olcott, Ann Hosmer, Ruth Bull, Mary Hempsted, and Dolly Babcock, *Managers.*

There are at present 170 subscribers, and many more will soon be added. It is also expected, that the affluent will make use of this institution, as an organ for dispensing their more liberal charities.

The Cent Society.

THE young Ladies desirous of contributing a mite towards promoting the important object for which

the Connecticut Bible Society was instituted, agree each of them to pay at least one cent per week, to commence from the time annexed to their respective names. The money to be paid to that one of their number who shall be designated from time to time by the Treasurer of the said Society, to receive the same, and the person thus receiving it is to account with the said Treasurer once in three months for what she shall receive within that time.

Present number of subscribers 152.

ORDINATION.

On Wednesday August 16, the Rev. *Allen M'Lean* was ordained to the pastoral care of the Church and Society in Simsbury. The Rev. *Jonathan Miller* made the introductory prayer; the Rev. *Andrew Yates* preached from Acts xx. 27. "For I have not shunned to declare unto you all the counsel of God." The Rev. Doctor *Perkins* made the consecrating prayer; the Rev. *Rufus Hawley* gave the Charge; the Rev. *William F. Miller* gave the Right hand of Fellowship; and the Rev. *Noah Porter* made the concluding prayer.

ORDAINED at Westford, July 5th, the Rev. *George Colton*. Rev. *Mr. Bull*, a gentleman from England, made the introductory prayer; Rev. *Mr. Hotchkiss* of Greenville preached the sermon from Isaiah 7d 8:h; *Mr. Benedict* of Franklin made the consecrating prayer;—during which, the whole council imposed hands; *Mr. Kingbury*, gave the charge; *Mr. Chapman* of Burlington presented the right hand of fellowship; *Mr. Fern* of Harpersfield made the concluding prayer; *Mr. Williams* of Springfield, made an address to the church; and *Mr. Griswold* of Hartwicke, to the people.

DIED, on the 23d of August last. *Mr. LEMUEL LINCOLN*, aged 31 years, one of the Publishers of this Magazine. The publication will in future be continued by *Mr. Peter B. Gleason*, the surviving partner.

Ed.

Donation to the Missionary Society of Connecticut.

1809.

August 14. *Silas Hubbard*, collected in new-settlements, \$ 2 50

CONNECTICUT
EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

Vol. II.]

OCTOBER, 1809.

[No. 10.]

Constitution of the Presbyterian Church.

(Continued from p. 331).

Chap. XV.—Of Translation, or removing a Minister from one Charge to another.

SECT. I. **N**O bishop shall be translated from one church to another, nor shall he receive any call for that purpose, but by the permission of the presbytery.

SECT. II. Any church, desiring to call a settled minister from his present charge, shall, by commissioners properly authorised, represent to the presbytery the ground on which they plead his removal. The presbytery, having maturely considered their plea, may, according as it appears more or less reasonable, either recommend to them to desist from prosecuting the call; or may order it to be delivered to the minister to whom it is directed; together

with a written citation, to him and his congregation, to appear before the presbytery at their next meeting. This citation shall be read from the pulpit in that church, by a member of the presbytery appointed for that purpose, immediately after public worship; so that, at least, two sabbaths shall intervene, betwixt the citation, and the meeting of the presbytery at which the cause of translation is to be considered. The presbytery, being met, and having heard the parties, shall, upon the whole view of the case, either continue him in his former charge, or translate him, as they shall deem to be most for the peace and edification of the church; or refer the whole affair to the synod, at their next meeting, for their advice and direction.

SECT. III. When the congregation, calling any settled minister, is within the limits of another presbytery, that congregation shall obtain leave, from the presbytery to which they belong

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to apply to the presbytery, of which he is a member: And that presbytery, having cited him and his congregation as before directed, shall proceed to hear and issue the cause. If they agree to the translation, they shall release him from his present charge; and having given him proper testimonials, shall require him to repair to that presbytery, within the bounds of which the congregation calling him lies, that the proper steps may be taken for his regular settlement in that congregation: And the presbytery to which the congregation belongs, having received an authenticated certificate of his release, under the hand of the clerk of that presbytery, shall proceed to install him in the congregation, as soon as convenient. Provided always, that no bishop or pastor shall be translated, without his own consent previously obtained.

SECT. IV. When any minister is to be settled in a congregation, the installment, which consists in constituting a pastoral relation between him and the people of that particular church, may be performed, either by the presbytery, or by a committee appointed for that purpose, as may appear most expedient: and the following order shall be observed therein.

SECT. V. A day shall be appointed for the installment, at such time as may appear most convenient, and due notice thereof given to the congregation.

SECT. VI. When the presbytery, or committee, shall be convened and constituted, on the day appointed, a sermon shall

be delivered, by some one of the members previously appointed thereto; immediately after which, the bishop, who is to preside, shall state to the congregation the design of their meeting, and briefly recite the proceedings of the presbytery relative thereto. And then, addressing himself to the minister to be installed, shall propose to him the following questions:

1. Are you now willing to take the charge of this congregation, as their pastor, agreeably to your declaration at accepting their call?

2. Do you conscientiously believe and declare, as far as you know your own heart, that in taking upon you this charge, you are influenced by a sincere desire to promote the glory of God, and the good of his church?

3. Do you solemnly promise, that, by the assistance of the grace of God, you will endeavor faithfully to discharge all the duties of a pastor to this congregation; and will be careful to maintain a deportment, in all respects becoming a minister of the gospel of Christ, agreeably to your ordination engagements? To all these having received satisfactory answers, he shall propose to the people the same, or like questions, as those directed under the head of ordination; which having been also satisfactorily answered, by holding up the right hand, in testimony of assent, he shall solemnly pronounce and declare the said minister to be regularly constituted the pastor of that congregation. A charge shall then be given to both parties, as directed in the affair of ordination;

and after prayer and singing a psalm adapted to the transaction, the congregation shall be dismissed with the usual benediction.

SECT. VII. It is highly becoming, that after the solemnity of the installment, the heads of families of that congregation who are then present, or at least the elders, and those appointed to take care of the temporal concerns of that church, should come forward to their pastor, and give him their right hand, in token of cordial reception and affectionate regard.

Chap. XVI.—Of resigning a pastoral charge.

SECT. I. WHEN any minister shall labor under such grievances in his congregation, as that he shall desire leave to resign his pastoral charge, the presbytery shall cite the congregation to appear, by their commissioners, at their next meeting, to shew cause, if any they have, why the presbytery should not accept the resignation. If the congregation fail to appear, or if their reasons for retaining their pastor be deemed by the presbytery insufficient, he shall have leave granted to resign his pastoral charge; of which due record shall be made, and that church shall be held to be vacant, till supplied again in an orderly manner, with another minister: And if any congregation shall desire to be released from their pastor, a similar process, *mutatis mutandis*, shall be observed.

Chap. XVII.—Of Mission

WHEN vacancies become numerous, in any presbytery,

that they cannot be supplied with the frequent administration of the word and ordinances, it shall be proper for such presbytery, or any vacant congregation within their bounds, with the leave of the presbytery, to apply to any other presbytery, or to any synod, or to the general assembly, for such assistance as they can afford. And, when any presbytery shall send any of their ministers or probationers to distant vacancies, the missionary shall be ready to produce his credentials to the presbytery or presbyteries, thro' the bounds of which he may pass, or at least to a committee thereof, and obtain their approbation. And the general assembly may, of their own knowledge, send missions to any part to plant churches, or to supply vacancies: And, for this purpose, may direct any presbytery to ordain evangelists, or ministers without relation to particular churches: *Provided always*, that such missions be made with the consent of the parties appointed; and that the judicatory sending them, make the necessary provision for their support and reward in the performance of this service.

Chap. XVIII.—Of Moderators.

SECT. I. IT is equally necessary in the judicatories of the church, as in other assemblies, that there should be a moderator or president; that the business may be conducted with order and dispatch.

SECT. II. The moderator is to be considered as possessing, by delegation from the whole body, all authority necessary for the preservation of order; for

convening and adjourning the judicatory; and directing its operations according to the rules of the church. He is to propose to the judicatory every subject of deliberation that comes before them. He may propose what appears to him the most regular and speedy way of bringing any business to issue. He shall prevent the members from interrupting each other; and require them, in speaking, always to address the chair. He shall prevent a speaker from deviating from the subject; and from using personal reflections. He shall silence those who refuse to obey order. He shall prevent members who attempt to leave the judicatory without leave obtained from him. He shall, at a proper season, when the deliberations are ended, put the question and call the votes. If the judicatory be equally divided, he shall possess the casting vote. If he be not willing to decide, he shall put the question a second time: and if the judicatory be again equally divided, and he decline to give his vote, the question shall be lost. In all questions he shall give a concise and clear state of the object of the vote; and the vote being taken, shall then declare how the question is decided.— And he shall likewise be empowered on any extraordinary emergency, to convene the judicatory, by his circular letter, before the ordinary time of meeting.

SECT. III. The pastor of the congregation shall always be the moderator of the church session; except when, for prudential reasons, it may appear advisable that some other minis-

ter should be invited to preside: in which case, the pastor may, with the concurrence of the session, invite such other minister as they may see meet, belonging to the same presbytery, to preside in that affair. In this judicatory, therefore, the moderator is continual: but, in the vacancy of any church, the moderator shall be the minister sent to them by the presbytery; or invited by the session to preside on a particular occasion. In congregations, where there are colleagues, they shall, when present, alternately preside in the session.

SECT. IV. The moderator of the presbytery shall be chosen from year to year, or at every meeting of the presbytery, as the presbytery may think best. The moderator of the synod, and of the general assembly, shall be chosen at each meeting of those judicatories: and the last moderator present shall open the meeting with a sermon, and shall hold the chair till a new moderator be chosen.

Chapt. XIX.—Of Privilege.

IT shall be the privilege of any member of a judicatory to speak, in his proper order, to any question, with leave from the moderator. The moderator shall give leave to the person who first rises; but if two, or more members, are judged to have risen at the same time, the moderator shall determine which shall speak first. Any member shall have a right to propose any question, relative to the business of the church, or to the interests of religion, and to have it put to vote: provided only, that his motion be

seconded by another member. If any member conceive his privilege to be unjustly controlled by the moderator, he may appeal to the judicatory, who shall determine the point of privilege by a vote : and the moderator and member must submit to the suffrage of the judicatory.

Chap. XX.—Of Clerks.

EVERY judicatory shall choose a clerk, to record their transactions, whose continuance shall be during pleasure. It shall be the duty of the clerk, besides recording the transactions, to preserve them carefully ; and to grant extracts from them, whenever properly required ; and such extracts under the hand of the clerk, shall be considered as authentic vouchers of the fact which they declare, in any ecclesiastical judicatory, and to every part of the church.

Chap. XXI.—Of vacant Congregations assembling for public Worship.

CONSIDERING the great importance of weekly assembling the people, for the public worship of God ; in order thereby to improve their knowledge ; to confirm their habits of worship, and their desire of the public ordinances ; to augment their reverence for the most high God ; and to promote the charitable affections which unite men most firmly in society : It is recommended, that every vacant congregation meet together, on the Lord's day, at one or more places, for the purpose of prayer, singing praises, and reading the holy scriptures, together with the works of such approved divines, as the presbytery, within whose bounds they

are, may recommend, and they may be able to procure ; and that the elders or deacons be the persons who shall preside, and select the portions of scripture, and of the other books to be read ; and to see that the whole be conducted in a becoming and orderly manner.

Chap. XXII.—Of Commissioners to the General Assembly.

SECT. I. THE commissioners to the general assembly shall always be appointed by the presbytery from which they come, at its last stated meeting immediately preceding the meeting of the general assembly ; provided, that there be a sufficient interval, between that time and the meeting of the assembly, for the commissioners to attend their duty in due season ; otherwise, the presbytery may make the appointment at any stated meeting, not more than seven months preceding the meeting of the assembly. And as much as possible to prevent all failure in the representation of the presbyteries, arising from unforeseen accidents to those first appointed, in the room of each commissioner, to appoint also an alternate commissioner, to supply his place, in case of necessary absence.

SECT. II. Each commissioner, before his name shall be enrolled as a member of the assembly, shall produce, from his presbytery, a commission under the hand of the moderator and clerk, in the following or like form : viz.

“ The presbytery of _____
being met at _____ on the
day of _____ doth hereby ap-
point _____ bishop

of the congregation of
[or ruling elder in the
congregation of
as the case may be ;]" (to which
the presbytery may, if they
think proper, make a substitu-
tion in the following form, " or
in case of his absence, then

bishop of
the congregation of
[or ruling elder in
the congregation of as
the case may be ;)" to be a
commissioner, on behalf of this
presbytery, to the next general
assembly of the presbyterian
church in the United States of
America, to meet at on
the day of
A. D. or wherever ;
and whenever the said assembly
may happen to sit, to consult,
vote, and determine, on all things
that may come before that body,
according to the principles and
constitutions of this church and
the word of God. And of his
diligence herein, he is to render
an account at his return.

*Signed, by order of the Presbytery,
Moderator,
Clerk."*

And the presbytery shall make
record of the appointment.

SECT. III. These commis-
sions shall, if possible, be de-
livered to the clerk of the as-
sembly, in proper season, that
he may have the roll of the as-
sembly completed before the
first session. Commissions, not
produced at the opening of the
assembly, shall afterwards be de-
livered only in the intervals be-
tween the sessions. No com-
missioner shall have a right to
deliberate or vote in the assem-
bly, until his name shall have
been enrolled by the clerk, and

his commission publicly read,
and filed among the papers of
the assembly.

SECT. IV. The general as-
sembly shall meet, at least once
in every year ; their first meet-
ing to be on the third Thursday of
May, 1789, in the Second Pres-
byterian Church in Philadel-
phia, and afterwards on their
own adjournments. If there be
not a sufficient number, for the
transaction of business, conven-
ed before 12 o'clock on that
day, those who are present
shall have power to adjourn,
from day to day, till a sufficient
number shall have met to con-
stitute an assembly.

SECT. V. On the day to
which the general assembly
stands adjourned, and between
the hours of eleven and twelve,
the moderator of the last gen-
eral assembly, if present ; or, in
case of his absence, the senior
minister present, shall open the
meeting with a sermon. After
sermon, the members being in
the house where the assembly
is to hold its sessions, the same
minister who preached shall, by
prayer, publicly implore the
blessing and direction of almighty
God ; and shall continue to
preside till a new moderator be
chosen. For this purpose he
shall call for the commissions
of those present ; which being
read, and the names of the mem-
bers, enrolled in order, if there
be a quorum, they shall choose
a moderator.

SECT. VI. Each session of
the assembly, as of all the other
judicatories of the church, shall
be introduced and concluded
with prayer. And the whole
business of the assembly being
finished, and the vote being

en for dissolving the present assembly, the moderator shall say from the chair ; " By virtue of the authority delegated to me by the church, let this general assembly be dissolved ; and I do hereby dissolve it, and require another assembly chosen in the same manner, to meet at

on the day of

A. D. " After which he shall pray, and return thanks to God for his great mercy and goodness, and pronounce on those present the apostolic benediction.

SECT. VII. In order, as far as possible, to procure a respectable and full delegation to all our judicatories, it is proper, that the expenses of ministers and elders, in their attendance on these judicatories, be defrayed, by the bodies which they respectively represent.

The Power of the Gospel, tried by the different apprehensions of Believers and Disbelievers, in the prospect of a speedy Death.

ARGUMENTS drawn from experience, have a powerful application to the mind.—What we have seen in others, under similar circumstances, we must expect will take place in ourselves. What hath been their terror, will be ours also ; what hath been their comfort, we may expect will uphold our own souls, in the day of trouble, whether it be death, or the preceding afflictions of life. On this ground the gospel claims the attention of mankind. Under all possible evils in life it

gives a support, when it is obeyed, which can be drawn from no other source, and in death, no other comfort can be named. As this change approaches, the past firmness of the mind is lost, the power of philosophy vanishes ; and reason, if forsaken by divine grace, cannot be assured of waking again into action. The gospel is our only assurance, that these eyes will ever open, or these minds ever think, after death lays us in silence.

Further, the gospel furnishes a support, which is always equal to the evils we endure, or apprehend. Supports of the mind drawn only from this world, go but a little way in upholding us. Under some small trials, we may find their benefit, but they do not rise in the same proportion as trouble increases, and beyond a certain point leave us wholly unsupported, which is eminently the case in death.—

When we are leaving the world, its objects can no longer sustain the mind ; but the truths of the gospel rise higher, as nature sinks. The sources of confidence which it opens, and the comforts it administers increase, in proportion with the necessities of a dying Christian. A balm is provided for the wounds, which must be received in passing through the world. Death, which to our senses seems like the extinction of being, is changed, by the grace of God, into the commencement of a higher and more glorious life : The mortal, corrupting body is a seed soon to spring up again, by the power of a divine Redeemer, into a spiritual body, clothed with incorruption and immortality :

And the ending of time is but the beginning of a glorious eternity. It was in view of these gospel blessings that David said, "precious in the eyes of the Lord is the death of his saints" * Mark the perfect man and behold the upright for the end of that man is peace." Speaking of the same subject, after him, an apostle said "O death, where is thy sting! O grave, where is thy victory!" The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

That all men must die cannot be denied, and it is probable the change is near to the greater part of those who read; also, it is uncertain whether they are prepared. What man of wisdom would not wish to be previously ascertained what his views of death will be in its near approach.

In the near approach of death, the following considerations will be troublesome to those who do not believe, love and obey the gospel.

Judging only from present appearances, and the evidence of sense, death seems to be an extinction both of the animal and rational being; or allowing the most, there is no such evidence of its continuance as can be a solid comfort to the mind. All that we see of the man loses its form and ceases its action. As the departed spirit gives us no notice of a continued existence, no evidence of future being can be derived from this source. The death of men appears to our senses as complete a dissolution, as we see in other

things of the animal and vegetable world. A prevalent hope of immortality, that has been found among people who have not the scriptures of God, doubtless, has been principally derived by tradition, and some distant communications with those who have a knowledge of what God has revealed. We find the greatest heathen philosophers arguing on the subject with fear and trembling, as a thing which they strongly wished, rather than one which they firmly believed. By a revelation of the gospel of our Lord Jesus Christ, such evidence of a future existence is given, as may remove all doubt from our minds. How must the disbeliever of the gospel tremble, as death approaches! He may wish much, but if the word of God be discarded, must say to himself, "I know not but death is the utter end of my being! I know not but that I now bid an eternal farewell to existence, which has been so pleasing!"

Perhaps the thought of complete and eternal misery might be more dreadful, but beside this there can be no other idea so afflicting as that of ceasing to exist. Such is the situation of those who reject the evidence of the Christian oracles.— They must fall before death as an awful conqueror, without knowing whether they shall ever be taken from his hand.

But if we allow, that without a revelation, there is sufficient evidence of existence after death, still, to those who are not Christians, there must be gloomy apprehensions of the change. The sting of death is sin, and the strength of sin is

the law."—When we know there is a God and a law, a consciousness of sin will immediately spring up in our breasts. "Those, who have not the written law, are a law unto themselves." Reason, directed by experience in society, must teach many moral precepts; and conscience must bear witness unto men that they have violated them and are sinners. Those, who do not believe and obey the gospel, can never prevent the following reflections from rising in their minds with terrifying power, whenever they think seriously on the subject, and especially when they lie on the bed of death. "My own reason condemns much that I have done: my conscience is a witness against me: I know that I am a sinner, and fell a foreboding of the divine displeasure. Altho' God be a good being, this gives me no assurance that he will treat as a friend one who deserves to be treated as an enemy. Goodness to his larger family may require him both to pass by in the designs of his grace, and to treat me as an enemy! If I am thus treated, to how awful a state am I passing!—Therefore I dread his presence, and eternity appears awful! This uncertainty, this self-conviction spreads an insupportable gloom over my mind!"

As death approaches, some considerations like these must oppress the minds of those, who do not believe and obey the Christian revelation. There will be a consciousness of the need of forgiveness, without any certainty it can be granted. This uncertainty, where so much is depending, and to the dying man

instantly depending, must make death appear to be an evil of the greatest kind.

There is also another view of this subject, which must alarm those, who, in the hour of death, do not sincerely rely on the gospel. If we go so far as to suppose, that without any atonement, God will forgive and receive to blessedness those who attain perfect conformity to his law and his own holiness; where shall we apply for this holiness, and how shall we obtain it? The gospel is as necessary to sanctify, as it is to forgive. If perfect holiness be an indispensable qualification for final glory, the powers of sinful men fall as short of attaining this, as they do of meriting the forgiveness of their many offences. A dying man will feel that he is a sinner, and must remain so without help from God. He cannot, of himself, attain the holiness necessary for his eternal well-being, and there is no help promised, unless he can find it in the gospel of Jesus Christ. In quitting this world he leaves the objects of his delight, and carries with him no treasure, no support, no promise of forgiveness, no power to rescue himself from his immoral dispositions, and to prepare him for rest in the kingdom of God.

The wretched state of a dying disbeliever, hath been imperfectly described; but how doth the gospel remove these evils, and the apprehensions of them, from the mind of a sincere Christian, so that he is able to say, "O death, where is thy sting! O grave, where is thy victory! The gospel hath a sup-

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port for every situation ; a remedy proportioned to every want and danger. There are trials both in life and death, under which the Christian finds himself supported by a love of God, and belief in his wisdom. His faith views a holy governor of the universe, by the most perfect means, executing the plan of infinite wisdom ; and while he accords in the general scheme of divine counsel, every event for its completion, as it is adjusted by unchanging rectitude, will appear to be a sufficient cause for contentment : He can approach the Most High, through a Mediator, as a covenanted and faithful God : He sees his Redeemer governing the world, to advance by the same means, his own highest glory, and the best good of his faithful servants : The rod is to him a covenanted blessing, and the sweetness of resignation far surpasses the pain of enduring. With this faith, he is, in a great degree, raised above the passing evils of life, and in the midst of apparent adversity can say, " Though he slay me, yet will I trust in him." — " The Lord reigns, let the earth rejoice." Thus the Christian is firmly supported under the necessary evils of life.

On the truth of revelation, he is assured his existence shall continue. Life and immortality are brought to light in the gospel, and death, which appears to the senses, like an extinguishment of being, is but an enlargement of rational life ; it is the falling of prison walls, which confine the mind in its views and operations. On the faithfulness of a divine promise, he expects to come more immediately into

the presence of God, where a knowledge of glorious perfection shall open on his mind in a new manner ; truth become more apparent ; all the powers of the mind both for acting and enjoying, receive new energies ; that depravity which is a source of error be removed ; the reality and glory of the rational universe be more conspicuous, and his own means of communing with it, assume the most perfect and permanent form.

The resurrection of the body, is another truth of the gospel, which is full of comfort to the Christian in his views of death. There is a promise of God, that these bodies shall be raised, in contemplation of which the apostle triumphed. " O grave, where is thy victory ! " The great Captain of our salvation, in his own resurrection, gave a sensible pledge of the fulfilment of the promise. The dying Christian is willing to yield up that body, which hath been an instrument of weakness and sin, that it may be purified by his Redeemer's power. He knows that what is sown a 'natural and corruptible body, shall be raised spiritual and incorruptible in the fashion of the glorious body of Jesus Christ.

The gospel assures a dying Christian of the forgiveness of sin, it both teaches that God is sufficiently good to forgive, and has provided the means of doing it most gloriously for himself. To all, who come to him in a right manner, he hath brought himself under a most solemn obligation to give eternal glory. In this confidence, a dying Christian approaches eternity with humble serenity,

and though he feels himself a sinner, knows that he shall have all needed blessings through the blood of Christ. The glory of God, the honor of the law, the good of the whole kingdom are reconciled to his forgiveness, so that he knows he may be forgiven and delivered from the wrath due to his many offences.

To make the ground of a Christian's hope most firm, the gospel provides a sanctifying power, whereby his heart may be perfectly conformed to God and prepared for heaven. Christ hath purchased the holy spirit to help all his infirmities, and though, in the approach of death he feels much remaining sin, by faith he is assured that a good work is begun in his heart, which God will never forsake. By a consciousness of the fruits of the spirit, in his own heart, he comfortably determines he is sealed with that Holy Spirit of promise, which is the earnest of his glorious inheritance, until the redemption of the purchased possession. These are the prospects; these the promises which enable a Christian to rejoice in the prospect of immediate death: A promise of immortality; of a holy and glorious eternity; of the forgiveness of all sin thro' the precious blood of Christ, so that he may approach the Lord as a reconciled God; of the Spirit to prepare him for his inheritance, that he shall be guided by divine counsel through life and death, and afterwards received to glory to be ever with the Lord. How pleasing is the prospect, of being admitted through sovereign mercy

and sanctifying grace, into the presence of God, to see as we are seen, and know as we are known: Even into the presence of him, of whom the heart now says, "whom have I in heaven but thee, and there is none on earth I desire beside thee:" admitted to love, to adore and grow forever in a knowledge of God's wonderful nature and works. On these grounds the Christian approaches death and closes his eyes with a confidence which is infinitely better than all which the wealth, honor or philosophy of the world can give him.

There will soon be an hour in which every reader will find himself passing into the immediate presence of his Judge, and and feel the need of Christian faith for his support. Though sin may appear pleasurable to the living, to the dying it will be a sting. That Christian revelation, which declares the eternal existence of all men, promises support in death and succeeding glory, only to those by whom it is obeyed and loved. The Christian triumph is reserved for them, who live Christian lives and resemble their Saviour's temper and practice.

MONITOR.

On the Backsliding of Christians.

THE true disciples of Christ frequently lose their first love, and backslide into a state of coldness. Young converts, on the wings of faith and love, observe this, and do not think it possible they should ever fall into the same state; and some-

times they are ready to suspect the sincerity of those who have long been believers. Ere long we find them in the same condition, assailed and overcome by some temptation, the world hath obtained such an ascendancy that their voices are untuned and their joys fled. We are speaking of those who have been the subjects of a gracious renovation by the Spirit of God, and according to his promise shall be preserved to eternal life, for it would not be strange to find animation in things pertaining to religion fled from the self-deceived. As they had no root, we must expect them to wither, and return back to the mire from which, for a moment, they supposed themselves to be raised. Such, having no principle of life, cannot bring forth fruit.

It is far more strange that we should find real Christians in such various frames as we often observe. Sometimes, animated in duty, filled with joy and on the top of Pisgah, in full sight of the heavenly Canaan, ready to say, though I die with thee, I will not deny thee; at other times, the slaves of sense, overcome by the world and the depravity of their own hearts, almost destitute of hope, and in deep bondage through fear of death. We find the people of God in those different states; one a state of fear and sorrow, the other of triumph over the world. This variation of character, where it happens, is the trouble of pious persons, and often proves a stumbling block over which the unbelieving fall into deeper perdition.

Two interesting questions

arise on this subject: Why doth God permit his people to fall into such coldness of religious affection as they often manifest: And by what means can such backsliding be prevented?

Some of the reasons for the divine permission may be far above our discovery. The sovereignty of God, in many of his works of nature and grace, arises from reasons of wisdom, which creatures cannot at present, and perhaps never will explore. Other reasons may be suggested, why Christians are suffered to slumber and backslide into formality without the sensible power of religion.— This is a manifest proof of the frailty of creatures, and teaches them humility and their dependence on the influences of divine grace. After Christians have had sensible exercises of love, and felt strong in the faith, they insensibly fall into an opinion, that they can stand by their own pious resolutions, and such principles of integrity as they recognize, in their own hearts. This opinion of a finite understanding must be corrected by experience. Experience only can give to creatures a just sense of their dependence.

The holy angels of heaven needed the example of apostacy in their own number, to shew them that the efficient goodness of the Creator was necessary to preserve them in innocence. The fall of David and of Peter, were fit means to teach Christians on earth the same truth. Although every Christian is taught the same by his own frailty, his repeated backslidings against the love and light

of the gospel. The events of futurity are unknown. How far such examples may be necessary in the untried state to which we are passing, to keep in mind the dependence of creatures, both for natural existence and spiritual life, we know not. Revelation assures us that elect angels and men shall not apostatize, but doubtless their preservation in that state, as it is in this, will be through means. The frequent backsliding of Christians in this world, sometimes into open sins, and sometimes into coldness of holy affections, may be necessary means to teach them dependence, humility, and prepare them for unfolding glory in heaven.—Spiritual pride is a besetting sin, which nothing more effectually humbles, than the evil things into which we often fall. Therefore the wisdom of our Redeemer teaches us we must abide in him to bear fruit to eternal life.

If creatures in this world are so dependent for spiritual life, they must be the same in heaven; and the certainty they will be so through eternity, arises from the very structure of finite minds. It is required for the glory of the great First Cause. The frailty of Christians, both teaches them humility before God, and proves the need of a constant, divine efficiency to preserve the rectitude of his spiritual kingdom. The Lord Jehovah is the fountain of holiness, glory and blessedness: He is the only Being in his nature immutable: It is not consistent with his sovereignty to impart to any creature a power of standing in himself: Even the man Christ Jesus is preserved by an

indissoluble union with the godhead, which is engaged to him in the eternal covenant of redemption. These are some of the reasons why God permits Christians, on this side of the grave, to backslide. Hereby he is justified in the dispensations of his providence and grace; but let every reader remember, that it doth not justify himself in formality and imperfection.

There is another question of great practical importance. By what means, may backsliding in the Christian life be prevented? The sovereign efficiency of God acts through the instrumentality of means. This, so far as we can observe, is a law of action which God hath imposed on himself in all his works of nature and grace. Therefore, certain means are appointed for our use to prevent backsliding; if these are faithfully used, we may hope for preservation through the effectual grace of God; if these are neglected, we have all reason to fear the aids of the Holy Spirit will be denied; and if these are denied, we shall fall.—Our blessed Lord hath himself given a direction, which ought never to be forgotten by his people. "Abide in me, and I in you, as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: Without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye

shall ask what ye will, and it shall be done unto you."—If we abide in Christ, by a sensible and living faith, and ask of him, he will not suffer us to backslide into a state of formality, which is destitute of the present power and comfort of religion. Is it not by the blood of Christ we are redeemed? Is it not by his Spirit we are renewed and sanctified? Is it not by faith in him we become united to the kingdom of God? Are not our perseverance, comfort, and glory treasured up in him, as the great Head of his church? To whom, then, shall we apply for daily grace, that we may be richly stored in holiness and comfort? Surely to him.—“Without him we can do nothing.”

As it is faith which first unites the soul to Christ, so by faith the Christian ought constantly to apply for new supplics of grace. Whenever he becomes remiss in the applications of faith, his love will be cold, the world dangerous, and his heart ungovernable. He will say, it is not with me as in days past. This is a principal cause thro' which backsliding is introduced.

What are the means through which faith is kept alive and increased? These are what we denominate the means of grace.—They are means commonly accompanied by the Spirit's grace from God.—Meditation on the truth, examination of our hearts and practice, reading the scriptures, prayer in the congregation, family and closet, a strict observation of religious duties on the Sabbath, free and humble converse with Christians, and a due attendance on the ordinan-

ces of the gospel. These are principal means appointed by God, through which the Spirit sanctifies the heart, and preserves a living faith in Christ. The approach of formality and coldness in Christian affections, may usually be discovered by a disregard of the means of religion. When we observe this in ourselves, we may determine the danger to be imminent.

AN EXPERIENCED BACKSLIDER.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE

Memoirs of Mrs. Sarah Bradley.

MRS. SARAH BRADLEY was born in Farmington, in 1721, and was the daughter of Mr. Nathaniel and Mrs. Joanna Porter. She removed to Bethlem, with her parents, about the age of thirteen; and was married to Mr. Samuel Church, 1759. She naturally possessed an amiable disposition and pleasant temper, which were highly improved by early religion. Her father and mother were very faithful in their instructions, example and prayers. By their assistance, she, in her childhood, learned upwards of fifty Psalms and Chapters of the holy scriptures, and a great variety of Hymns: these were of great use, and comfort to her, after she was eighty years old, and had become blind. The devotional fervor with which she repeated them, was striking; and can be but imperfectly described. Dr. Lowthwick speaks much of the beauty of Hebrew poetry; and the sublimity of the music used in the temple worship.

But the writer of this sketch, can scarce conceive of a more animating exhibition, than the recital of the 103d Psalm by an aged saint, blind with her bodily eyes, but full of the visions of strong faith, and her soul glowing with the hope of a blessed immortality. Her accents and cadences, like variations in music, would frequently give a new turn of thought to the whole recital. The reader may have some idea of the exhibition, if he will turn to this peculiar Psalm, (103d,) and in reading, will put a strong emphasis on the word *Lord*, in the first verse; and then reading the verse again, and putting a strong emphasis on the word *holy*.

After running through her variations, which made it always a new psalm, and always the same: and knowing that it was piety of heart that gave her those powers of Garrick and Handel, to hear her close with the 20th, 21st, and 22d verses was a feast of fat things to a soul of Christian taste. Other portions of the sacred scriptures, and hymns, were often repeated by her in the same peculiar manner.—The Westminster catechism, was also early committed to memory, and in old age, as she expressed it, became “an excellent directory to the *blind*.” She often made the repetition of its questions and answers a mean of self-application, and examination, deliberately asking herself, “Does my soul love and accord with this truth?” Experiencing the benefits of these instructions in her childhood, she was zealous in her exhortations to all parents, that they should be as faithful to their children as

her parents had been with her, and that her children, and her children’s children, might not forget her instructions; at the age of 84 years, she, in the presence of several of them, repeated her chapters, psalms and hymns, and gave to each a visible token, directing that they should be preserved as a memorial to her numerous descendants.

Mrs. Bradley professed religion in her eighteenth year, and was the mother of nine children by her first husband, Mr. Church, and was not without the troubles incident to domestic life, but complaint she rarely made to her most intimate friends. There was a rock in a field, behind the house where she had lived, that was her bethel. In that place, she said, on her death-bed, “I told my sorrows, and there I have had most of my secret Christian comforts.”

With Mr. Bradley, her second husband, she lived upwards of thirty years, and by him she was made the mother of two more children. During this long period she had many mercies, and some sore afflictions. In trouble, she always retired to her bethel rock, as she called it, and there, said she, “in God’s own way and time, I always found that relief which I sought.”—This singular woman was also remarkable for making the best of all occurrences in providence. While it is common for most people to be telling of their troubles and trials, she was always telling over her undeserved mercies. The happiness of her lot, the competent provisions of Divine Providence for her; the kindness of her children and grand-child-

dren to her in her old age ; the kindness of Christian friends ; the wisdom and kindness of her heavenly Father, in all his dealings with her ; descending down even to the conveniences of the room where she died ; the singing of birds in a neighboring orchard, and the noise of fowls at her window—all was well—all was merciful and kind. The cheerfulness and serenity of her countenance, informed all who visited her, that there was peace within.

As she drew towards the close of life, her heart and soul seemed to be drawn forth in prayer for her children and descendants ; for ministers of the gospel and the churches for missionary societies and missionaries. Her views of Christ's kingdom were greatly enlarged, and her fervent desires that it might come with power, in a measure swallowed up all other thoughts and concerns. Its progress and increase were the principal subjects in all her prayers. When ministers of the gospel visited her, a portion of her time was always devoted to animate them in the faithful discharge of their duty. She took the liberty to address them appropriate to their peculiar trials and troubles, so far as she knew them ; telling them that they served a good master who would certainly notice and reward their faithfulness, and if their profession had few worldly emoluments, it was the noblest employment on this side heaven. With the gradual decays of old age, "like as a shock of corn cometh in, in his season," she continued to the 21st of October, 1806 ; when her youngest

child was putting her to bed for the night, she requested to be turned on her side, thinking she might sleep better in this position. When all was adjusted she bid her daughter good night, adding, "if this should be my last night, remember to give my love to the ministers."

Whether she alluded to the order in general, or to those in particular who had visited her, is not certainly known. These, however, were the last words which she uttered in the full possession of her reason. For a short time, she languished in a deranged state of mind, and then fell asleep. But even in her derangement, it was edifying to stand by her dying bed ; broken fragments evidencing the same temper of mind and heart would escape from her faltering tongue. In health she had often told her Christian friends of the faithfulness of her father and mother in giving her religious instruction. She could distinctly repeat several lessons, which she had received from her father, when a little child, and sitting on his knee : how he explained his parental dedication of her in baptism, she could also repeat, together with much of the matter and manner of his prayers. In old age, it was a pleasing source of meditation with her, to look forward into the world of blessedness, where it was possible as one new born in eternity ; she might again sit on her father's knee, and be instructed by his spirit made perfect, in the glories of the divine character and the wonders of redeeming love. In her derangement, just before death, her mind seemed to be

wholly bent on this train of thought: "Let me go to my father!!" was her constant request to her attendants.

Such was the power of divine grace on a plain, illiterate woman. So amiable is old age, when nurtured in the admonition of the Lord in childhood and youth. Here is encouragement for Christian parents to train up their children in the way they should go. Here is actual experience of the utility of early committing the treasures of God's word to the memories of our offspring. Here is encouragement for ministers to preach and be faithful; God knows how many of his precious ones are praying for them. In a word, here is the Christian religion in its glorious simplicity.

How insignificant and contemptible are the little accomplishments which the gay, and fashionable, are anxious to attach to the bodies of their children, compared with the solid and everlasting embellishments of the mind and heart!!!

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Misfortunes and small imprudences lead to great sins, illustrated in the Catastrophe of Lanatus and Philecia.

THIS fact is selected, not for its being distinguished by any new events in the history of human life, but to lead the minds of your readers, to a subject on which many have not meditated: The influence of small events to form the characters, and determine the destiny of men. On this subject, the wri-

ter has often meditated with astonishment, and the result of his reflections have been to adore the sovereign providence of God, and beg that every hour of his life, he may comply with the apostolic injunction, "pray without ceasing."

Lanatus and *Philecia* were the children of parents respectable, not by immense riches, but by agricultural industry, and a common attention in their families to the established rules of morality. *Lanatus* is now a beggar, and *Philecia* is more deplorably lost. In youth, these young neighbors appeared formed for each other, and the writer stood in the circle, where their mutual faith was pledged. It was a pleasant season, and the company congratulated each other on an event, which all said was proper. The young people were settled in a habitation midway between their parents; and for two years all was pleasing, prosperous and virtuous, neither had nature failed to add her blessing to their prospects.

Lanatus, on a certain occasion, with a number of his young townsmen, was called to discharge a small public trust, for which purpose they met at an inn.

While lawfully met, on a lawful occasion, some bad company in another apartment fell into an affray, which called every part of the house together.—Here *Lanatus* found one, who had been the companion of his childhood, under necessity of an endorser for a small sum. Compassion led him to give his name. This renewed an old acquaintance, and he soon endorsed for larger sums, until

the call for payment reduced him to difficulty. From this moment, he became a ruined man. His friends were changed; his countenance was altered; his business neglected; his farm mismanaged, and his family overspread with gloom.—The cheerful fire-side was exchanged for the tavern, until intemperance ruined him, and his possessions were sold. His ambition of being respected was lost; and he is now, frequently, seen begging by the sides of the fields, which he once cultivated. The man is lost to himself, his friends, and the world!!—Thus many have been lost!

Philecia! Unhappy Philecia!! She resisted the torrent of adversity as long as it could be done by industry, and an uncommon degree of female fortitude: She resisted until the curtains wrought by her own hands were sold at the post; until her husband was her shame, until she was left houseless, and her little girl went to live with an aunt. Here fortitude failed her. Woe be to the creditor, who engraved against her by his seducing power the threatenings of the divine law, in addition to all her other woes.

Philecia! when I meet thee I weep, and tremble in consideration of the frailties of nature! Now thou earnest a hard living by service in a rich town, which was once supplied with thy cheese and sweet meats. This is indeed, a reverse in human life. Human life! it is frail! From its beginning, under the most prosperous circumstances, no man can know how it will end.

But where were the parents

of *Lanatus* and *Philecia*, through all this scene of ruin? Why have we not heard of them in the place of woe? Why have we not seen a father's or a mother's hand, stretched forth to rescue their first born from destruction in the hour of temptation and unforeseen evil? It is strange, that we have not, but as are the childrens, so are the parents, creatures of weakness and error.

The parents of *Lanatus* were mightily attached to property; The loss of a few pence, appeared to them like the forfeiture of a principedom. They had given what they meant to give, and parting with one hundred dollars more could not be compensated by the salvation of a child's family. In addition to this the younger branches of the family became noisy, and no hopes could be obtained from this quarter.

The father of *Philecia* was a very touchy, as well as avaricious man. He did not feel an immediate obligation on himself. Her mother was a weak and irresolute woman, and had no voice in the destiny of the young family.

It was before said, this fact is not selected because it is distinguished by circumstances more extraordinary than many others; but to lead the reader's mind to a subject, on which many have not meditated: The influence of small events to form the characters of men, and determine the destiny of families and of human life.

The lives of men, and of families are composed of parts, each one of which as means leads on to the formation of the whole:

Over this whole, the eternal counsels and daily providence of God have a controlling and irresistible influence. Also, thro' this whole, the care and means of men have an influence subordinate to the sovereign will of God. Why was the family of *Lanatus* so overwhelmed with evil? It was the will of God; doubtless also it was the effect of human depravity; neither could it have taken place without the necessary means. The counsels of God we should adore, the depravity of human nature is cause for the mourning of all men; the means thro' which this depravity acts, in a certain sense, are placed under our own power, and here it becomes us to watch with all prayer. The intemperance of *Lanatus*, and the imprudence of *Philesia*, were doubtless imputable to the folly of their own hearts: but under other circumstances this folly might never have wrought its baleful effects. Were these persons guilty? Doubtless they were. Were these persons more guilty than others would have been, in a similar situation? Reader, this is not a point to be determined either by thee, nor by me. God is holy, and all men are unholy. Why was the young family destroyed, while others were preserved? Thou must look to the counsels of the eternal mind, and not to the shallow conjectures of a creature, to determine so great a question; but if thou dost apply to him to be resolved, remember, that secret things belong to God.

Can the reader refrain from praying "lead us not into temptation?" Can he refrain from

obedience to the apostle's injunction, "Pray without ceasing?" Can he doubt either of these two truths, "that God is a sovereign and reigns in righteousness," also that "the ways of sin are death?"

May we all act wisely and partake of the grace of God, bringing forth fruits unto eternal life.

A. M. G.

Religious Intelligence.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

REV. SIR,

AT your request, I send you the following account of a work of divine grace in Coventry, North Society. You will give it a place in your Magazine or not, as you shall judge proper,

A LENGTH of time before the revival began among us, it was a common thing for Christians when together, to exclaim one to another in accents of sorrow, What a remarkably stupid and dead time it is with us!!! Ravages had been made on this church, by repeated instances of mortality, and there had been frequent removals into other parts of our country. A serious and deep concern for Zion's cause, seemed to affect the hearts of some. A few were very desirous that a religious conference might be appointed, and that it might be statedly and regularly attended, at seasons agreed on for that purpose, though but an handful

of people should convene. One great object of the meeting was to pray for the out-pouring of the Spirit of God. These meetings were kept up more than a year and a half, before a work of grace became visible. Sometimes these meetings were well attended, and at others very thinly.

Weeks before it was known, that the dew of heavenly grace was distilling upon us for our refreshment and joy, so few attended these religious meetings that a consultation was held once and again, on the expediency of prolonging them.—While in this state of doubt, gloominess, and thick darkness, God was pleased to let his people know, that his own cause was in his own hand, and that he had power to build up Zion.

The latter part of the winter and through the spring of 1808, it was noticed, that our public assemblies on the Lord's day, were much fuller and more solemn than usual :

A religious work was first known to have commenced, during the last year, on some of the last days of the month of May. or the first of June. It now appeared that the Spirit of God had been specially moving on the minds of individuals for months, and sweetly constraining them to love the Saviour, and to walk in obedience to his precepts. The number of awakened persons at this time, was not known to exceed twelve. One instance out of this number, has afforded so striking a display of the reality of divine influence and power, upon the hearts of men, that I know not

how to suppress some circumstances attending it.

On a certain day a man between thirty and forty years of age ; whose outward circumstances in life were prosperous, who would as readily make merit for himself and others, about religion or religious people as any other matter—who had repeatedly been heard to say, that his conscience, for many years, had not reproached him—who loved the company of the fashionable and the gay, the trifling and the inattentive, called at my door, and with his usual complaisance, asked me if I would not go that day, and make his companion a visit. Asking after the reason, he, with a great variety of mental emotions, visible in his countenance, expressive of his indifference towards serious things, replied in a smiling, pleasant way, that her body was in good health, but her mind was sick. Five days after this, he sought an opportunity, and observed in words to the following purport.

“ Sir, on Friday last, I was at your house, and requested that some instructions might be imparted to my companion, under her deep trouble and distress. Since that time,” added he, “ with a quivering chin, a faltering speech, and his eyes full of tears, I have perceived the like need of the like instructions myself. Last Saturday,” proceeded he, “ in the morning as I was rising from my bed, my wife made a serious remark, which for the moment took deep hold of my mind. The impression, however, was very soon faded, and I went about the concerns of

' the day with my usual thought-
 ' lessness. Having returned
 ' from labor towards evening,
 ' Mrs. ——— observed to me, that
 ' she had been favored with the
 ' company of a serious woman
 ' that afternoon, calling her by
 ' name, with whose conversation
 ' she had been much entertain-
 ' ed. I replied, that I did
 ' not know about her religion,
 ' intimating that she was full of
 ' enthusiasm and hypocrisy, and
 ' not worth regarding. Then I
 ' made some observations, which
 ' had the cast of ridicule on
 ' Mrs. ——— for being serious.—
 ' Immediately after having done
 ' this, I was compelled to take
 ' my seat, and to consider what
 ' I had been saying. My dis-
 ' tress was great, and the more
 ' I contemplated on my conduct,
 ' so much the more my distress
 ' increased. I had no rest that
 ' night. Sabbath morning I went
 ' to the house of God, where
 ' for the first time I heard a ser-
 ' mon, tho' from my childhood I
 ' had been taught to reverence
 ' the Sabbath, and to frequent
 ' the sanctuary. Monday I could
 ' attend to no labor abroad, tho'
 ' my business was urgent. On
 ' Tuesday, sat out with a de-
 ' termination that I would labor.
 ' Passing through a meadow of
 ' mine, that was in a very flour-
 ' ishing state, and promised a
 ' rich and plentiful ingathering,
 ' the thought came across my
 ' mind : Here I have lived year
 ' after year in prosperity, I have
 ' been bless'd in every thing
 ' that I have set my hand unto
 ' for to do, but to this day have
 ' never been mindful of the giv-
 ' er. I was so much overcome
 ' by a sense of my ingratitude
 ' to God, that I relinquished the

' object for which I sat out, and
 ' returned to my house, where
 ' I spent the day, bewailing the
 ' wretched life I had lived."

Here he was interrupted by a
 question, What, Sir, is the mat-
 ter? He answered, "I am a
 ' poor, undone sinner, and have
 ' spent all the past years of my
 ' life in complete ignorance of
 ' my real situation. What a
 ' wonder that I have been suf-
 ' fered to live, that the forbear-
 ' ance of God, has not, long
 ' since, been exhausted, and my-
 ' self made an eternal monu-
 ' ment of Divine vengeance.—
 ' My companions have been the
 ' fashionable, the trifling, and
 ' the thoughtless ; my conduct,
 ' when in their company, makes
 ' me ashamed, and ought to
 ' make me tremble. How dif-
 ' ferently the bible appears to
 ' me from what it has done in
 ' years past ! I have read it per-
 ' haps as much as my neighbors ;
 ' those passages which suited
 ' my taste I approbated, and
 ' others I rejected, it is a new
 ' book to me, wholly new !—
 ' Those scriptures which I have
 ' been wont to reject, are now
 ' the only truths in which I can
 ' take any satisfaction. Oh !
 ' how have I been swallowed up
 ' in earthly pursuits. What an
 ' opinion I have had of minis-
 ' ters, and of all serious people,
 ' as persons gloomy, without en-
 ' joyment, and under a strong
 ' delusion : but now I am con-
 ' vinced, that they are the only
 ' happy people. What can I
 ' say, or do for my vicious com-
 ' panions." Here he was again
 interrupted by a question, Are
 you willing that they should
 be made acquainted with your
 present views and situation ?—

“ I have no other objection but this, that it may be a means of causing them to trifle the more and to commit the more sin.” Would you not even now gladly return back into your former state of thoughtlessness, and pursue the world with the same unconcern that you have hitherto done? “ Oh, no! these days, notwithstanding the greatness of my present distress, are the happiest days I ever witnessed in my life. The world is all vanity, nothing could prevail on me to go back, yet I am afraid lest God should leave me to myself, I have been so wicked and so vile. I would prefer continuing as I am to my dying day, though at the last I should fall a prey to the righteous vengeance of God.” It was observed to him, It is well known, Sir, that you have been the very man you describe, and you have reason to fear and tremble, lest God should withdraw from you, and never impart to you an interest in his grace. “ I know it,” said he, “ but I hope that God will not forsake me.”— From this time, this man, who, but a few days before, had been heard to say, that by religious meetings, he verily believed, the parish would be ruined, and now became a regular and faithful attendant on them himself. This instance of awakening, seemed to be improved in the hand of God, as a means for a time of shutting the mouths of all who were disposed to gainsay the work. New instances of awakening appeared from week to week. On Thursday of the last week in August, a public fast was observed by the church

and society. There was a general attendance. On the same day there was a funeral, and on the same day a ball by some of our young people; so that we had in the parish, on the same day, fasting and praying, a funeral solemnity, and a dance.— The Monday following, one of the managers of this ball was shot instantly dead, in a military company. This providence had an alarming effect on the minds of our youth, and, as we have reason to believe, was sanctified to some few.

The good work gradually progressed until the beginning of the month of June 1809, since which time the apparent attention among us has greatly subsided. From the time it was known that there was a special work of grace began, religious meetings were multiplied. One stated lecture every week at the house of God, through the pleasant seasons. In the winter it was removed to a private dwelling. Other meetings in various parts of the parish were held, three and four in a week and well attended. During the term of about one year, forty persons have been added to this church, two stand now propounded, six or eight others have gained hopes that their hearts are reconciled to God, and as many as fifteen others who seem to be considerate and enquiring after God. How it will issue with those who are now enquiring, is known only to him who knoweth all things. It is feared however that their impressions are not deep enough to produce any change of character. In a number of instances among us, attention has

been excited, and impressions seemed deep for a time, which have proved as the morning cloud and early dew. The attention of such individuals may never be called up again.

Those who have already named the name of Christ, we say it with satisfaction, have hitherto conducted with propriety. A sweet harmony subsists among the brethren. Our public lectures, and other religious meetings, are now but thinly attended. It is our daily prayer that God would not take away his Holy Spirit from us, but to these droppings, would add from his fullness a plenteous shower; which shall water and refresh every family and soul in the midst of us. The things we have already witnessed, have been truly refreshing to the friends of the Redeemer; their hearts have been much delighted in beholding these new trophies of his victorious grace.

The views and exercises of the subjects of this work, do very well correspond with those which have been so often described in your useful Magazine. Few instances have appeared where the mind seemed to be filled with great terror. The work has been characterized, by a deep sense of the depravity of human nature, and of the vileness of sin as committed against a holy God. The subjects of the work have often been melted into tears, under a sense of the exceeding goodness of God to them, and of their own base ingratitude towards the Giver of all their blessings. They have uniformly been disposed to justify God, and to condemn themselves. Their convictions have

been deep, pungent and rational. Nothing of enthusiasm or of false zeal hath appeared. Some to whom a good hope has been imparted, have experienced lively joys; but more generally the mind has been filled with a calm and serene peace, disposed to acquiesce and rejoice in all the distinguishing doctrines of the gospel, and to give all praise to God through Jesus Christ our divine mediator. The good work of which we speak has from the beginning till now been accompanied with the greatest order and regularity. It has been so carried on under the good providence of God, as to stain all the pride of human glory, and to leave nothing for his people to glory in but the Lord.

With due respect, dear sir,

I am affectionately yours,
a younger brother in the
labors of the gospel
ministry,

E. T. WOODRUFF.

Coventry, Aug. 21st, 1809

Connecticut Bible Society.

THE Directing Committee of the CONNECTICUT BIBLE SOCIETY, request those members, who wish to avail themselves of the right to receive two Bibles, on their subscriptions, according to the Constitution of the Society, to make application to the Secretary, Mr. Henry Hudson, of Hartford, on or before the 11th of November next.

They also give information, that from the first day of January next, as long as the means shall be furnished, the Secretary will

keep Bibles in constant readiness for gratuitous distribution, according to the benevolent designs of the Society.

The Committee likewise beg leave to invite the attention of the well disposed to such further arrangements as, to them, seem calculated best to accomplish the purposes of the Institution.

The way is now nearly prepared to commence the distribution of the Holy Scriptures among the destitute. Several generous contributions have been already received. These form a beginning highly propitious and encouraging. They give animating reason to expect, that, by the exertions of those who love the Word of God, and realize its essential importance in the divine scheme of man's salvation, the necessary assistance will be afforded.

For the purpose of collecting and remitting monies, therefore, in time to come, the Committee request and hope, that some person or persons, in every Society, and among people of every denomination, will, without delay, undertake the agency recommended in a former communication. To the Committee it appears, that, in most instances, none are situated so favorably for taking on themselves a primary agency, as ministers of the gospel. It is obvious, however, that on a voluntary agency, by whomsoever assumed, the Committee must place their dependence for those continual supplies, without which the Institution can neither be lasting nor extensively useful.

The next care of the Committee is that of *finding* and *supplying* those destitute families and

individuals, who are the objects of the Society's charity.

Here, also, no less than in the procurement of monies, the Committee ask—because they *need*—the assistance of some one, or more, in every district and neighborhood. They would respectfully *urge* it, as altogether necessary, that, at least, one person, in each smaller division of civil society, take on himself the task of finding the destitute, in his own vicinity, together with receiving the books, and distributing them, in behalf of the Institution. The task, it is believed, to the small extent here requested, can neither be difficult, nor require much time; and to the heart, warmed with pious benevolence, the communication of the best good, in this way, must be a source of permanent and pure enjoyment.

The Committee, therefore, trust, that they shall not be thought too urgent, though they *repeat* their request, that in every town, and as far as necessary, in the less circles of society, ministers and others enter, with resolution, upon this service, and become *personally certain*, that, by such means, as shall be judged most expedient, the service is there performed. As to the *manner*, however, of obtaining contributions—of finding the destitute—and of putting the Bible into their hands—the agents in this work of piety can best determine.

One arrangement further is thought necessary in this communication.

That the business of obtaining the books for distribution, may be correctly transacted, every agent is desired to make

application to Ichabod Lord Skinner, Esq. the Rev. Abel Flint, and the Rev. Henry Grew, all of Hartford, who are a Committee for drawing orders on the Secretary for that purpose.

It is, perhaps, needless to repeat, that the distribution of the books must be left to the care of those, who shall have become acquainted with the names and condition of the destitute.

The Committee would here close the present communication, had they not learned, that a few have thought the plan of the Society too limited; supposing that the indigent and careless, in this state, formed its *only*—or, at least, its *principal* object—and concluding, that those here, who need to have Bibles given them, were too few to render a BIBLE SOCIETY expedient.

On this opinion it might be sufficient to observe, that such is the incalculable value of the Holy Scriptures, as to render the placing of them in the hands of a very few, an article well worthy of forming a BIBLE SOCIETY to accomplish, if there was no probability of its being otherwise done.

But allowing it true, that those destitute of Bibles in this State, are so few as to render the formation of a BIBLE SOCIETY needless, on *their* account—what conclusion would a *Christian* draw from the fact? It must be this only, that the demands of pious charity are doubly strong upon us, in behalf of those many millions, in other regions, who are less highly favored than ourselves. Does not abundance, at home, imply always the

duty of sending supplies among the needy abroad?

The committee are persuaded, however, that the opinion here mentioned has no foundation in truth. This institution might be highly useful, if there was no need of charity, to bestow the word of God, on the indigent, beyond the limits of Connecticut. That numbers here are destitute, through poverty, does not admit of a doubt. The rational prospect of doing at least, some of them good, for both worlds, every Christian will acknowledge to be a reason invincibly strong for instituting a BIBLE SOCIETY. The deplorable condition of some in this state was apparent when the attention and assistance of the well disposed were first invited to the great object of the institution.

Nevertheless, the *field* of the society's intended operations was then understood to have no bounds, but such as the want of pecuniary aid should fix.

Therefore, in additional explanation—if necessary—of the Society's designs and hopes, the Committee would here state, that the destitute of Bibles in Connecticut and its vicinity will be among the *first*—though, by no means, the *only*, or the *principal* objects of the institution. To assist in "the circulation of the Holy Scriptures," among the needy and perishing every where, was the great motive which led to the formation of this Society and it is, therefore, to be understood, that the CONNECTICUT BIBLE SOCIETY, as far as the well disposed shall furnish its committee with the

A a a

requisite means, will continually co-operate with similar institutions throughout the Christian world. It is one of their strongest wishes—and it will be numbered among their choicest felicities—to send Bibles to the real objects of religious compassion and charity, wherever found.

The committee view it as a matter of devout acknowledgement and praise, that the all wise and gracious author of the Holy Scriptures, has, thus far, caused this institution to meet a reception so extensively cordial.—They feel much confidence, that ministers and others, incited by the prospect of accomplishing great good, will cheerfully, as circumstances shall permit, undertake the agency requested in the foregoing communication. Great is their encouragement to hope, that the time is not far future, in which “every person capable of intelligent reading,” shall enjoy free and profitable access to that precious volume, whose pages, on the highest possible authority, forbid every thing that is wrong and ruinous, and command every thing that is right and necessary to salvation.

In the name of the Committee.

ABEL FLINT, Clerk.

Hartford, Sept. 4, 1809.

Christian Union.

THE true churches of our Lord Jesus Christ, which agree in their opinions of the essential doctrines of the gospel, and the duties of a Christian life, in every age, have been so divided

as in a great measure to prevent the communion which ought to take place among the people of God. Some causes, which produce this, can never be removed on this side eternity. Distance of place, difference of character, language, and local customs will ever form a line of distinction between those who love the same Lord: But it is, in a great degree, owing to our want of exertion that these impediments to mutual charity are not more removed than we have yet seen. The divisions of nations with all their awful animosities and oppositions of interest, ought not to separate the hearts of Christ's followers, who look to the same cross for redemption, and the same heaven for glory. Let every true believer exhibit the fervent love of a disciple, which is the characteristic of his holy profession, whether he inhabit Europe or Africa, Asia or America. Let him throw away those local distinctions which arise from the region he inhabits; the prejudices which come from the interposition of distant climes, for the earth with its fulness is the Lord's, and shall be given to Jesus Christ for his possession. Secular interests have done much to divide the affections of Christians, and separate those who were really brethren in the spirit. They did not know each other: While brethren, they thought they were not united in the same Lord, and sometimes have denounced ecclesiastical censures through the instigation of civil partizans.

Hypocrisy and misrepresentation have had their part in this business. The strength and art of one deceitful and proud hypo-

crits have often separated the affections of many sincere Christians. It is time, that hypocrites and partizans should no longer have power over the children of God. The increase of science, and the easy means of communication between distant parts of the globe, in a very wonderful manner, is removing those impediments to communion, and preparing the way for Christians through the world to rejoice in a holy obedience, and the prospect of perfect union in another state. Soon it will be said, that "time is no longer;" and may every reader be prepared for its consummation.

THE AMERICAN CHURCHES.

The policy of the European countries, from which the United States were first settled, led them to form different settlements, under distinct governments, and subject to a diversity of laws and customs. One of the greatest difficulties in the American revolution, was to surmount the differences of provincial and colonial habits and prejudices: But finally the love of civil and religious liberty consumed these obstacles.

In consequence of those provincial and colonial separations, different ecclesiastical establishments were formed, which prevented that close intimacy between the clergy and churches which was desirable, and ignorance of each other became the means of many jealousies unfavorable to Christian charity.— Mutual intercourse, and the recent outpouring of God's Spirit have now done much to remove these jealousies. A connection of friendship is now forming be-

tween the Churches, commonly called Presbyterian and Congregational, through the whole extent of the United States.

The first step to this was a friendly union between the General Assembly of the Presbyterian Church, which is annually held in Philadelphia, and the General Association of the State of Connecticut: Each of these bodies by their commissioners or delegates have a seat in the other, and the connection hath been mutually beneficial in many respects.

It is about twenty years since this event. After this, a connection was formed between the General Association of Connecticut and the Convention of the clergy in the state of Vermont, which hath issued in their union with the Southern Presbyterian Church, on principles nearly similar.

We are informed, that recently a General Association is formed, by a very respectable part of the clergy in Massachusetts, and that this body is now united by representation with the General Association of Connecticut.

Also, that a connection of the same nature is completed between the General Association of Massachusetts and the Convention of the Clergy in the state of New-Hampshire. Each of these are unions of friendship and communion in the doctrines and duties of the Christian faith. They are not designed to introduce a coercive jurisdiction over the whole, or any part of the united churches, nor to control the faith of their brethren, nor to change the particular modes of church discipline, established in large dis-

tricts, or in particular churches. Many names are united in the communion of charity for the edification of the church of Christ.

The writer recollects the original proposal for this general union:—He hath lived to see it thus far effected, and verily believes that brotherly love and mutual edification is the basis on which it stands.

The following intelligence from India, has been selected from several publications.

An important letter from the Rev. Claudius Buchanan, author of the "STAR IN THE EAST; or, News from a far Country," re-published in this State, for the benefit of the Missionary and Bible Societies.

TANJORE, Sept. 1, 1806.

My Dear Sir,

IT is seldom that any thing occurs in India worthy of being communicated to you, but the subject of a letter from this place will, I doubt not, be interesting. It is now about four months since I left Bengal, having purposed to travel from Calcutta to Cape Comerin by land. I had conceived the design of this journey some years ago, being desirous of obtaining a more distinct knowledge of the present state of the Hindoos and Mahometans. In various parts of India, also of the protestant missions in the Decan, of the ancient Syrian Christians in Travancore, and of the Jews at Co-

chin. I have now nearly accomplished my tour, and though some principal objects remain to be explored, I have already obtained such valuable information on many important subjects, as amply compensates for the labor and peril of so long a journey.

When in the province of Orriss, I visited the celebrated Hindoo temple of Juggernaut. One of the students of the college of Fort William has now the superintendence of the Pagoda, and is the collector of the tax on Pilgrims. I passed about ten days in making observations on it. Juggernaut appears to me to be the chief seat of Moloch in the whole earth, and the centre of his dominion in the present age. The number of his worshippers is computed by hundreds of thousands. Four thousand pilgrims entered the gates with me on the day previous to the grand festival of the Rutt Jatra. At Juggernaut I first saw human victims devote themselves to death by falling under the wheels of the moving tower in which the idol is placed. There I saw the place of skulls called Golgotha, where the dogs and vultures are ever seen expecting their daily corpse. There I beheld the obscene worship of Moloch in open day, while a great multitude, like that in the Revelation, uttered their voices, not in Hosannahs, but in yells of applause at the view of the horrid shape and at the actions of the high priest of infamy, who is mounted with it on the throne.

There is nothing harmonious in the praise of Moloch's worshippers, but rather a hissing of

applause. Exhausted and disgusted with the daily horror of the scene, I at length basted away from the place with some degree of trepidation. Three days afterwards, when I was on the banks of the Chilka Lake, I beheld the towers of Juggernaut afar off. While I viewed them its abominations came to my remembrance, and I pronounced it accursed in the name of the Church of GOD. How different is that valley of Hinnom from the scene which now presents itself to me here among the Christian churches of Tanjore. Here there is becoming dress, humane affections, and rational converse. Here the feeble minded Hindoo exhibits the Christian virtues in a vigour which greatly surprised me.— Here CHRIST is glorified, and this is the scene which now prompts me to write to you.

But I ought first to have informed you that I have visited other places where the gospel is preached to the Hindoos. I had intended to have been at Vellore on the 8th of July, which was two days before the massacre; but the providence of GOD retarded my steps. I was visited by a fever which confined me for some time in a Caravansara.

Lord B——, the governor at Madras, desired I would suggest what might occur to me in my progress through the Decan, as most likely to ameliorate the state of the newly converted Christians. In some places they have suffered persecution. This persecution has, however, been thus far useful that it shows the serious change of mind in the Hindoo who can bear it. For it is often alleged in India that the

Hindoo can never be so much attached to Christ as the Bramin is to his idol.

When I was at Tranquebar, I visited the church built by the famous Ziegenbalger. His body lies on one side the altar, and that of Grundler on the other side. Above, are the epitaphs of both written in Latin, and engraved on plates of brass. The church was consecrated in 1710, and Ziegenbalg and Grundler both died within two years after. I saw also the dwelling-house of Ziegenbalg which is yet in the state he left it. In the lower apartment are yet kept the registers of the church. In them I found the name of the first heathen baptized by Ziegenbalg, and recorded by himself in 1707. I also saw old men whose fathers had seen Ziegenbalg. I first heard in Ziegenbalg's church, and from the pulpit where he preached the gospel published to the Hindoos in their own tongue. On that occasion they sung the 100th psalm, to Luther's tune. To me it was an affecting scene. Tranquebar, however, is not what it was. European infidelity has eaten out the truth like a canker. A remnant indeed is left, but the glory is departed to Tanjore.

When I entered the province of Tanjore the Christians came out of the villages to meet me, and here I first heard the name of Swartz pronounced by a Hindoo. When I arrived at the capital, I waited on Mr. Kolhoff the successor of Mr. Swartz. Here also I found two other missionaries, the Rev. Doctor John, and Mr. Hurst, who were on a visit to Mr. Kolhoff. They told me that the company's resi-

dent, captain Blackborne, had apartments ready for my reception, and that he had dispatched a letter to me some days before, informing me, that the Rajah of Tanjore was desirous of seeing me. I asked the missionaries how the Rajah came to hear of me? They said that the resident had got a copy of my memoir and of Mitchell's Essay. On the same day I paid my respects to the resident, who informed me that the Rajah had appointed next day at 12 to receive me. — On our entrance, the resident accompanied me to the Rajah. The Rajah rose from his sofa, and advancing some steps, took me by the hand and seated me on his right. After a short conversation he led me up stairs to a magnificent saloon, fitted up in the English and Indian taste, and embroidered with the portraits of Savajee his great ancestor and the other kings of Tanjore. Immediately on entering he led me up to the portrait of the late Rev. Mr. Swartz. Finding that I liked music, he entertained me with *Vinex* and the Harp, and while the music played he discoursed of that good man and of his happiness in the heavenly world. I then addressed the Rajah in the presence of the resident, and thanked him, in the name of the Christians in Europe and Bengal, for his kindness to the late Mr. Swartz and to his successors, and particularly for his recent acts of benevolence to the Christians residing within the province of Tanjore. He has erected a college for Hindoos, Musulmen and Christians, in which provision is made for the instruction of fifty Christian chil-

dren. Having heard of the fame of the ancient Sanscrit and Mahratta library, I requested his excellency would present a catalogue of its volumes to the college of Fort William. The Bramins had formerly remonstrated against this; but the Rajah was now pleased to order a copy to be made out, and I have it already in my possession. It is voluminous and written in the Mahratta character, for that is the language of the Tanjore court. When I was about to take leave, the Rajah, to my great surprise, presented to me a miniature of himself elegantly set, about six inches in length, and also four pieces of gold cloth. In the evening he sent his band of music of twelve men, viz. six performers on the Vina and six singers, to the house of the resident, where I dined. They sang and played "God save the King" with variations in just measure, applying the Mahratta words to the Maha Rajah, their own most excellent Prince.

Next day I sat some hours with the missionaries consulting on the general state of the mission. They want help, their vineyard is increased and their laborers are decreased. They have hitherto had no supply from Germany, in room of Swartz, Jaenicke, and Gericke, and have no prospect of a supply. It appears to me, that the glory has departed from Germany, and that GOD has given it to England. Last Sunday and Monday were great days with the Christians at Tanjore. It being rumoured that a friend of the late Mr. Swartz had arrived, the people assembled from all

quarters on Sunday morning. Three sermons were preached in three different languages.— At eight o'clock we proceeded to the church built by Mr. Swartz within the Fort. It is larger than the church of St. Mary Woolnorth. From Mr. Swartz's pulpit I preached in English, from Mark xiii. 10, "And the gospel must be first published among all nations." The resident, and other gentleman, civil and military, at the place, attended, and also the Missionaries, Catechists and English troops. After this service was over the native congregation assembled in the same church and filled the aisles and porches. The service commenced with some forms of prayer read by an inferior minister, in which all the congregation joined with loud fervour. A chapter of the bible was then read, and a hymn of Luther's sung. Some voices in tenor and bass, gave much harmony to the Psalmody, as the treble was distinguished by the predominant voices of the women and boys. After a short extempore prayer, during which the whole assembly knelt on the floor, the Rev. Dr. John delivered an eloquent and animated sermon in the Tamul tongue, from these words, "And Jesus stood and cried, if any man thirst," &c. &c.

As Mr. Whitfield, on his first coming to Scotland, was surprised at the rustling of the leaves of Bibles, which took place immediately on his pronouncing his text; so was I here surprised at the noise of a different kind, namely, that of the iron pen engraving the Palmyra leaf. Many persons had their Ollas

(Leaves) in their hands writing the sermon in Tamul short hand. Mr. Kolhoff assured me, that some of them are so expert in this, that they do not lose one word of the preacher. And the sermon of the morning is regularly read in the evening to the schools by the catechists from his Palmyra leaf.

Another custom obtains which I may mention. In the midst of the discourse, the preacher puts a question to his congregation, who respond without hesitation in one voice. The object is to keep attention awake, and the answer is generally prompted by the minister himself. Thus, suppose he is saying, "my dear brethren, it is true you are now a despised people, being cast out by the Bramins; but think not that your state is peculiar. For the Pharisee and Worldly man is the Bramin of high and low cast in Europe. *All true Christians must love their cast in this world.* Some of you are now following your Lord to the regeneration under circumstances of peculiar suffering, but let every such one be of good cheer, and say, 'I have lost my cast, and my inheritance amongst men, but in heaven I shall obtain a new name, and a better inheritance through Jesus Christ our Lord!' The minister then adds, "My beloved children, what shall you obtain in heaven?" They immediately answer in one voice, 'A new name, and a better inheritance, through Jesus Christ our Lord.' It is impossible for a stranger not to be affected at this scene; children of tender years inquire of each other, and attempt to lip the responses.—

And this custom is deduced from Ziegenbalg, who proved its use from long experience.

After the Tamul service was ended, I retired with the Missionaries into the vestry, or Swartz's library. Here I was introduced to the Elders and the Catechists of the church.— Among others came Sattianaden, the celebrated preacher, who is yet found faithful. He is now stricken in years, and his black locks have grown grey. As I returned from the Church, I saw the Christian families returning in crowds to the country, and the mothers asking the boys to read passages from their ollas.

At 4 o'clock in the afternoon, we went to the little chapel in the mission garden out of the fort, built also by Mr. Swartz; and in which his body now lies. This was a solemn service.— Mr. Horst preached in the Portuguese language, from these words, "Ye who sometime were far off," &c. I sat on a granite stone, which covered Swartz's grave. The epitaph is in English verse, and written by the present prince, who has signed his name to it. The organ here accompanied the voice of the multitude, and the preacher addressed the people in an animated discourse of pure doctrine. In the evening Mr. Kolhoff presided at the exercise in the schools, on which occasion the sermon of the morning was repeated, and the boys' ollas examined.

In consequence of my having expressed a wish to hear Sattianaden preach, Mr. Kolhoff had given notice to the congregation in the morning that there would be divine service next day (Mon-

day,) in the little chapel, at nine o'clock. Accordingly the place was crowded at an early hour. There appeared more of a divine unction in the assembly on this occasion, than on any of the former. Sattianaden delivered his discourse with much natural eloquence and action, and with visible effect. The subject was,— "The marvellous fight." He first described the Pagan darkness, then the light of Ziegenbalg, then the light of Swartz; then the efforts making in all lands to produce light,—and lastly the heavenly light, where there shall be no need of the light of the sun nor of the moon, &c." In quoting a passage, he desired a lower minister to read it. Sattianaden listened to it as to record, and then proceeded to the illustration. The responses of the audience were frequently called for. He concluded with a fervent prayer for a blessing on the Church of England.

After service, I went up to Sattianaden, and took him by the hand, and the old Christians came round about weeping. He said he was unworthy to preach before his teachers. The people asked me about Bengal, saying, they had heard good news from thence. I told them the news was good, but that Bengal was exactly a hundred years behind Tanjore.

Mr. Kolhoff is a man of a meek spirit, but of ardent faith, laboring in season and out of season. His congregation is daily increasing. When I was taking leave, he presented to me the Hebrew Psalms, and Greek Testament of that venerable apostle Mr. Swartz. I intend to

give the Greek testament to the Rev. Mr. Browne of Calcutta.

Soon after leaving Tanjore, I passed through the woods inhabited by the Colleries (or thieves) who are now humanized by the gospel. They were clamorous for a minister, supposing that I could send them one. They have eight churches but no European minister.

TRITCHINOPOLY, Sept. 6, 1806.

I thought to have dispatched this letter from Tanjore, but I have not had time to conclude it. At this place is the church first built by Swartz, & called by him, "Christ Church, Trichinopoly." It is about the size of St. Mary Woolnorth, but the arches supporting the roof are each twenty feet in length, and the pillars only one foot two inches in thickness. At this station there are a great number of English, civil and military. On Sunday morning last, I preached from these words "For we have seen his star in the east, and are come to worship him." Dr. John, who followed me to this place from Tanjore, preached afterwards to the Tamul congregation. Next morning a Serjeant called on me, who said he had seen the heavenly light in the east, and wanted bibles for the pious English soldiers.— There is a great cry for bibles in this country by the native Christians and Europeans. Mr. Poole the German missionary here, told me he could dispose of a thousand bibles.

I proceed from this place to Madura, where the Roman Catholics cover the land. Mr. Poole tells me, that one of their priests, who was lately in the vicinity, preached the atonement with

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great clearness, and force, in consequence of which, he was immediately removed by his superiors. I shall endeavour to find him out. Some of the Romish churches are very corrupt, mingling Pagan superstitions with Romish ceremonies.

But it is yet true, that the Jesuits have hewn wood, and drawn water for the protestant Mission. I hear that three clergymen have arrived at Calcutta, since I left it, namely, Mr. Martin, Mr. Parsons, and another.

I am, dear Sir,

yours affectionately,
C. BUCHANAN.

A LETTER has been received from the Rev. Mr. Ringeltaube, to the Secretary, dated Palamcotta, Feb. 7, 1807. He has acquired the language so as to write it correctly, and speak it with but little hesitation.

Mr. Ringeltaube has also sent his journal, from Sept. 12, 1806, to Feb. 6, 1807. He mentions that Dr. Buchanan had requested the loan of his Bible in the Tamul language, as he was about to commence the Malayalam translation of the Scriptures immediately, there being 200,000 Christians in Malayalam, who are ready to receive it. Even the Romish bishop, it is said, signified his consent to the circulation of the Scriptures among his people. The Doctor observes in his letter to Mr. Ringeltaube, that he has had singular success in obtaining ancient manuscripts, in Hebrew, Syriac. &c. Mr. R. greatly rejoiced at this good news; and sent him his only copy of that Bible without delay.

B b b

Ecclesiastical Antiquities in India.

[We have been favoured by a respectable correspondent in India, with a copy of a REPORT, presented by a pious clergyman, at the request of the Governor of Madras, concerning the state of the ancient Christians in Cochin and Travancore. This Report is so curious and so interesting, that we shall give the whole of it to our readers, assured that they will esteem it, as we do, a most valuable and important document. It is followed by an account of the Rev. Dr. Buchanan's discoveries.]

REPORT of the Senior Chaplain of Fort St. George, to the Right Honourable Lord William Bentinck, Governor of Madras, on the state of the Christians inhabiting the kingdoms of Cochin and Travancore; with an article of interesting literary intelligence, containing an account of the discoveries made by the Rev. Dr. Buchanan, in the course of his investigations undertaken by order of the supreme government in Bengal.

“ Public Department.

“ To the Rev. Dr. Kerr, Senior Chaplain of Fort St. George.

“ Rev. Sir,

“ The Right Honourable the Governor in Council, being desirous of availing himself of your vicinity to the Malabar coast, to obtain every possible information in regard to the establishment, &c. of the Christian Religion in that part of the peninsula, I am di-

rected by his lordship in council, to desire that so soon as the state of your health and the season will permit, you will proceed to the provinces on that coast; and you will forward to me, for the information of government, such accounts as you may be able to collect, of the first introduction of Christianity into India—of the arrival of the different sects who have been, or may be, in existence—of their general history, and of the persecutions to which they may have been exposed—of their success in making proselytes—of their church-establishment, and of the source from which they are maintained, and with all other circumstances connected with this important subject.

“ I have the honor to be,
Rev. Sir,

your most obedient
humble Servant,

(Signed) G. G. KEBLE.

Sec. to Government.

Fort St. George, }
June 28, 1806. }

“ To the Right Honourable Lord William C. Bentinck, Governor in Council, &c. &c.

“ MY LORD,

“ When at Mysore, I was honoured by the receipt of Mr. secretary Keble's letter, dated the 28th June last; and finding my general health much improved, I resolved to proceed to the Malabar coast, in search of the information required by your lordship in council, regarding the Christians inhabiting that part of the peninsula:—an investigation which I have found

as interesting as it is important, whether it regards humanity at large, or as it is connected, in a political view, with the British interests in this country.

“To view the extensive field pointed out for my inquiries minutely, would require much more of my time than could be well spared from my other public avocations; and as I learned that the Rev. Dr. Buchanan was nominated by the government of Bengal, to travel over the same ground, for purposes somewhat similar, I did not think it incumbent on me to take up more than a general view of the subject, and I directed my attention accordingly, not so much to details as to matters of comprehensive import.

“The first object to which the orders of government refer, is, to an account of the introduction of Christianity into this country.

“There can be no doubt whatever, that the St. Thome Christians settled on the Malabar coast at a very early period of the Christian church; from whence they, at one time, spread in various directions as far even as Mileapoor, and St. Thomas’s Mount;—but to derive *authentic* information as to the time of their arrival, is at present no easy task.

“From the confusion arising from the imperfection of Hindoo chronology, from the desire which these Christians have to derive their origin from the earliest possible times, (which may perhaps have introduced false traditions amongst them,) and as all their authentic records are reported to have been destroyed during the persecutions of the

church of Rome; from all these circumstances, whether we refer to the Hindoo accounts, to the St. Thome Christians themselves, or to their persecutors, the Roman Catholics, we are not likely to arrive at any certain conclusion as to the exact time of their establishment in Malabar. Some circumstances, however, may be collected from *undoubted authority*, by which it may be inferred, that they have been for nearly fifteen centuries established in India; for we find, in ecclesiastical history, that at the first council at Nice, in the year 325, a bishop from India was amongst the number composing that memorable synod; and, in the creeds and doctrines of the Christians of Malabar, internal evidence exists of their being a primitive church; for the supremacy of the Pope is denied, and the doctrine of Transubstantiation never has been held by them; and they regarded, and still regard the worship of images as idolatrous, and the doctrine of purgatory to be fabulous:—moreover, they never admitted as sacraments, extreme unction, marriage, or confirmation: all which facts may be substantiated on reference to the acts of the Synod established by Don Alexis de Meneses, archbishop of Goa, at Udiampar, in the year 1599.

“The history of this council will be found most ably detailed in a work printed in French, and entitled, “The history of Christianity in India,” published at the Hague, in the year 1724, by La Croze, the celebrated librarian to the king of Prussia.

“The object of this work was to deduce, from authentic mate-

rials, the rise, progress, and establishment of Christianity in the East; and to hold up to disgrace, and to merited indignation, the bigotted and unworthy conduct of the Roman Catholic church, in the persecution set on foot by her emissaries, under her avowed sanction, against the primitive Christians, who were found settled on the coast of Malabar; and La Croze seems to have discharged his duty to the public in a most faithful, interesting, and able manner.

“When the Portuguese first arrived in this country, in the beginning of the sixteenth century, they found a Christian church using the Syrio-Chaldaic language, established in the neighborhood of Cranganore; and, though it was published to the world many centuries before that period, that such a church existed, yet we find their ignorance expressed in the wonder which it excited.

“These Christians met the Portuguese as natural friends and allies, and rejoiced at their coming; but the Portuguese were much disappointed at finding the St. Thome Christians firmly fixed in the tenets of a primitive church; and soon adopted plans for drawing away from their pure faith this innocent, ingenuous, and respectable people: however, after using for nearly a century, all the customary arts and abominable persecutions of the church of Rome to no purpose, Don Alexis De Meneses, the archbishop of Goa, appeared amongst them; and, by his commanding influence, his zeal, and his learning, and on the authority of what he called the Council of Udiamper, forced

the Syrian Metropolitan, his priests, and people, into the Roman pale. The Archbishop, however, had not long quitted the scene of this triumph of bigotry, ere the people sighed for their old religion, and cherished it in private; but on the 22d of May, 1653, they held a congress at Alingatte, and great numbers, headed by their Metropolitan, revolted publicly from the Romish communion; nor has all the influence of the Roman Pontiff, and the kings of Portugal, been able to draw them away again from their old faith.

“Leaving the history of this interesting people, which is affectingly delineated in La Croze’s book, I shall, in this report, confine myself more particularly to the existing state of Christianity in Malabar; and, in order that your lordship may have the subject clearly before you, I shall consider each sect of Christians by itself, under the head of, 1st, St. Thome, or Jacobite Christians;—2dly, The Syrian Catholics, who have been forced from the Jacobite Church into the Romish pale; and, 3dly, The Latin Church.

St. Thome, or Jacobite Christians.

“These people, who still retain their ancient creed and usages, consider themselves as the descendants of the flock established by St. Thomas, who is generally esteemed the Apostle of the East. Their ancestors emigrated from Syria, and the Syrio-Chaldaic is the language in which their church service is still performed. They admit no images within their churches, but a figure of the Virgin Mary with the child Jesus in her arms,

which is considered merely as an ornament, and not a subject for idolatrous worship. They are generally denominated by the country people, Nazaranee Mapilles. Nazaranee is obviously derived from Nazareth; but the origin of the word *Mapillah* is variously accounted for;—by some it is ingeniously supposed to refer to the Virgin and Child, the only image admitted within their churches; as *Ma* implies *Mother*, in various languages, derived from the Sungscrit; and *Pillah*, Child. Others again, construe the term to indicate the rank originally conferred on these Christians by the sovereign of Malabar. *Poolah* signifies a *class*, in a state synonymous with our secretaries. *Ma* or *Maha* signifies *great* or *superior*. The term *Mapillah* is indiscriminately applied to Jews and Musselmen as to these Christians, distinguishing each by the prefix of the Jew, Syrian, or Nazaranee, or Musselman.

“It is certain that grants of honour and emolument were formerly possessed by these Christians, given to them by a king of Malabar, named Perremaul, engraven on copper, five of which engravings are still in existence; a *fac-simile* of which I have seen in the possession of the Resident of Travancore.

“It has been long believed, that these Christians held the tenets of the Nestorian heresy, and that they were obliged to leave their own country in consequence of persecution:—however, it appears that the creed which they now follow denies that heresy, and seems to coincide in several points with

the creed of St. Athanasius, but without its damnatory clauses.

“Baron Von Wrede has written a memoir on the subject of these Christians, which appeared in the 7th volume of the Asiatic Researches, and which has the merit of calling our attention to these people; though it is no better than a lame transcript of information, which may be fully and satisfactorily obtained in La Croze’s book, from whence every material part of that memoir is obviously taken: indeed, wherever the Baron departs from his author, he becomes less interesting, or misleads his reader. That the Christians in Malabar were early taught the tenets of Nestorius, is proved by La Croze, on the direct authority of Cosmas, an Egyptian merchant (himself a Nestorian,) who published his voyage to India in the year 547. It seems, however, not improbable that Christians had been planted in these shores, long before the time of Nestorius; and, I am inclined to regard the tradition of its having spread hither in the age of the Apostles, as very far from fabulous.*

“With respect to their religious tenets, writers may and will disagree; upon such subjects human reason avails nothing. The disputes which on these points have agitated the world, are in general no better than the perverse offspring of verbal differences.

“The following is a version of the present creed of these peo-

* Eusebius informs us, that there were Christians in India as early as the year 189, who had the Gospel of St. Matthew in Hebrew, which they declared was received from St. Bartholomew.

ple, being a written communication from the Metropolitan to the Resident at Travancore ;

“ In the name of the Father, Son, and Holy Ghost, We, the Christians, believers in the religion of Jesus Christ, subject to the jurisdiction of Mar Ignatius, patriarch of Antioch, being loyal† Jacobites, hold the following creed :

† Eastern Christians, who renounce the communion of the Greek church, who differ from it both in doctrine and worship, may be comprehended under two distinct classes. To the former belong the Monophysites, or Jacobites, so called from Jacob Albardai, who declare it as their opinion that, in the Saviour of the world there is only one nature ; while the latter comprehends the followers of Nestorius, frequently called Chaldeans, from the country where they principally reside, and who suppose that there are two distinct persons or natures in the Son of God. The Monophysites are subdivided into two sects or parties, the one African and the other Asiatic. At the head of the Asiatics is the patriarch of Antioch, who resides for the most part in the monastery of St. Ananias, which is situated near the city of Merdin, and sometimes at Merdin, his episcopal seat ; as also at Amida, Aleppo, and other Syrian cities. The government of this prelate is too extensive, and the churches over which he presides too numerous, to admit of his performing himself all the duties of his high office ; and, therefore, a part of the administration of the pontificate is given to a kind of colleague, who is called the Maphrian, or Primate of the East, and whose doctrines and discipline are said to be adopted by the eastern church beyond the Tigris. This primate used formerly to reside at Tauris, a city on the frontiers of Armenia ; but his present habitation is the monastery of St. Matthew, which is in the neighborhood of Mousul, a city of Mesopotamia. It is further observable, that all the pa-

“ We believe in the Father, Son, and Holy Ghost, three Persons in one God, neither confounding the persons, nor dividing the substance, one in three, and three in one.

“ The Father generator,—the Son generated,—and the Holy Ghost proceeding.

“ None is before nor after other in majesty, honour, might, and power; co-equal, unity in trinity, and trinity in unity.

“ We do not believe with Aetius and Eunomius, that there are three different and separate substances.

“ We do not believe, as Sabellius believes, by confusion of substance.

“ We do not believe, as Macedonius said, that the Holy Ghost is less than the Father and Son.

“ We do not believe, as Mawney and Marcianus said, that the body of Christ was sent down from heaven.

“ We do not believe as Julianus† said, that Christ was only man.

“ We do not hold, as Nestorius, the doctrine of two natures, and two substances in the Messiah,

“ We do not believe, as the Chalcedonians said, that there are two natures in the Messiah.

“ But we believe, by the doctrine of the Trinity, that the Son is co-equal with the Fa-

triarchs of the Jacobites assume the denomination of Ignatius. *Mosheim, vol. 4, Section cxi. page 257.*

* These I suppose might be Manes and Marcian.

† Perhaps Julian, Bishop of Halicarnassus.

“ther, without beginning or
 “end; that in the appointed
 “time, through the disposition
 “of the Father and Holy Ghost,
 “without disjoining from the
 “right side of the Father, he ap-
 “peared on earth for the salva-
 “tion of mankind—that he was
 “born of the Virgin Mary,
 “through the means of the Holy
 “Ghost, and was incarnate, God
 “and Man. So that in the un-
 “ion of the divine and human
 “nature, there was one nature
 “and one substance.—So we be-
 “lieve.”

[This account of the St. Thome
 Christians to be continued in our
 next Number.]

INSTALLATION.

ON Wednesday, the 20th ult. the
 Rev. DAN HUNTINGTON was in-
 stalled pastor of the first society in
 Middletown, in this state. The in-
 troduutory prayer was made by the
 Rev. Dr. Lyman, of East-Haddam.
 The Rev. Dr. Lyman, of Hatfield,
 (Mass.) preached the sermon, the
 Rev. Mr. Parsons, of East-Haddam
 made the installation prayer, the
 Rev. Dr. Strong, of Chatham, gave
 the charge, the Rev. Mr. Johns, of
 Berlin, gave the right hand of Fel-
 lowship, and the Rev. Dr. Perkius,
 of Hartford, made the concluding
 prayer. The various services were
 appropriate and interesting; the
 music uncommonly fine; and the so-
 lemnities of the occasion, peculiarly
 gratifying to a very large and res-
 pectable concourse of people.

POETRY.

.....

The covenant faithfulness of God in the Afflictions of his People.

CHILD of Adversity, but child of God,
 Why sinks thy heart beneath affliction's rod?
 Methinks thy Heav'n born spirit should not grieve
 The surest marks of son-ship to receive;
 Or with impatient mind, and sullen look,
 Resist a tender parent's chastening stroke.

Has death, unwearied scourge of human race,
 Drawn his pale lines across a parent's face,
 Written thee Orphan in a world of woe,
 Expos'd to all the stormy winds that blow?
 Hast thou receiv'd a brother's latest sigh,
 Or clos'd a lovely sister's fading eye?
 Or hath he, envious of parental pride,
 Ravish'd a blooming infant from thy side?
 (Perhaps with ruthless hand and sterner power,
 Torn from the parent's stalk the full blown flower,)
 Or broke the tie by fond affection twin'd,
 And a dear partner to the tomb consign'd.

Hath disappointment torn thy aching breast,
 Have friends forsaken thee, and foes oppress?
 Hath wanton malice blasted thy fair fame,
 Inflicting sorrows thou canst never name?

Does pale disease with her attendant woes,
Darken thy days, and steal thy night's repose?
Doth poverty, with all her ills assail
And every earthly spring of comfort fail?

Shall not the judge of this rebellious earth,
Whose mighty fiat call'd the worlds to birth,
Who gave thee all the blessings thou hast known,
Each comfort yet possesst—each treasure flown;
Shall not this righteous judge, with wise decree,
Do right with all his own—do right by thee?

Then count not o'er the sorrows thou hast borne,
How oft and deeply thou art call'd to mourn:
Not one of all the various ills that fall
To thy sad lot, but thou deserv'st them *all*.
Christian, not one had been thy lot to prove.
Had not the source of wisdom, and of love
Seen it were best for thee. Could one been spar'd,
Celestial spirit, Zion's constant guard,
Had warded the sharp arrow from thy breast,
Nor death, nor hell been suffer'd to molest.

Is thy name graven on Immanuel's heart?
In his rich merits dost thou hope a part?
Dost thou remember what his death has done,
For whom he suffer'd, and the prize he won?
And wilt thou think it hard to taste the cup,
And share with him who freely drank it up?
Ah! think how few the drops thy lips have known!
The bitter, bitter dregs were all his own.

Child of the promises, dry up thy tears,
Fly to his cross with all thy cares and fears,
Beneath the droppings of his precious blood,
Lay down at once thy murmurings and thy load;
Kiss the kind hand that lifts the needed rod,
And love, and trust, a wise and faithful God.

Donations to the Missionary Society of Connecticut.

1309.			
Sept. 5.	John Spencer, collected in new settlements.....	\$	86 15
	Abraham Scott,.....do.....		10 17
6.	Vira Tracy, of Lisbon,.....		5 —
11.	Jon. Leslie, collected in new settlements.....		6 20
	Royal Phelps,.....do.....		3 35

\$ 110 87

CONNECTICUT
EVANGELICAL MAGAZINE ;

AND

RELIGIOUS INTELLIGENCER.

VOL. II.]

NOVEMBER, 1809.

[NO. 11.

A short account of the Life and Death of the excellent Jonathan Trumbull, Esq. late Governor of Connecticut.

HIS Excellency JONATHAN TRUMBULL, Esq. was born at Lebanon in Connecticut, in the year 1740. He was the second son of the former Governor Trumbull, whose name he bore.

He was educated at Harvard College in Massachusetts. At the age of twenty six, he was married to Miss Eunice Backus, daughter of Ebenezer Backus Esq. formerly of Norwich.

He always resided in his native town, and often represented it, in the Legislature of the State. He was chosen for the first time in the year 1774, and was once Speaker of the House of Representatives.

For some years, he was Paymaster to the Northern Department of the Revolutionary Army. He was afterwards called by the Commandar in Chief of the American Forces, to become

his Aid, his Secretary, and a member of his family ; where he continued until the close of the war.

He was chosen by the State of Connecticut, a representative in the first Congress, under the constitution of the United States. At the expiration of two years, he was re-elected, and became Speaker of the House. In this station he remained, till appointed by the State of Connecticut, a Senator in the councils of the United States. From thence, in the year 1796, he was elected Lieutenant Governor of the State of Connecticut. In 1798 he was chosen Chief Magistrate in the State, and remained such at his death, which was on the seventh day of August A.D. 1809.

As a Civilian, he was never timid, but always cautious ; never rash, but always decided ; eminently prudent and discreet ; assiduous, and punctual. In his deportment, he united dignity with simplicity. He appeared in public life, as in pri-

C c c

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vate ; amiable, social, and conciliatory, but not submissive ; polite and courteous, but without dissimulation. The service of his country was always subservient to the the service of his God, and his patriotism was founded upon his religion.

But our present design is, more particularly to trace his religious, than his civil traits of character. In early life, he was strictly moral. Sensible how much our thoughts and actions result from habits, he felt the necessity of establishing them correctly. Though affable and gay, he was not dissipated.— Even then, he discriminated between real enjoyments, and destructive indulgences.

In manhood, he had to regret comparatively few of the follies, still fewer vices of his youth. He early professed a belief in the Christian religion, and was associated with the visible church of Christ, in Lebanon. He was scrupulously attentive to all the divine ordinances ; considering them as the means appointed by infinite wisdom, for our improvement in holiness. In all the variety of stations in which he was placed, of company with which he associated, and of topics upon which he conversed, he was never known to utter a syllable, derogating from his respect and reverence, for the sacred scriptures. Not one fretful, or peevish expression, is known ever to have escaped him. On the most important and responsible occasions, he was calm and undisturbed. He knew there was an over-ruling providence, and he attributed the honor of well doing to whom it belonged.

He was not insensible to the pleasures of this world, he enjoyed without despising them.— They were to him accommodations on his journey to the glorious country of final destination.

A man of less firmness than his would have been swerved by the contaminating habits of many in public life. On all festive occasions his deportment was perfect propriety. Innocently convivial, he offended not others ; his company was always desirable, and his example influential.

In the year 1806, he lost his youngest daughter Mrs. Hudson. This was a dreadful bereavement, she was an amiable and lovely child, and the stroke bore heavily upon him while he lived. But though grieved, he did not complain, nor did he even in the midst of affliction, forget his duties to the public. While covered with sorrows, he performed the business of his station.* From this time forward, death seemed to become with him a subject of more familiar contemplation than ever. But the reflection brought no terrors to him, and a confidence in scripture promises always supported him. For some months previous to his death, he was aware of its approach, but the consideration did not depress him. Nor did he divulge his feelings to others, till after his confinement. He submitted to the wishes of his friends in using their prescriptions, but without a hope of recovery.

* While his daughter lay dead in the house, he wrote several letters on public business. " Our duties," said he " must not be sacrificed, to unavailing grief.

The life of this man was truly glorious. but his death was transcendent.—“Mark the perfect man, and behold the upright: for the end of that man is peace.”—Never was a scripture passage more fully verified. In his last illness, he wonderfully exhibited the consolations of religion. Happily for us, his mind remained unimpaired, and tho’ his body was distressed, it did not lessen his interest in those around him. His philanthropic heart was warmed with more than its own concerns.

While unable to remove from his bed, his children were called, and he explained to them his will, which had previously been made, and expressed to them his wishes in regard to his estate. He requested that it might be entered in his book of memorandums, that no person had been appointed to preach the next election sermon. And now, said he, I believe my temporal affairs are all closed.

Most of his family connections were constantly with him, and when his strength admitted, he did not fail to evince his solicitude for them.

A few days before his death, and when all supposed the time of his departure nearly arrived, he addressed his children in the following terms—“My dear children, I have but little to say to you, but one thing I can say, which will comprehend all the rest. If in any thing, you have seen me follow the example of our Lord Jesus, in that, do you follow my example.—Raising his hand and looking at it he said,—“this mortal clay will soon dissolve. and open to me a prospect,

“a bright prospect, a glorious prospect!” At this time, he repeated the dying speech of Mr. Addison, to the Earl of Warwick; see how a Christian can die—“Yes, see with what peace a Christian can die.” In these last scenes of distress, he did not forget to ejaculate most fervent prayers for his country, and his state. At no other time, were such emotions visible. Under God, said he, I have labored faithfully to discharge my duty, and if my exertions have been in any degree successful, his is the glory.

He prayed for patience, that he might perform his last duties, with honor to his holy profession: for hitherto, said he, I have not felt one murmuring thought. He ardently and repeatedly, commended his spirit to his God, and expressed his willingness to be gone.

Always submissive and cheerful, not a single doubt clouded his belief. On his friends, he constantly bestowed the calm look of complacency. Composed, and resigned to the will of his Maker, confident in his justice, and mercy, and in the merits of a Saviour, he exhorted those about him to repentance, and in the very grasp of death, exulted with a smile.

[As in several preceding Numbers, we have inserted the form of Government in the Presbyterian Church of the United States; we shall here give the reader a concise account of their Forms of Process.]

Forms of Process in the Judicatories of this Church.

CHAPTER I.

WITH regard to SCANDALS OR OFFENCES that may arise in our Churches, we agree to observe the following rules of proceeding.

1. Inasmuch as all baptized persons are members of the Church, they are under its care, and subject to its government and discipline: and, when they have arrived at the years of discretion, they are bound to perform all the duties of church-members.

2. No accusation shall be admitted, as the foundation of a process before an ecclesiastical judicatory, but where such offences are alleged, as appear from the word of God, to merit the public notice and censure of the church. And, in the accusation, the times, places, and circumstances, should be ascertained, if possible; that the accused may have an opportunity to prove an *alibi*; or to extenuate, or alleviate his crime.

3. No complaint or information, on the subject of personal and private injuries, shall be admitted; unless those means of reconciliation, and of privately reclaiming the offender, have been used, which are required by Christ. Matt. xviii. 15, 16. And, in all cases, the ecclesiastical judicatories, in receiving accusations, in conducting processes, or inflicting censures, ought to avoid, as far as possible, the divulging of offences, to the scandal of the church: because the unnecessary spreading of scandal hardens and enrages

the guilty, grieves the godly, and dishonors religion. And if any private Christian shall industriously spread the knowledge of an offence, unless in prosecuting it before the proper judicatories of the church, he shall be liable to censure, as an un candid slanderer of his brother.

4. When complaint is made of a crime, cognizable before any judicatory, no more shall be done at the first meeting, unless by consent of parties, than to give the accused a copy of each charge with the names of the witnesses to support it; and a citation of all concerned, to appear at the next meeting of the judicatory, to have the matter fully heard and decided. Notice shall be given to the parties concerned, at least ten days previously to the meeting of the judicatory.

5. The judicatory, in many cases, may find it more for edification, to send some members to converse, in a private manner, with the accused person; and, if he confesses guilt, to endeavor to bring him to repentance, than to proceed immediately to citation.

6. When an accused person, or a witness, refuses to obey the citation, he shall be cited a second, and a third time; and if he still continue to refuse, he shall be excluded from the communion of the church, for his contumacy; until he repent.

7. No crime shall be considered as established by a single witness.

8. The oath, or affirmation, to be taken by a witness, shall be administered by the moderator, and shall be in the following, or like terms: "I solemnly,

promise, in the presence of the omniscient and heart-searching God, that I will declare the truth, the whole truth, and nothing but the truth; according to the best of my knowledge, in the matter in which I am called to witness, as I shall answer it to the great Judge of quick and dead."

9. The trial shall be open, fair, and impartial. The witnesses shall be examined in the presence of the accused; or at least after he shall have received due citation to attend: and he shall be permitted to ask any questions tending in his own exculpation.

10. No witness, afterwards to be examined, shall be present during the examination of another witness, on the same case.

11. The testimony given by witnesses, must be faithfully recorded, and read to them, for their approbation or subscription.

12. The judgment shall be regularly entered on the records of the judicatory; and the parties shall be allowed copies of the whole proceedings, if they demand them. And, in case of references, or appeals, the judicatory appealed from shall send authentic copies of the whole process to the higher judicatories.

13. The person found guilty shall be admonished, or rebuked, or excluded from church-privileges, as the case shall appear to deserve; and this only till he give satisfactory evidence of repentance.

14. The sentence shall be published, only in the church or churches which have been offended. Or, if it be a matter of small importance, and it shall appear most for edification

not to publish it, it may pass only in the judicatory.

15. Such gross offenders, as will not be reclaimed by the private or public admonitions of the church, are to be cut off from its communion agreeably to our Lords's direction, Mat. xviii. 17. and the apostolic injunction respecting the incestuous person, 1 Cor. ver. 1—5. But as this is the highest censure of the church, and of the most solemn nature, it is not to be inflicted, without the advice and consent of, at least, the presbytery under whose care the particular church is, to which the offender belongs; or the advice of a higher judicatory, as the case may appear to require.

16. All processes in cases of scandal shall commence, within the space of one year after the crime shall have been committed; unless it shall have become recently flagrant.

17. When any member shall remove from one congregation to another, he shall produce proper testimonials of his church-membership, before he be admitted to church-privileges; unless the church, to which he removes, has other satisfactory means of information.

Reasons of men's security in Sin.

IT is a question often asked when men generally acknowledge the reality of religion, Why do so many live in neglect of its duties? If they are convinced of its necessity for happiness,

why, as we daily see, are they unconcerned for the issue of their neglect? There is no reason to wonder that these questions are made by such as look on the subject generally. The heart of man together with his views and motives must be developed, before we can explain the causes of his actions or neglects. and to do this is often very difficult. The reasons for religion and the duties in which it consists are so obvious, that persons must be hardened in an evil way, publicly to deny either their reality or usefulness. This accounts for a general consent to the duty of men; but for their thoughtless and undutiful lives we must seek another cause.—This cause is in the human heart, and its disaffection to the truth and the reasonable duties of religion. The sinful are deceived concerning their own intentions. In the word of God, the human heart is described as being deceitful. Deceitfulness is ascribed to the very nature of sin. The sinful often chuse to be deceived, for the sake of enjoying favorite pleasures without the molestation of conscience. Being under the power of very passionate desires, their understanding is blinded to the dictates of reason and truth. Evil men are often found in this situation, and whether deceitfulness be attributed to the heart which loves sin, or to the nature of sin itself, the same effect is produced. There is a very solemn exhortation “lest any of you be hardened through the deceitfulness of sin.”

That the heart is frequently hardened, and depraved crea-

tures render themselves secure through false views of sin is undeniable, which accounts for the security of those, who acknowledge generally that religion is reasonable and useful.

It is impossible, in a short paper to mention all the false views of sin which may be found in a multitude of transgressors; indeed the delusion may be infinitely varied from the diversity of situations and temptations, under which they act: yet I will offer some remarks to shew how the nature of sin and the expectations of the sinful are delusive, and the heart, through its deceitfulness, becomes hardened in a course that is dangerous.

To account for the security of the sinful, the following things ought to be considered, and while they illustrate the cause, they also show the deceitfulness of sin and of the human heart.

The sinful have a habit of conceiving, that the pleasures of transgression constitute the highest happiness of which the human mind is capable. This arises from the experience of their corrupted hearts. They find no other pleasure, and making their own experience a standard to judge of the nature of happiness, they determine that it must consist in what the law of God determines to be wrong. Hence, they connect their ideas of felicity, with such a temper and practice, as are forbidden.—Hence, also, they suppose, that a life of habitual piety must be a kind of wretchedness, to which some are driven thro' the painful accusations of conscience.—They cannot conceive of any

thing in devotion which is freely chosen and delightful. An idea of pain, disgust and tediousness is connected with holy qualities of the heart, with Christian duties, and all the habits of a religious conversation. But all this is delusion, arising from the depraved taste of their own hearts, whereby they find pleasure in dissipation and ungodliness, in sinful actions, in unprofitable discourse, and in withdrawing their contemplation from God and divine subjects. Through degeneracy of heart they have false conceptions of the nature of happiness, in what it consists and how it must be obtained.

None will deny, that to the sinful there are present pleasures, such as they be, altho' most of them are immediately followed by some pain, which more than compensates for the pleasure.

But this is not the question on which a wise person depends. It is whether these pleasures are most excellent in their nature and can be perpetual. If it be found, that by the will of God and the nature of things, the pleasures of sinning must be of momentary continuance, and then followed with a greater degree of pain, they are more worthy of loathing than of desire: or if it be found they are vastly less to the sinful than the pleasures of religion are to the pious mind, then, in point of comparison, they are loss instead of gain. Reason approves the greatest and most durable happiness. If sensual and earthly pleasures stand in the way of this, then reason condemns that taste of the heart which

delights in them, all those excuses which are brought for their justification, and all those practices and methods of beguiling the time of human life, in which they are sought. If the happiness of beholding and communing with the Lord our God, be greater than the pleasures of a sensual life, pure reason must condemn the latter, which stands in the way of divine enjoyment. —Whoever indulges himself in sin makes a present loss, and if we extend our views of the subject to eternity, as it is connected with time, he appears to be an infinite loser.

Altho' this be true and faithful reasoning, and the sinful are told in the most plain manner, that the happiness of religion is altogether greater than the pleasures of sin, they are still deceived. They do not consider sufficiently to obtain a habit of right opinions; for they could not, if they did this, be easy with a state which cuts them off from the highest and most durable blessedness. By a false taste, and the constant impulses of an evil heart, it seems to them that happiness arises from sin, from forgetting God, in living without him and in worldly thoughts, labors and amusements. Thus, by long habit, the heart becomes hardened and fixed in a vicious course. Moral writers, in imitation of the divine, when treating of this subject, sometimes speak of the heart, at others of sin, as being deceitful: but whichever is used, the same thing is intended. The evil doubtless lies originally in the evil taste and disposition of the heart, for when this is made right men become convinced

that sin is unreasonable and its pleasures vain.

It may be further observed that sinners have false views of the consequences of transgression. The real consequences of iniquity appear, in a great measure to be hidden from them, until they are forced by the pains of transgression to feel the truth. This happens in the midst of a scene where its ruinous effects are continually displayed to their sight. They do not consider, therefore they do not understand. Their thoughts are so much on present gratification, that they attend little to consequences which must succeed hereafter. Having accustomed themselves to follow the impulses of appetite and the present suggestions of an evil disposition as they rise, they do not consider the connexion between causes and their effects, nor see how eventual ruin is entailed on many things which are pleasurable to those who have no higher object of love than the world and sin. As true reason condemns whatever is sinful, and it is disagreeable to feel self-condemned, they fall into the habit of following their own first desires, without reflecting or reasoning. Appetite regards the present only, passion seeks an instant gratification, and propensity wishes not to delay : By all which means, rational views of the consequences of moral good and evil, in a great measure, appear to be shut out from the mind.

It also seems to them, that what is so pleasurable, for the present moment, cannot be pregnant with future pain ; and that what is so agreeable to the reign-

ing taste of the heart will not be an enemy in its fruits. Observation proves the truth of these remarks, and shews that the sinful, who are most interested in knowing the consequences of all iniquity, appear to have a view of them the most imperfect and false. When their companions fall by their side, through any sin, they seem neither to see the cause, nor be sensible of the danger and that they are the next to follow. Neither do they see the miserable dissatisfaction, which they often feel with themselves and the things around them, to be a consequence of their own evil hearts.—They do not see how reasonable it is to have a course of nature established, which will bring evil, evil only and that continually, on a sinful temper : nor how glorious it is in God, so to govern the universe, that bitter streams shall flow from transgression. Hence, through the instigation of appetite and passion, a love of sin, and an ignorance of the divine glory in being opposed to it, they have a very imperfect, false and deceitful view of the consequences of transgression.

They do not accustom themselves to be guided by reason, nor controlled by such of its decisions as are presented to their understandings. An evil state of heart is the cause of their deception.—It prevents consideration, gives a victory to the appetites, darkens the understanding on all divine things, and especially on the fixed purposes of God in his eternal government.

Another cause of security is a false and deceitful opinion of the reigning power of sin in the

heart. They are ignorant how complete the slavery is and the difficulty of escaping its dominion; consequently, of what importance it is that they seek immediate deliverance. Among many delusions one is, that it will not be difficult to repent and reform, when it is seen to be immediately necessary for safety. They hope against all divine testimony and warnings of their danger; perhaps intending, in some future time, to make a more thorough inquiry, and if danger then appears to be near, they will become religious.

Thus, by going on in the same way, they become more and more hardened in the deceitfulness of sin. This excuse for security in sin is wholly a delusion.

In the first place, it is made without any just knowledge what sincere religion is; and next, without any true apprehension what difficulty there is in turning to holiness. The whole which persons in this situation intend, is to make some greater efforts in escaping danger than they have done. If they considered that religion consists in loving God with the whole heart, strength and mind; if they had a just view of the affections, desires, longings, aversions and delights of the pious, and then with these compared the present state of their hearts, they would see such opposition as to be hardly able to make themselves believe that they ever intended to be religious in some future time. But suppose they did intend this, there is another delusion in the case, which is, that they can so easily turn from sin to holiness, from an irreligious state, to a godly frame of mind.—

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When they see the danger near at hand, and the need of another temper, they will also find that sin is in their nature, the heart is not easily changed, they are morally so impotent, that when danger stares them in the face, their aversions and desires remain the same; they still love the world, and have no delight in God, his law and duties which are holy. A sense of guilt and fear of punishment cannot be removed; and in their attempts to perform duty it is fear and not love which moves them to action. They find that sin reigns in them, and that they are wholly under the power of such principles and propensities as have carried them on in folly through life to the present time, averse to duty and a godly conversation. This is the end of that deceitful notion they can become religious at any time when danger presses, and it is one by which many a heart is hardened in sin. A great number of other things might be mentioned equally important as those which have been suggested, in which sinners have deceitful views of the consequences and power of sin, whereby they are hardened in an evil way. They have in general, very imperfect and false views of the natural and most intimate connexion between sin and the misery which is threatened to be its punishment; for the connexion is such they cannot be separated. Wherever there is sin there must be unhappiness. Under a sense of these truths, let every reader watch and pray, lest he be beguiled to ruin thro' the deceitfulness of sin and his own heart.

T. I. P.

D d d

Some thoughts on the fall of Peter in denying his Lord and Master.

AN account of this event was placed in the sacred oracles, and transmitted to the knowledge of the church as a warning of human frailty, and to teach us how liable we are to fall, when God leaveth us to ourselves. The fall of Peter with all its attending circumstances was an event both singular and instructive; it should be noticed by every Christian, that seeing he may fear. Confidence in themselves is a sin into which Christians are very liable to fall. Finding they have stood for a season, the spirit of self-righteousness insensibly to themselves rises in the heart, and they lose a just apprehension that their sufficiency is from God.

Many have wondered why God permitted Peter to fall, when it could have been prevented by his power, and was not too great an instance of goodness for his grace to bestow. In answer to this doubt it is observed, perhaps it was for the benefit of the disciple himself; that by this means he might ever after be made more humble, self-abased, and ready to look to God for strength to stand. And whether it was or was not for his eventual benefit, it cannot be doubted that such an instance of frailty, in a disciple who had been most attached to his Lord, was for the benefit of the church as a warning to all succeeding disciples and Christians.

Further, it was the design of infinite wisdom that the humil-

iation of our Saviour and his sufferings to make an atonement for sin should be very great. He was, in the most strict sense, to be left alone. His father forsook him and denied the light of his countenance. He was apparently left under the power of his enemies; even his disciples who were sharing in the benefits of the blood he was soon to shed, were all offended because of him; they forsook him; and one disciple denied him profanely.—That his apparent humiliation might be the greater, was another reason that infinite wisdom permitted such a defection.

Although Peter sinned in the most shameful manner, there is reason to suppose all the other disciples conducted improperly, and were in a less degree guilty of forsaking him.—This appears from what Christ said to them. “All ye shall be offended because of me this night, for it is written I will smite the shepherd, and the sheep of the flock shall be scattered abroad.”—It is probable they all had too much confidence in themselves. When Peter said “though I should die with thee, yet will I not deny thee”—it is added “likewise” also said all the disciples.”

That this disciple committed a great sin in profanely denying his Lord is evident to all; but this was not the beginning of his defection. He was in a sinful state when he made the declaration, “Though I should die with thee, yet will I not deny thee.” This conversation was begun by Christ’s positive prediction of the event, “This night

“ shall all of you be offended because of me.”

This was an absolute prediction of the event, in words which could not be misunderstood, and to doubt was impliedly to deny, either the knowledge or truth of Christ, and thus to call in question his godhead. To the divine prediction Peter answered, “ Though all men should be offended because of thee, yet will I never be offended.”— From doubting he proceeded to pride and self-sufficiency, or he never could have supposed himself more likely to stand than all other good men. To this answer from Peter, Christ predicted more explicitly, “ Before the cock crow thou shalt deny me thrice.” It was to this assurance of his own fall, he answered, “ Though I should die with thee, I will not deny thee.”— If his heart at this moment had been right, instead of contradicting the assurance of his blessed Lord, he would have prayed that the aggravating circumstances of his sin might be few, and he be forgiven by sovereign mercy. He had now lost sight of his own dependence and intended to stand by his own resolutions. In this situation it is not strange he fell. His sin began in distrusting the word of Christ; from this he was suffered to trust in himself, and lose a sense of his dependence on divine grace for all past attainments, and his future standing in the truth. The way was now completely prepared for him to deny Christ in the aggravated manner related in the sacred history.

This event instructs us in many important points.

Those who doubt the word of God are imminently exposed to the greatest sins. Christ had said, All ye shall be offended because of me this night. The falling disciple doubted the truth of the words. Doubting of divine truth directly leads to every other sin. When the mind can distrust the divine veracity, it loses an efficacious sight of all his perfections, his supreme sovereignty, his agency in the government of the universe, and the infinite holiness of his nature, which will not permit him to deceive the smallest of his creatures. Indeed, by this means in the view of creatures, uncertainty is spread over the whole system of divine law and government.

Doubting divine truth, is a sufficient provocation for God to withdraw the special aids of his grace, after which, by small temptations, men must be exposed to commit great sins. Experience also evinces, that when the Christian begins to doubt the truth of God there is an end to his peace.—When he is governed by appetites and passion, the exercise of his graces and his obedience are suspended, and he looks every where, but unto his God, for peace.—Sinful men may believe the word of God, in a general and doubtful sense of its meaning, and so long as they do this it is a great restraint on their vices; but when they begin to deny the holy scriptures, we must expect to see them no longer stationary in sin; the restraint being gone, corruption grows with their years, temptations and opportunities. All who begin to doubt the word of God and our re-

deemer are exposed to the greatest iniquities.—

When we doubt the frailty of our own hearts, or the reality both of present and future evils to punish sin, we lose the benefit of a principal restraint which is designed by God for our preservation.

The remarkable instance of defection, which we now consider, shews the frailty of human resolutions. The disciple, doubtless, felt a firm resolution not to be offended on his Master's account. He spoke as he thought, and as at that time he felt; but our feelings are liable to change. If there be no strength beside our own to support our resolutions, they will change with the temptation, alter with our circumstances, and vary with our hopes and fears. Our resolutions are liable to be acted on in a thousand ways and by as many causes. Those who depend on them, rely on a support that will, probably, leave them cast down and wounded.—Even gracious exercises and resolutions are frail; they will fail unless God be pleased to preserve them alive, and give strength to fulfil. To be convinced of the frailty of human resolutions, we need only look back on our own violated purposes. How many laudable resolutions have we all made, which remain to be fulfilled? How often have we determined on some kind of amendment, or to do some good thing, to watch more against temptation, to be more careful in a life of religion and prayer, in denying ourselves and the world, and in seeking the glory of God, and after all in each of these things, have continued the

same or worse than before? All who place a dependence on their own resolutions will probably fail. In one instance, which I will mention, a dependence on resolutions is almost a certain path to ruin; that is resolving we will commence a life of religion in some future time. Those who make such resolves have no right to expect they will be followed, in such a manner as warrants a hope of future safety. Such resolves are always made from a fear of the consequences of iniquity, and not from a love of holy duties.—If it were from a love of religion they would not prefix a future day to commence the practice of piety.

The same present love of sin which leads to a resolve of amendment in some distant time, will incline them to break the resolve when the time of reformation arrives, that it may be delayed a little longer. Resolutions standing on such hearts as men possess, are frail indeed.

Our resolutions ought to be made with a reliance on the aid of divine grace. If Peter had said, Lord, give me thy presence and aid, and then I will die sooner than deny thee, he would have done right: unhappy, indeed, that this feeling was not in his heart. He rested without a reliance on divine aid, or a feeling that all Christian sufficiency is directly from the Spirit of God, communicated through the vine to the branches, from the head to the members, from the Lord to his people who are vitally united with him.

It must not be understood that resolving to serve the Lord is wrong: we may say, as Joshua did, as for me I will serve the Lord. This may be an ex-

cellent means of quickening our own sluggish hearts if we depend on the fountain of assistance to help us. Peter is not the only disciple of Christ that hath been caught in the snare of which we give warning. Hence it becomes so common to hear Christians complaining that they do not fulfil their own resolutions : they were made with a wrong spirit, and divine strength was denied. If the true disciples of Christ preserved a proper sense of their own frailty and dependence on God's gracious aid, they would make fewer resolves than they now do, and keep them better. Resolves in matters of religion are vows made to God. Those who know their own frailty will be careful how they vow to the Lord ; after they have done it, they will be impressed with a sense of their dependence, and be much in prayer that God would aid them by his efficacious grace. We cannot too much feel our constant dependence on God ; or realize that all evangelical obedience is from his assistance. If he leaves his people they immediately forsake him, they follow no longer than he draws, and preserve their standing only while he says. " My grace shall be sufficient for thee."

Doubtless it is true that those who are effectually called will persevere unto final salvation.— God hath sealed them by his Holy Spirit for himself, and will not be disappointed in the designs of his sovereign grace.

But whence comes this certainty, from the creature or from God himself ? Not from the creature's own resolutions or any possible merit in his duties ; but

from the promise, sufficiency, power, truth and goodness of God, who will fulfil his purposes to the praise of his grace. This certainty cannot come from any thing in the nature of grace as it exists in the most eminent saints. The graces of the best Christians are but the exercises of creatures, in their own nature mutable, who have no power to uphold themselves a single moment. The fixed condition into which they are brought, arises from the immutability of God's will and word, which is a sure ground of rejoicing in hope, if we have a certainty of present sanctification.

The subject on which we read teaches the propriety of Christ's exhortation, often repeated to his disciples, " Watch and pray lest ye enter into temptation." Our divine Lord and Redeemer had a knowledge of the exposed state of his people, much more correct than their own, for this reason, he so often pointed them to the means of preservation.

None can stand without the assistance of God : Watchfulness and prayer are the appointed means of obtaining his favor : By watching, the danger is discovered ; whether it be internal or external : By prayer the preserving grace of God is obtained. God hath commonly bestowed his grace in answer to prayer. Prayer is offered to God as a means of our preparation to receive his blessings : Not to inform him of what we want, or to merit any favor at his hand. To neglect the appointed means, after the most explicit information, is practically saying, either that help is not necessary for us, or that we do

not wish God to be the giver.—
When so much exposed as we
are, it shews a great want of wis-
dom and unkindness to ourselves
to neglect the most hopeful
means of preservation. Life and
death are set before us ; with
the means of escaping one, and
obtaining the other ; if we neg-
lect the means, the evil must
inevitably follow. Let it be re-
membered, that every man must
for himself bear the loss.

G. L. X:

Importance of Prayer.

IT has often been said that
“*prayer is the Christian's
BREATH.*” This is, doubtless,
an observation, worthy of much
more attention, than every
Christian is apt to give it. If
the figure be a just one, and
founded on truth, it is certain,
that no Christian can live a long
time, as a Christian, while he
restrains prayer before God; that
is, while he ceases to BREATHE.
If prayer be the offering up of
our desires to God for things
agreeable to his will, in the
name of Christ, with confession
of our sins, and a thankful ac-
knowledgment of his mercies ;
and if the degree of spiritual
life in the Christian, be propor-
tioned to the fervency of emotion
and sincerity of heart, which ac-
company his petitions, his sub-
mission, his confession and his
gratitude ; how many Chris-
tians there are, who, while they
have a name to live, are, yet,
almost dead !

The *child* of God, whose fer-
vent spirit pays frequent and
delightful visits, at the throne of

grace, cannot but wonder, why
an estimate, almost infinitely
higher, is not placed, by every
child of God, on this most se-
red privilege, this distinguished
honor, this delightful day. He
has conversed so intimately with
God, with his thoughts and his
heart so much in heaven, that
the whole heavenly world with
its glories, has been, in a mea-
sure, unveiled to him. He be-
holds, with unclouded view, by
an eye of faith, the throne of
grace, and God the Father smil-
ing upon the mercy seat : sees
Jesus, that almighty advocate
pleading before the throne, the
merits of his obedience and his
blood : the Holy Spirit pouring
forth, for sinners, powerful in-
tercessions, in groanings which
cannot be uttered. Turning his
view to earth, he beholds around
him, those who are dead in tres-
passes and sins, like himself
immortal, and trembles for them
while he remembers, that the
omnipotent God, by whose blast
they are liable, every moment,
to perish, and by the breath of
whose nostrils, to be consumed,
is “angry with the wicked eve-
ry day.” He sees around him
Christians half asleep, the cause
of the Redeemer languishing,
the ways Zion mourning ; he
remembers that half the world
are perishing for lack of vision.
he feels, that in himself, he too
is weak and helpless,—knows
his enemies are around him, and
within him,—are powerful and
numerous. With all these
weighty concerns upon his heart
he cannot rest, his soul is touch-
ed within him. He cannot but
that a throne of grace, erected
by the God of mercies, whose
bowels of compassion even year-

over the helpless wretchedness of men, should stand unimproved; that God the father should smile upon the *mercy seat*; and His *smile* be DISREGARDED: that the Saviour who *spills* his blood on Calvary should talk of his merits before his Father, and be not importune for an interest in them; that the Holy Ghost should intercede with *such groans*; and himself and the world not raise one suppliant cry for a share in the intercession. While he thus knows that the Great Trinity in heaven are determined to hear prayer, and that God is even far more ready to give the Holy Spirit to men than they are to ask it, he "goes with boldness to the throne of grace, he importunes for blessings, he wrestles with God—his faith rises and reaches the throne—he cannot be willing without many petitions to the contrary, that his fellow immortals should waste the day of grace and abuse the proffered mercy of God, till his anger shall be kindled for ever against them, till in his wrath, he shall whet his glittering sword, and his right hand take hold on vengeance, and cut them off, heirs of hell. He longs to see souls born to God; to see Christians all *alive*, the cause of the Redeemer in the brightest prosperity—he longs to see Zion arise and shake herself from the dust, and put on her beautiful garments; and to see the whole world enlightened with the beams of the sun of righteousness." These are the interests which lie nearest his heart; for the promotion of these he pours out his frequent importunities before his God; for the promo-

tion of these he knows that the inhabitants of a nobler world than this, are all in *action*. His faith is increased by his importunity, and his importunity by his faith, while with pleasing astonishment he confidently exclaims with the apostle, "He that spared not his own Son, but delivered him up for us all; how shall he not with him also freely give us all things?"

What greater encouragement or greater motives to pray can Christians desire, than God hath given? What blessings hath God bestowed, or rather, what blessings hath he not bestowed, in answer to prayer? "Enoch walked with God and was not, for God took him;" which may be thus paraphrased, —Enoch often conversed with God; prayed fervently to God; communed intimately with God; and he disappeared from the world, ascended to Heaven: for God took him to himself; took him to glory. Witness, the efficacy of prayer in the family of Noah: Noah walked and conversed with God, for many years, while the ark was preparing: spoke face to face with Him as a man, with his friends: Noah was a *man of prayer*. Behold how God manifested his distinguishing mercy to him and his family, in that he saved them *alone*, while he deluged the whole world beside, bringing on them, the agonies of strangling and death!

Witness the life of Moses! his was a life of prayer. What signal honours God bestowed on him: what wonders he wrought by his hand! how God made *all his goodness* pass before him, how he distinguish-

ed him on Mount-Sinai. how he blessed him in his death ! Look at Elijah, another man of prayer, *see him ascending to Heaven* in a chariot of fire. ! Behold these two men, Moses and Elijah, (who is also called Elias,) crowned with honor and glory, while they attend the Son of God in his transfiguration on the Mount ; they leave for a while the bliss of Heaven, to pay their Redeemer a visit on earth ; and during this interesting scene, while God glorifieth his Son, they are with him, while a *bright cloud*, with the refulgence of its glory, overshadoweth them, and an audible voice cometh forth from the cloud ; this is *my beloved Son* in whom I am well pleased ! This is *favour* indeed ! But it is only the beginning of that favour which shall be eternal.

Look at Daniel, kneeling three times a day, in fervent prayer before his God : and that notwithstanding the combined power of a whole kingdom against him, whose decree prohibited the offering of any prayer or petition, for the space of thirty days, except to king Darius. With all this parade of apparent power, and real enmity, full in his view, he enters his chamber of prayer, "the windows being open toward Jerusalem," and kneels before *Him*, who is *mighty to deliver*, and prays *three times a day*, "as he did aforetime." The King, and his Officers, that were set over the realm, are indignantly enraged : they cast Daniel, the servant of the living God, into the den of ravenous lions. ! But, behold the triumph of divine power and faithfulness over hu-

man pride ; behold the efficacy of prayer ! God, by his Angel, closeth the lion's mouths, their hunger is fled, they are *innocent before him* : a stone is placed on the mouth of the den, and there Daniel spends the night ; (perhaps the sweetest night he ever spent on earth.) The King goes to his palace, and spends the night fasting, "neither were instruments of music brought before him, and his sleep went from him." Early in the morning, he hastens to the den ; when he is come, he cries with a lamentable voice unto Daniel, *O Daniel ! servant of the living God, is thy God whom thou servest continually, able to deliver thee from the lions ?* Then said Daniel unto the King, *O King, live forever*, (an expression of respect.)—(mark here, the beginning spirit of the man of power, *O King, live forever !*) My God hath sent his Angel, and he closed the lion's mouths *they have not hurt me* ; forasmuch as innocency was found in me ; and also before *thee, O King, have I done no hurt*.—Daniel is taken up out of the den and promoted, and his malicious conspirators are cast into it and *devoured*.

"It shan't be said that *prayer's breath*
Was ever spent in vain."

Behold the *fervor* of the prayers of Christ ! Who can set bounds to their efficacy ? Who can number the blessings which they have brought down upon this guilty world in all ages ? "Cold deserts and the *midnight air*,
Witness'd the *fervor* of His prayer."

He prayed amidst the agonies of crucifixion! and that too, for his bitterest enemies. "He hath left us an example that" so far as our capacities and opportunities admit "we should follow his steps—*His prayer was heard.*"—Unnumbered are the blessings, which the prayers of God's saints have brought down on the world: blessings temporal and eternal: blessings individual and national. What a cloud of incense has been constituted of these prayers, which has constantly ascended up before the Throne, and been offered unto God by that other Angel, who ever standeth and offereth the prayers of saints, accompanied by the intercessions of the Spirit, in *groanings unutterable!* How many souls have been born to God in answer to these prayers! how many nations reformed, how many judgments withheld! what revivals of religion, what peace of conscience, what joy in the Holy Ghost!

"LET SAINTS KEEP NEAR THE THRONE."

ALIUS.

Morning Sacramental Meditations.

IT is the unmerited goodness of God which permits me to awake to the morning of his holy day. How many, in the course of the night, have closed their eyes, to open them no more on earth! Many, who have lingered long under pain, have bid farewell to the sorrows of the body; and some, who closed their eyes in health, have awoke in eternity. Some, who

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did not believe in a Saviour's blood, have gone to that world where its efficacy will never be denied; others, who have been long in bondage, through fear of death, are taken from doubting to the full assurance of glory; blessed souls! they shall neither doubt nor be pained hereafter. Praise be to God who hath permitted me to behold the day of sacred rest; the day in which my Saviour's death is to be memorialized. It is now my serious enquiry, am I prepared for the solemn duties of this Sabbath? have I kept and examined my heart? can I pray sincerely, can I hear devoutly, above all can I sincerely covenant anew with God at his table? What astonishing love in Christ to die for the world! what grace, at the hour of his departure, to appoint this symbol of his sufferings by which every Christian is brought to the foot of the cross, to say, my Lord and my God! While grace and mercy are principally displayed, it is not on these perfections alone that I am wholly to meditate. From the cross of Christ and the sacramental table we may also learn the vindictive justice of God, and the awfulness of his wrath on his enemies. If this had not been the case, the rocks would not have rent, the earth quaked and the sun been darkened at the moment of his death. The universe was moved by the display of love and judgment; love to the penitent, and judgment on the unbelieving. If these things were done in the green tree what shall be done in the dry? If the meeting of righteousness and peace, in the most propitious way which infinite wisdom could devise,

E e c

caused such events in nature, what will be the second coming of the Son of God, to close the scene and appoint to the unbelieving a portion! The ordinance of grace reminds me of judgment, and although I have hoped in divine mercy, who knows how my heart will appear to an all-searching-eye! Lord, increase my faith, and if I am permitted to commune at thy table, may I see how displeasing all sin is to thee. The exceeding sinfulness of sin appears no where so clearly as in the death of my Saviour. By no other event is there such high evidence, how greatly the infinite mind is displeased with all sin, how he dislikes both its nature and its consequences, how jealous he is for the honor of his own character and his law, how careful for the security of his government, and how determined that every possible evidence shall be given of his moral rectitude in all his dealing. I know the divine displeasure against sin, may be learned from every law of nature and event in providence.

When the laws of nature connect sin with unhappiness, this teaches the displeasure of him who ordained them; when the acts of his providence punish, this is evidence of his anger. But how much brighter is the evidence I find when my reflections accompany the Saviour's agony in the garden, his humiliation before his enemies, his passion on the cross, and his death, with every circumstance of pain and ignominy! When he was standing in my place, I hear him crying, "My Father, My Father, why hast thou forsaken me!" At this very mo-

ment the Father loved him, was delighted with his holiness and obedience; but as by a singular covenant of love and grace he stood in the place of sinners, his prayer could not be granted. So long as we remember our Saviour's passion, shall we not realize God's displeasure with sin! That which we sacramentally remember on earth will be remembered in heaven with awful adoration and a sense of eternal love.

But why do I think so much of the sinfulness of mankind, and so little of my own guilt? This should be a leading reflection in my approach to the holy table, that I may come with humility and deep abasement. He was the Son of God, without spot, blameless, and no sin was found in him. The passion, the sufferings were his, the sin and guilt were mine. He was bruised for our iniquities, the chastisement of our peace was upon him, and whenever we attend the memorial of his death, with due consideration, it must lead us to a sight of our own sinfulness, a corrupted heart, an unholy nature, a want of love to God, and innumerable transgressions of his law. This solemn day is a most proper season for self-examination and a renunciation of all sin.

The more lively and heart-felt sense I have of my own guilt, the more elevated are my apprehensions of divine love symbolized in this ordinance. How great was the Father's love in giving his Son to die! How great the love of the Saviour in his sufferings! It is possible that for a good man some might even dare to die. This is the

most that could be expected from human nature in its most improved state ; but God commendeth his love towards us by giving his Son to die while we were yet sinners and enemies. The goodness of God in calling the universe into existence so far surpasses the comprehension of creatures, that when we meditate on its greatness, our conceptions are lost in the magnitude of the benefit : The goodness of redemption far exceeds this ! Creation called us from a state of insensibility ; from a state in which nothing could be known, consequently, nothing could be suffered.—Redemption recovers us from a state of wretchedness, a condition in which reason, knowledge, conscience and all our intellectual faculties are the instruments of sorrow ; it restores the believing to a situation highly privileged both in time and eternity, the sons of God, and heirs together with the Lord Jesus Christ of the richest blessings in heavenly places. If we have any just sense of the exceeding sinfulness of sin, and the misery of being under its power, if we have ever felt transgression a burden on our consciences, and how unhappy it is to be by guilt cut off from the favor of our maker, it must excite sentiments of gratitude, when we consider Christ dying, or attend the memorial of his passion.

This ordinance reminds me of the whole covenanted salvation, which is promised to believers. In the institution Christ says, "this is the blood of the new Testament, or new covenant." A seal of the covenant which promises to

his people all the blessings of time and eternity, all the benefits of sanctification in the present life and of glory in the life to come. It is a sensible and gracious pledge of redemption in all its parts, from the power, guilt and misery of sin, from the evils of the world, from the unhappiness we find in ourselves through transgression, the pains of death temporal and eternal ; for the sting of present death is sin, which is taken away by the Christian sanctification, and the chief pain of eternal death arises from the exercise of wicked passions.—How pleasing the thought that this ordinance is a sacramental pledge between God and my own soul that he will be my covenanted Redeemer, and give me faith unto eternal life !

O how much is implied in his being my covenanted God ! And is my attendance a most serious engagement that I will walk before him in sincerity and holiness all the days of my life ? If it be a privilege to consecrate ourselves to our Maker, then it is the duty of all to attend the holy institution. But with what temper and views ought they to approach ? With penitence, with devout meditations on the love of God, and the most serious resolutions that they will live in obedience to all the laws of religion, depending on Christ as their example, their righteousness and eternal portion.

All these truths, which are presented to my view in the holy ordinance, are nearly connected with practical religion and its happiness. Our sacramental seasons, when attended with true devotion, are profitable, and every true Christian, at the

table of the Lord will say, it is good for me to be here ! Here we are taught the holiness of the Lord and that he abhorreth all iniquity ; here we are reminded in a very affecting manner of our own guiltiness ; here we see abundant honor done to God and all his character glorified by the sufferings of Christ ; here we see the most triumphant exercise of divine goodness, God glorified in the remission of iniquity, and in receiving the unworthy to the arms of eternal love. If I may be permitted to approach this table, here I ought to forgive and pray for the blessings of heaven to descend on my enemies. If I were to be at the foot of the cross on which Christ died, and hear him in his agony saying, " Father, forgive this sinner, for he knoweth not what he doeth ;" what ought my feelings to be ? How grateful and reverent towards God ! How penitential ! What abhorrence of sin ! What fervent communion of love with my brethren, who are bought by the same blood ! What determination to honor a dying Saviour, and his grace by obedience to his laws ! The difference is very little ; whether I should actually stand at the cross, on which he said, it is finished ; or sit at the table by an emblem of his passion, sanctified by himself with an express command, that all who believed in him, should do this in remembrance of him until he should come again. O my ascended Lord, thou hast humbled thyself on earth ; thou hast died to purchase salvation for the chief of sinners, of which I am one. May my love and faith this day be increased. When

thou shalt come in to behold the guests, cheer my soul and may I be found clothed with the wedding garment of thy righteousness. I live in full faith that thou wilt again appear in the clouds of Heaven, above that Calvary on which thou once didst suffer. Then may my dust be awaked to life by thy power, and may I tune a humble strain in thy praise forever !

HUMILIS.

Anecdote :—“ If, therefore, the light that is in thee be darkness, how great is that darkness !”

A PIOUS man, who was a mechanic, called on one who was a large dealer in several kinds of merchandize, for whom he had labored many days, and requested an adjustment of their accounts. The dealer accused the other with being extravagant in his charges ; who replied, " I meant to be reasonable, I was faithful in your service, and watched for your interest carefully as if it had been my own ; however, take the books and adjust them as you please." The offer was accepted, six pence deducted from each day, and a balance drawn in favor of the laborer. On receiving his pay, he retired saying, " This is good money to me, for I now retire with a quiet conscience, and by the blessing of Providence, I am confident it will spend well, being honestly and dearly earned." The man had taken some part of his wages in articles for the support of his family, and the money he had received was

not current with merchants without a deduction.

After a few days, the two men met, when the dealer requested the other to review their accounts, which produced a small sum in favor of the mechanic. The dealer, voluntarily, made a compensation for all his oppression of the poor man, assigning two reasons for his conduct:—The first, that the answer he received, ‘This money will spend well, for it was honestly and dearly earned,’ had given him more pain of mind than the whole account was worth: the other, that soon after the transaction, he met with a large loss of property, which appeared to him like a punishment of Providence for oppressing a poor, honest, Christian man.

Conscience is a living monitor. A Christian example of moderation in worldly desires, to the avaricious is one of the highest evidences of sincerity.

REMARKS.

“LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven,” is one of the most instructive precepts for a Christian life, and the motive proposed is the greatest conceivable, “That they may glorify their Father, which is in heaven.” The moderation of worldly desires in the poor man, and his confidence in the providence of God, did more honor to religion than the blazoned pretensions of many have done thro’ their whole lives. His example carried conviction to a very worldly person, which, perhaps, no other means would have done. that those who are rich towards

God, and in the present exercise of piety, cannot distrust his Providence, or be much troubled concerning a little sum of worldly pelf. And why should the people of God be troubled by little causes? They have a father’s house, they are under his care, they have riches laid up for eternity, and can trust themselves, their widows and their babes in the hand of a just and good God. But do all who are real Christians thus? No, it must be confessed they do not. While, on the one hand, we must not lower the standard of a Christian character; on the other, we must believe, that some good people, by parsimony, disgrace both themselves and their profession. Many a name great in the civil state, great in office and wealth, has been branded through vulgar mouths with the epithets, *parsimonious, little, mean in dealing*. Many names great in the church, by the same means, have been degraded in their memory, if not in their lives: And that this is the case with many Christians in the common walks of life, there needs no proof.—So much of this is seen as to place a great advantage in the mouths of wicked men, who, through hatred of the truth, if they cannot bring the direct charge of dishonesty, will resort to that of avarice and littleness in pecuniary dealings. Unhappy, indeed, that it should be thus! We will neither wholly confess nor deny the charge. It is not generally true, that Christians are more severe in their dealings than other men. That there is a conviction of such a thing as Christian honesty, even in the consciences of such com-

plainers, is evident from their conduct. Even on their death-beds, they will generally commit the interest of their orphans to the care of those Christians whom they call so severe in their dealings, rather than to men of their own character. This is a circumstance, often seen, which speaks aloud, and betrays the enmity against religion from which their former accusations had been made.

But it has been said, we will not wholly deny the charge.—Christians often discover a meanness and parsimony in their pecuniary dealings which scandalizes their profession. To see a Christian, in the vulgar language cast a *cent*, that he may see to whom its little half belongs; to see him disputing for a similar sum, in the exchange of money or other articles; to find him placing an article, even the smallest sum above its known and common value; or to find him, after he hath told you the fixed worth of his merchandize, following you and falling penny by penny, that he may tempt you to become a customer; are evidential that worldly desires have become predominant in his heart; such things shew he has forgotten what Christ said to Peter, “Notwithstanding, *lest we should offend them*, go thou to the sea, and cast an hook, and take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt find a piece of money: that take and give to them for me and thee.”

On this subject it ought also to be remembered, that minds are cast in different moulds; some are occupied on subjects

above the comprehension, both of themselves and others; while a few are filled with little things, a penny-worth of property, for the time being, fills their intellect.

We must not expect that a portion of divine grace will wholly remove these natural defects. Also men have, what in the word of God is called, “the sins which do most easily beset them.” While one is parsimonious, to the scandal of an honest profession, another is profuse to sinful prodigality; and this arises from difference in their temper, either by nature or education. As Christians do not become perfect in this life, however favored they may be by God, we must not expect these differences of character will be wholly removed. But although divine grace doth not wholly remove the natural difference of depraved hearts, it must be expected to preserve from excess of every kind: to check the profuseness of the prodigal, and liberalize the feelings of those who have been habitually parsimonious. Where we do not see these effects, there is no room to suppose a sincere heart. Unhappy is the man, who by his conduct gives evidence of an extravagant love of the world! Favored, favored indeed, was that poor man who by his conduct brought a fellow creature to some degree of consideration!

ED.

Anecdote of Mrs. P. D.

MRS. P. D. for many years before her death, was an

eminent instance of humility and joy in God, under many troubles; yet she never came to the communion of the blood and body of Christ. Very often, in tears, she was a spectator of the holy celebration, and no one doubts that she derived benefit from such attendance. When she was addressed on the subject of partaking, she always objected her own unworthiness and sin.

On the bed of long sickness, which terminated in her death, she was led to more just views of the subject. Concerning the duty of coming to the communion, she said, I have been deceived, I now wish I had honored Christ before the world, in that way; but my conscience testifies, that I thought myself honest in withdrawing. I thought I had sincerity towards God and Christ, but the more I thought of this the more I saw my own unworthiness and remaining sin: It was this which deterred me from a commanded duty. I am now drawing near to eternity, and the same imperfection cleaves to me: still, I cannot make myself afraid to die. God can cleanse the chief of sinners, and if he either cannot, or will not, I am undone forever: I thank God, I do not doubt on this point. In abstaining from the communion I was wrong.—After I was once convinced of my own sincerity, I ought to have honored God, by an attendance on all his ordinances: the thought of imperfection and sin deterred me, and I now see that we must carry these to the hour of death. If imperfection and sin, bar the doors of heaven against me, they are shut fore-

er; if imperfection and remaining sin cut me off from the promises, I am lost. Thanks be to God, which giveth us the victory through our Lord Jesus Christ.—O death, where is thy sting? O grave, where is thy victory? I hope to overcome and arrive safe in Jesus Christ, who of God, is made unto us “wisdom, righteousness, sanctification, and redemption.”

REMARKS.

THE views and conduct of this woman ought to instruct her survivors. That she would have been a worthy communicant, in the best sense that any are, cannot be doubted; neither can it be doubted that she was in an error: but we may hope that such errors will be forgiven. Although they arise from doctrinal ignorance, which ought to have been removed, there is mingled with them a degree of that humble temper discovered by the Publican, who standing afar off, would not lift so much as his eyes to Heaven, but smote on his breast, saying, “God be merciful to me a sinner.” We are told this man went down to his house justified rather than the boasting Pharisee, who imagined himself worthy both to enjoy the ordinances of the Church, and to enter into life for his observance of certain ceremonial rites of righteousness. Doubtless many sincere minds, through a sense of imperfection, have deprived themselves of Christian ordinances.

But the warning from this example is far more solemn to those who rashly make use of the institutions of God. To

warn such the preceding anecdote was inserted. This woman was conscious of sincerity, while imperfection deterred her; she knew she loved God, although not so much as she wished; she reluctantly delayed an instance of obedience that thereby she might perform it better. How different is this from the temper and character of many, who boldly make use of Christian ordinances without any apparent suspicion of their own unworthiness! These persons have been educated in a doctrinal knowledge of Christianity; they have lived without any great stain on their character; they have lived as they were born, in a Christian world: when the time comes, which is most proper in their view, they determine to become professors of religion and easily enter into the kingdom of God in this world, because no one chuses to arraign their sincerity. They wish to be very Christian people, and therefore use all the external rites. They do not suspect themselves to be destitute of faith, as they know nothing of that enmity and unbelief which are natural to the human heart: they hope they have repented, being ignorant of the feelings of impenitence.

Thus they become Christians without the new birth and its fruits, which our divine Lord said were necessary to be saved. Which was a sweet savor to the Lord, either the diffident woman who was a tearful spectator of the memorial of her Lord's agony, and in desire could say "yet the dogs eat of the crumbs which fall from their masters table," or the other

who confidently thought, Lord, I thank thee that I am not so bad nor ever have been, and do not need so much change of heart, as some other people.

ED.

Religious Intelligence.

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At a meeting of the North Consociation of Litchfield County, holden at Cornwall, September 27th, 1809.—After the ordinary business was finished, the Consociation resolved itself into a *Charitable Society*, and adopted the following Constitution:

Constitution of the Charitable Society in the Northern District of Litchfield County, for the purpose of aiding pious, indigent young Men, in obtaining education, for the work of the Gospel Ministry.

1. THIS Society shall consist of the Northern Consociation of Litchfield County, and shall hold their meetings annually, on the day following the last Tuesday in September, to elect Officers, and transact any necessary business.

2. The Officers of the Society shall be a Moderator; a board of Trustees; a Secretary, to keep necessary records, and correspond in their name, respecting the interests of the Institution; a Treasurer, to keep their monies and accounts, who shall give satisfactory security for the discharge of his trust, pay out monies by order of the Trustees, and exhibit his accounts to the Society, at their annual meeting.

3. The Minister of each Parish, or if destitute, the senior Deacon is requested, and depended on, to encourage, and aid the establishment of Cent Societies among the females, and as there may be occasion, to solicit donations from others, for promoting the great objects of this Society.

4. The board of Trustees shall be seven in number; five of whom shall form a quorum. The time and place of their meeting, to be at their own direction.

5. Before any shall receive aid from this Institution, it shall be well ascertained, that he has the following qualifications: that he is apparently pious, and sound in religious sentiments; that he is a member of some regular Church of our communion; that he is desirous from pure motives to engage in the Gospel Ministry; and has natural talents, that are promising; that he stands in real need of help to acquire a suitable education; and that he is willing to submit to the direction of the Trustees, as to the matter, term, and place, of his preparatory studies, both classical and theological. And no person shall receive more money, at any one time, than shall be necessary for his present expenses.

6. Any amendment of these articles may be made at a regular session of the Consociation, provided it shall have been under consideration, one year, before its adoption.

7. If a similar Society shall be formed in the southern District of this County, we propose that the two senior Trustees of our Society, be admitted to

sit, and act jointly with their Trustees, and the two senior Trustees appointed by them, be admitted, in like manner, to sit and act with ours.

Voted, that the Moderator of the Consociation be the Moderator of the Charitable Society.

Rev. Mess. Samuel J. Mills, Jonathan Miller, Alex. Gillet, and Jeremiah Hallock, and Mess. Solomon Everist, Alpha Rockwell, and Elizur Wright, were chosen Trustees of said Society.

Rev. Amasa Jerome was chosen Secretary.

Deacon Wait Beach was chosen Treasurer.

Voted, that the Scribe transmit the doings of the Consociation, on the subject of the Charitable Society, to the Editor of the Connecticut Evangelical Magazine for publication.

ALPHA ROCKWELL, *Scribe:*

Extract of a Letter from the Rev. Seth Williston, to the Secretary of the Trustees of the Missionary Society of Connecticut, dated Lisle, Aug. 25, 1809.

REV. SIR,

PREVIOUS to the receipt of your letter of last March, I believe, I had given you an account of my engagement to complete a year's service with this people before I rode any more. I should not have broken in upon this engagement had I not received an urgent call from the Church at Nine-Partners, Luzerne County, Pennsylvania, to come and spend a little time with them, as it was a time of special revival there. I went and

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spent two weeks, which I told them I should consider as missionary service.

If the Editor of the Connecticut Magazine has not been furnished with any account of this awakening, it will perhaps oblige him and the readers of his Magazine to have a short statement through this medium. A narrative of my own labors would not give a complete view of the awakening, as I did not go there until the special attention was abating; I shall therefore give a sketch of what took place before I went there. Messrs Joel T Benedict and Whiting Griswold, ministers in Franklin and Hartwick went to Nine-Partners (now called Harford) the last week in February, with a view to spend the sabbath and several other days in preaching, and other exercises, for the spiritual welfare of that Church and people. The week before they came, as their visit was an expected one, the brethren met to pray for a blessing on their expected labors among them.— One of the brethren told me that in this prayer meeting, there seemed to be an uncommon fervency. Upon the evening of their arrival. Mr. Benedict preached a sermon from Matt. xx. 6 *Why stand ye here all the day idle?* This sermon, or the text, produced a very great effect, especially upon the minds of youth and children, though it was not known till afterwards. I believe the awakened attention of the youth did not become visible till the third day after they commenced their labors among them. The attention became very visible at a prayer meeting. It burst out like a fire which had

been pent up, and within a few days it appeared very great among the young. The ministers, who had made no calculation to stay more than a week, did not know how to go away and leave so promising a harvest. It was agreed upon between them, that Mr. Benedict should stay several weeks, while Mr. Griswold should on his return inform his family and flock of the agreeable cause of his stay, and after a few weeks return himself and spend two or three weeks in helping forward the work of the Lord. This plan was pursued, and these two ministers spent six or seven weeks among that people in winning souls to Christ. After they were gone, the people sent for me to come to the help of the Lord. I did not go until the second week in May. I was gone from home only two weeks. The most of my time I spent with them. New instances of awakening had seemed to cease before I got there. The most important labor which fell to my lot was to assist the church in examining those professed converts, who expressed a desire to confess Christ before men. We spent much time in this work, which is so arduous and so interesting to the cause, that it led me often to repeat the apostle's exclamation, "Who is sufficient for these things!" We examined forty-four persons who offered themselves to the church.— Of this number forty-three were approved and propounded, but not admitted till since I left them. Of these forty-three, thirty-seven were young unmarried people—thirty were twenty years old and under. From the

age of twenty-six to ten there was no chasm. Thirty-two of these youths were children of professing parents. Eighteen of them were grand-children and great-grand-children of the Rev. Peter Thatcher, late minister of the gospel at Attleborough in Massachusetts, who had the reputation of a godly minister, and a faithful parent. It is worthy of notice, that in the awakening, which took place in this settlement more than six years ago, of which I then gave some account in my narrative, God seemed to turn the hearts of the parents to the children, and now he has turned the hearts of the children to the parents. This leads us to hope that he will not come and smite this part of the earth with a curse. This awakening resembled a sudden and unexpected shower, rather than an expected and settled rain.—Although it was sudden, I think the young converts in general appeared to be well instructed into the great truths of the gospel, and to have their convictions and comforts arise in view of these truths, instead of phantoms and imaginary discoveries. It is more than we dare expect, that all these children and others, who now think they love Christ, will follow him unto the end; but I think we have reason to hope that something has, in this revival, been done among that people, which will for ever be to the praise of the glory of divine grace.

On my way to Nine Partners, I preached a sermon at Chenango Point, and one at the Great Bend. While there I preached two sabbaths, administered the sacraments of baptism and the

Lord's supper—preached three lectures, and spent three afternoons in examining candidates for communion—attended one or two conferences, and made several family visits. On my way home, I preached one sermon at Lawsville, and another at the Great Bend.

Extract of a letter from the Rev. Eliphalet Steele of Paris, New-York, to a Clergyman in Connecticut, dated Sept. 28, 1809.

REV. AND DEAR SIR,

IT is good to be here. The people under my particular charge are now experiencing the manifestations of God's sovereign grace, in a remarkable revival of religion: Remarkable on account of the suddenness of its taking place, and its general and extensive spread. There are but few who are not solemnized, and it is spread over almost all the society. It is among old and young, particularly the latter. It is remarkable also for the number of instances of overwhelming distress. Some such instances there commonly are in a time of awakening, but here they are frequent. The following circumstances will give you some idea of the engagedness and zeal of people. No house but the meeting house can accommodate those who attend conference on the evening of the Lord's-day. Except Saturday night, there is a conference every evening, sometimes two or three in different parts of the society.

I have only given you a sketch of what I would have narrated

more diffusively had I time. But here is enough to let you see that God is now appearing in his glory to build up Zion in this place. Come magnify the Lord with me, and let us exalt his name together. Bless the Lord. O my soul!

INTELLIGENCE FROM INDIA.

St. Thome, or Jacobite Christians.

(Continued from p. 399.)

“THE service in their church is performed very nearly after the manner of the church of England; and when the metropolitan was told that it was hoped that one day an union might take place between the two churches, he seemed pleased at the suggestion.

“The present Metropolitan, Mar Dionisius, is now old and infirm, but a very respectable character, and of the most venerable and prepossessing appearance. A person has been sent from Mousul, a city in Mesopotamia, to succeed to his station, in the event of his decease; but this stranger, ignorant of the language of the country, with the character of being violent in his temper, and not averse, as it is supposed, to the views of the Romish church, it is to be hoped, will be prevented from ever taking charge of this precious remnant of a pure and valuable people.

“The Metropolitan has several archdeacons and deacons under him, who act as Vicar-Generals. They have fifty-five churches: and the number of their people, as given in to the Resident, is estimated at 23,000.

“The residence of their Metropolitan is at Candernate,—twelve or fourteen miles inland from Cochin. In some of their churches divine service is performed in the Syrian and Latin ritual alternately, by the priests of the Christians of St. Thome, who have adhered to their ancient rites, and those who have been united to the church of Rome.* When the latter have celebrated mass, they carry away the images from the church before the others enter.

“The character of these people is marked by a striking superiority over the Heathens in every moral excellence; and they are remarkable for their veracity and plain dealing. They are extremely attentive to their religious duties; and abide by the decision of their Priests and Metropolitan in all cases, whether in spiritual, or, as I heard, in temporal affairs. They are respected very highly by the Nairs, who do not consider themselves defiled by associating with them, though it is well known that the Nairs are the most particular of all the Hindoos in this respect; and the Rajahs of Travancore and Cochin, admit them to rank next to Nairs. Their numbers, it is conjectured, are under-rated in the statement given to the Resident, as it is generally supposed that they may be estimated at 70 or 80,000. They are not persecuted; but they are not permitted to make converts, by the governments under which

* This shows a spirit of toleration and Christian liberality, very different from the bigotry of the Romish Church.

they reside ; and it is supposed. that many respectable Hindoos would be happy to join their sect, were it not for this circumstance : but at present they suffer, as far as I can learn, no other hardship.

“ If good men from Syria could be obtained, not as parish priests, but to superintend and regulate their concerns, I conceive it would be a great blessing to these good people.

“ The direct protection of the British government has been already extended to them ; but as they do not reside within the British territories, I am somewhat doubtful how far it may be of use to them.

“ To unite them to the church of England, would, in my opinion, be a most noble work : and it is most devoutly to be wished for, that those who have been driven into the Roman pale might be recalled to their ancient church ; a measure which it would not, I imagine, be difficult to accomplish, as the country governments would, it is supposed, second any efforts to that purpose.

“ Their occupations are various as those of other Christians ; but they are chiefly cultivators and artizans ; and some of them possess a comfortable, if not a splendid independence. Their clergy marry in the same manner as Protestants. Their residence is entirely inland.

Syrian Roman Catholics.

“ THESE people, as stated above, were constrained to join the Latin church, after a long struggle for the power of maintaining their purity and inde-

pendence ; and still appear a people perfectly distinct from the Latin church, being allowed to chant and perform all the services of the church of Rome in the Syrio-Chaldaic language by a dispensation from the Pope. They live under the authority of the Metropolitan of Cranganore and the Bishop of Verapoli, and dress differently from other priests. They wear a white surplice, while the priests of the Latin communion wear black gowns, like the Capuchin friars of Madras. The Roman Catholic Syrians, it is thought, are much more numerous than the members of the original church. Their clergy are spread through the ancient churches, and, by retaining their language, and acting under the direction of the church of Rome, they leave no means unessayed to draw over their primitive brethren to the Latin communion. It appears to me, that they are allowed to use their original language, and to frequent the original church, entirely with this view ; and as far as I can learn, their numbers are gaining ground. There are said to be eighty-six parishes of Roman Catholic Syrians subject to the dioceses of Cranganore and Verapoli. Their priests to the number of four hundred, are styled Catanars, which is a Syrian appellation ; their congregations are reported at 90,000, (old and young included,) agreeably to the last return transmitted to Rome.—There is an inferior order of priests, who are called Chiamas, in number about 120. The Hindoos have, as far as I can learn, a much greater respect for the Christians of the

original church, than for the converts of the Latin communion; which may be accounted for by their not associating with the lower orders of people.—Attached to each church is a convent, where the Catanars reside in community, there being three, four, or five to each church.—The service is performed weekly, in rotation.—There is a seminary at the college of Verapoli for the education of the Syrio Roman Catholics, and also one for the Latin church. The Syrio Roman Catholics are chiefly engaged, as already mentioned, in drawing their ancient brethren within the Romish pale: but it appears that some of them have been employed formerly in extending the general object of conversion over the peninsula. I saw one of their churches, at a village near Pillambaddy, about thirty miles on the Madras side of Trichinopoly; and I heard of several others. They had at this village adopted the use of a sawmy coach, like that of the Heathens, with the Crucifix and the Virgin Mary in it, instead of the Hindoo sawmy.—Their church was much out of repair; and the ignorance of the few Christians remaining in charge of it is striking: the letters I, N, R, I, over the figure of our Saviour on the cross, being absolutely inverted; nor did the priest who visits them ever notice the circumstance. They read prayers in Malabar, according to the ritual of the church of Rome. Their church appears to have been once respectable, but now is fallen into decay.

Latin Roman Catholics.

Within the provinces of Travancore and Cochin there are one arch-bishop and two bishops. The arch-bishop of Cranganore, and the bishops of Cochin and Verapoli.

“The two former have sees, the latter is titular. The arch-bishop of Cranganore and the bishop of Cochin are nominated by the queen of Portugal, after the following manner:—Three names are sent, (when either of these sees become vacant,) by the sovereign of Portugal to the Pope; and the Roman Pontiff is bound to select the name that stands first, and to issue his brevet or patent accordingly.

“They are subject in all spiritual concerns to the primate of Goa; who has power also during a vacancy, of sending from Goa a *locum tenens*, who is styled *Padre Governador*.—Both sees are at this moment filled by such.

“The titular Bishop, who resides at the college of Verapoli, is appointed directly by the Pope, and is subject to no jurisdiction but that of his holiness, or the propaganda at Rome.—This mission being more susceptible of control and regulation than the others, has been countenanced by the honorable company, as the following copy of a Proclamation issued by the government of Bombay will show.

“PROCLAMATION.

“The honorable the Court of
“Directors of the honorable
“English East-India company,
“having been pleased to order
“that the ecclesiastical jurisdic-

“ tion of the Roman Catholic
 “ churches under this govern-
 “ ment. shall be withdrawn from
 “ the Archbishop of Goa, and
 “ restored to the Carmelite Bish-
 “ op of the apostolic mission, the
 “ President in Council has ac-
 “ cordingly resolved, that the
 “ said restitution shall take place
 “ on the first of the ensuing
 “ month ; from which time he
 “ hereby enjoins all the Catho-
 “ lic inhabitants in Bombay, as
 “ well as the several factories
 “ and settlements subordinate
 “ thereto, to pay due obedience
 “ in spiritual matters to the said
 “ bishops, on pain of incurring
 “ the severe displeasure of gov-
 “ ernment.

“ *By order of the Honorable*
 “ *the Governor in Council,*
 (Signed) WILLIAM PAGE,
 Secretary.

“ Bombay Castle, }
 “ 2d Aug. 1791.” }

“ The priests attached to the
 college of Verapoli are all Car-
 melites, united to the apostolic
 mission at Bombay, but not sub-
 ject to it. The jurisdiction of
 each is not marked by distinct
 bonds ; the parishes and churches
 being so intermingled, that it
 is difficult to form a right notion
 of their extent. The Bishop of
 Cochin, however, may be said to
 have a control over all the Ro-
 mish churches situated on the
 sea coast, immediately, (with
 few exceptions,) from Cochin to
 Ramnad, and thence round the
 whole island of Ceylon : the
 churches are numerous ; but as
 they are in general poor, and are
 obliged to be supplied with
 priests from Goa, it would ap-
 pear that one vicar holds, upon
 an average, five or six churches.
 The number of Christians com-

posing these Churches must be
 great, as all and every of the
 fishermen are Roman Catholics.
 The Bishop of Cochin usually
 resides at Quilon. There are very
 few European clergy, (not above
 seven or eight,) under the three
 jurisdictions, and none of them
 men of education ; and it can-
 not be expected that the native
 priests, who have been educated
 at Goa, or at the seminary at
 Verapoli, should know much be-
 yond their *missals* and *rituals*.—
 The Latin communicants, in the
 diocese of Verapoli, are estima-
 ted at 35,000. The catechuman
 suffers no persecution on account
 of his religion, when once con-
 verted ; but the country govern-
 ments are excessively jealous
 upon this point, and do their ut-
 most to discountenance any con-
 version.

“ The converts are from vari-
 ous casts, viz. Chegas or Teers,
 Muckwas and Pullers ; and there
 can be no doubt but that many
 of higher casts would be baptiz-
 ed, if they did not dread the
 displeasure of their govern-
 ments.

“ It is well known that the
 Roman religion was introduced
 by the Portuguese, at the com-
 mencement of the sixteenth cen-
 tury ; the number converted in
 each year, upon an average,
 reach to nearly 300 :—the num-
 ber of course, naturally dimin-
 ishes. The morality of the con-
 verts is very loose : and they
 are generally inferior in this res-
 pect to the heathens of the
 country.

GENERAL OBSERVATIONS.

“ Reflecting on the whole sub-
 ject, several suggestions present

themselves to my mind ; and I shall not be considered as deviating from the line of my profession, or the intention of your Lordship, in calling for my Report, by offering some opinions to government, which in a moral and political view, seem of the highest importance. It appears from the foregoing statement, that pure Christianity is far, very far, from being a religion for which the highest cast of Hindoos have any disrespect ; and that it is the abuse of the Christian name, under the form of the Romish religion, to which they are averse. We have, my Lord, been sadly defective in what we owed to God and man, since we have had a footing in this country, as well by departing most shamefully from our Christian profession ourselves, as in withholding those sources of moral perfection from the natives, which true Christianity alone can establish ; and, at the same time, we have allowed the Romanists to steal into our territories, to occupy the ground we have neglected to cultivate, and to bring an odium on our pure and honorable name as Christians. The evil would be less, were it not well known that many of the Romish priests, and their people, who have thus been allowed to grow numerous under our authority, are supposed to be far from well affected to the government under which they reside ; indeed, in many instances, the Romish clergy are the natural subjects of nations at enmity with ourselves, at the same time that they are eminently qualified by their influence in their profession, to do us the greatest mischief, by spreading

disaffection throughout every part of the extended country. The Roman Catholic religion, my Lord, I believe I may say, without offence to truth or charity, has almost always been made a political engine in the hands of its governments ; and we must be blinded indeed, by our own confidence, if we do not calculate on its being so used in this great and rich country, where it has established a footing amongst an ignorant people ; especially when it is so well understood that our eastern possessions have been a subject of the greatest jealousy to all the rival nations of Europe. In my humble opinion, my Lord, the error has been in not having long ago established free* schools throughout every part of this country, by which the children of the natives might have learn-

* To give English morals to the natives in their purity, we must, I imagine, make them read English books. Translations have hitherto been very defective in the different country languages ; besides, they must be extremely circumscribed in number. I do not think the natives will come to us freely but to learn English. This they consider as the key to fortune ; and, on the coast the most strict of the Bramins will have little hesitation, as far as I can learn, in permitting their children to attend a free school for the purpose of learning it ; for they despise us too much to suppose there is any danger of overturning the principles of Braminism. But their ill-founded, ridiculous principles must be shaken to the very foundation, by the communication of such liberal knowledge as a Christian can instil into the minds of youth, and fix there by means of English books ; and all this, without making any alarming attack directly on the religion of the Hindoos.

ed our language, and got acquainted with our morality.— Such an establishment would ere this, have made the people fully acquainted with the divine spring, from whence alone British virtue must be acknowledged to flow. This would have made them better acquainted with the principles by which we are governed: they would have learned to respect our laws, to honor our feelings, and to follow our maxims: whereas they appear to me, generally speaking, at this moment, as ignorant of their masters as on their first landing on these shores. I speak not of interfering with their religious prejudices, or endeavouring to convert the natives by an extraordinary effort on the British government. Conversion, in my opinion, must be the consequence which would naturally flow from our attention to their moral instruction, and their more intimate acquaintance with the English character.

“ I do not mention this as an experiment, the result of which might be considered as problematical; the experiment has been already made, and the consequences have proved commensurate with the highest expectation which reasonable men could entertain. The Danish Mission, united with the Society for propagating the Gospel, have sent some good men into this country, with the laudable view of spreading true Christianity throughout our Eastern possessions: and the names of Swartz, Gerrické and others, will ever be remembered by numbers of our Asiatic subjects, of every cast and description, with ven-

eration and affection; and there are happily still living some amongst us of the same character.

“ It is true, that the object they had more particularly in view, has, in some measure, failed: and few good converts, it is generally imagined, have been made; but let it be remembered also, that they have labored under every possible disadvantage; they have scarcely enjoyed a mere toleration under our government, and received no kind of assistance whatsoever; that they were few in number, and perhaps I may say, without injustice, that they erred, (as the best might err,) in the means which they adopted: but that they have done much good by the purity of their lives, and by their zeal in spreading instruction.— This will admit of no denial; and I doubt not that I may say, without the danger of contradiction, that few and poor as these men have been, without authority or power to support them, a greater and more extended portion of heart-felt respect for the European character has been diffused by their means throughout this country, than by all the other Europeans put together. We have, in my humble opinion, my Lord, kept ourselves too far from the natives: we have despised their ignorance, without attempting to remove it,— and we have considered their timidity; (the natural result of their being trampled upon by one race of conquerors after another,) also as an object for our contempt; at the same time, that we have viewed the cunning of their character, (which is ever the natural resource of igno-

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rance and weakness,) as the completion of all that is vile and deceitful.—Thus have we continued a system of neglect towards the interests of our native subjects, in points the most essential to their every happiness. throughout the whole of our governments in this country.—Fain, my Lord, would I see a change in this particular; and I seize the opportunity which the present moment affords, to press the justice and the policy of the measure on the attention of your Lordship's government.

Having the honour to remain,
With the highest respect,
My Lord,

Your Lordship's faithful and
obedient humble servant,

(Signed) R. H. KERR.
Senior chaplain of Fort St. George.
"Madras, Nov. 3, 1806."

LITERARY INTELLIGENCE.

"THE Rev. Dr. Buchanan, who left Bengal some months ago, with the view of proceeding to Travancore, to inquire into the state of the Syrian Christians, arrived in that country about the beginning of November last, having travelled from Calcutta to Cape Comorin by land. His highness the Rajah of Travancore was pleased to afford to Dr. Buchanan the most liberal assistance in the prosecution of his inquiries. About the middle of November, Dr. Buchanan proceeded from the sea coast into the interior of the country, North-east from Quilon, to visit the ancient Syrian churches, situated amongst the low hills at the bottom of the high Ghauts, which divide the Carnatic from Malayala. The face

of the country in general, in the vicinity of the mountains, exhibits a varied scene of hill and dale, and winding streams. These streams fall from the mountains, and preserve the vallies in perpetual verdure. The woods produce pepper, cardamoms, and cassia, or wild cinnamon: also frankincense and other aromatic gums. What adds much to the grandeur of the scenery in this country is, that the adjacent mountains of Travancore are not barren, but are covered with teak forests, producing the largest timber in the world.

"The first view of the Christian churches, in this sequestered region of Hindostan, connected with the idea of their tranquil duration for so many ages, cannot fail to excite pleasing emotions in the mind of the beholder. The form of the oldest buildings is not unlike that of some of the old parish churches in England; the style of building in both being of Saracenic origin. They have sloping roofs, pointed arch windows, and buttresses supporting the walls.—The beams of the roof being exposed to view, are ornamented; and the ceiling of the choir and altar is circular and fretted. In the cathedral churches, the shrines of the deceased bishops are placed on each side of the altar. Most of the churches are built of a reddish stone, squared and polished at the quarry; and are of durable construction, the front wall of the largest edifices being six feet thick. The bells of the churches are cast in the founderies of Travancore. Some of them are of large dimensions; and have inscriptions in Syriac

and Malayalim. In approaching a town in the evening, the sound of the bells may be heard at a distance amongst the hills ; a circumstance which causes the British traveller to forget for a moment that he is in Hindostan, and reminds him of another country. When Dr. Buchanan arrived at the remote churches, he was informed by the inhabitants that no European had, to their knowledge, visited the place before. The Romish priests do not travel thither, there being no church of their communion in that quarter.

“ The number of Syrian churches is greater than has been supposed. There are at this time, fifty-five churches in Malayala*, acknowledging the Patriarch of Antioch. The church was erected by the present bishop, in 1793.

“ The Syrian Christians are not Nestorians. Formerly, indeed, they had bishops of that communion ; but the liturgy of the present church is derived from that of the early church of Antioch, called *Liturgia Jacobi Apostoli*. They are usually denominated *Jacobite* ; but they differ in ceremonial from the church of that name in Syria, and indeed from any existing church in the world. Their proper designation, and that which is sanctioned by their own use, is *Syrian Christians*, or *The Syrian church of Malayala*.

* Malayala comprehends the mountains, and the whole region within them, from Cape Comorin to Cape Eli; whereas, the province of Malabar, commonly so called, contains only the Northern Districts ; not including the country of Travancore.

“ The doctrines of the Syrian church are contained in a very few articles ; and are not at variance, in essentials, with the doctrines of the church of England. Their bishops and metropolitan, after conferring with his clergy on the subject, delivered the following opinion : “ That an union with the English church, or at least such a connexion as should appear to both churches practicable and expedient, would be a happy event, and favorable to the advancement of religion.” It is in contemplation to send to England some of the Syrian youth, for education and ordination.

“ The present bishop, Mar Dionysius, is a native of Malayala, but of Syrian extraction. He is a man of respectable character in his nation, and exercises himself in the pious discharge of the duties of his high office. He is now 78 years of age, and possesses a venerable aspect, his white beard descending low to his girdle. On public occasions he wears the Episcopal mitre ; and is robed in a white vestment, which covers long garments of red silk ; and in his hand he holds the pastoral staff. The first native bishop was ordained by the Romish church in 1663 ; but he was of the Romish communion. Since that period, the old Syrians have continued, till lately, to receive their bishops from Antioch ; but that ancient patriarchate being now nearly extinct, and incompetent to the appointment of learned men, the Christian church in Malayala looks henceforth to Britain for the continuance of that light which has shone so long in this dark region of the world.

From information given by the Syrian Christians, it would appear that the churches of Mesopotamia and Syria. (215 in number,) with which they are connected, are struggling with great difficulties, and merely owe their existence to some deference for their antiquity; and that they might be expected soon to flourish again, if favored with a little support. It would be worthy the church of England to aid the church of Antioch in her low estate. The church of England is now what the church of Antioch once was. The mode in which aid can be best afforded to Christians under a foreign power in the East, is not chiefly by contributions of money, but by representing to those governments, with which we may have friendly intercourse, that these Christians are of the same religion with ourselves; and that we are desirous that they should be respected. The argument, from the sameness of religion, is well understood by all Asiatic princes, and can never fail when seriously proposed; for they think it both natural and obligatory that every government should be interested in those who are of its own religion. There are two circumstances which invite us to turn our eyes to the country of "the first generations of men." The tolerant spirit of Wahabian Mahomedans, is a fair prognostic; and promises to aid our endeavors to restore to an ancient community of Christians the blessings of knowledge and religious liberty. Another favorable circumstance is, that some of the churches in Mesopotamia, in one of which the Patriarch of Antioch now resides, are said

still to remain in their pristine state, and have preserved their archives and ancient manuscript libraries. A domestic priest of the Patriarch, now in Cochin, vouches for the truth of this fact. We know from authentic history, that the churches between the rivers escaped the general desolation of the Mahomedan conquest, in the seventh century, by joining arms with the Mahomedans against the Greek Christians, who had been their oppressors. The revival of religion and letters in that once highly-favored land, in the heart of the ancient world, would be in the present circumstances of mankind, an auspicious event.

"The Syrian Christians in Malayala still use the Syriac language in their churches; but the Malayalim, or proper Malabar, (a dialect distinct from the Tamul,) is the vernacular tongue. They have made some attempts to translate the Syriac scriptures into Malayalim; but have not hitherto had the suitable means of effecting it. When a proposal was made of sending a Malayalim translation to each of their 55 churches, as a standard book, on condition they would transcribe it, and circulate the copies among the people, the elder replied, That so great was the desire of the people in general, to have the Bible in the vulgar tongue, that it might be expected that every man who could write, would make a copy on *ollas*, (palm leaves,) for his own family.

"It ought to be mentioned, to the praise of the present bishop of the Romish church on the coast of Malabar, that he has consented to the circulation of

the Scriptures throughout his diocese. The Malayalim translation acquires from this circumstance, an increased importance, since there will be now upwards of 200,000 Christians in Malayala who are ready to receive it. The translation of the New Testament, (which it is proposed to print first,) has already commenced, under the superintendence of the Syrian bishop. The true cause of the low state of religion amongst the Romish churches on the sea-coast and in Ceylon, is *their want of the Bible*. It is doubtful whether some of the Priests know that such a book exists! It is injurious to Christianity in India, to call men *Christians* who know not the scriptures of their religion: they might as well be called by any other name. Oral instruction they have none, even from their European priests.—The best effects may therefore be expected from the simple means of putting the Bible into their hands. All who are well acquainted with the natives, know that instruction *by books* is best suited to them. They are in general a contemplative people, and patient in their inquiries; curious also to know what it can be that is of importance enough to be *written*,—at the same time that they regard written precept with respect. If they possess a book in a language which they understand, it will not be left long unread. In Tanjore, and other places where the Bible is freely given, the Protestant religion flourishes; and produces the happiest effects on the character of the people. In Tanjore, the Christian virtues will be found in exercise by the feeble minded Hindoo, in a vigor

and purity which will surprise those who have never known the native character but under the greatest disadvantages. On the Sunday, the people, habited in their best apparel, repair to the parish church, where the solemnity of their devotion in accompanying the public prayers, is truly impressive. They sing the old Psalm tunes well: and the voice of the full congregation may be heard at a distance. Prayers being ended, they listen to the sermon evidently with deep attention; nor have they any difficulty in understanding it, for they almost all, both men and women, can read their Bible.—Many of them take down the discourse on *ollas*, that they may read it afterwards to their families at home*. As soon as the minister has pronounced the text, the sound of the *iron style* on the palm leaf is heard throughout the congregation. Even the boys of the schools have their *ollas* in their hands; and may be seen after divine service reading them to their mothers, as they pass over the fields homewards.. This aptitude of the people to receive and to record the words of the preacher, renders it peculiarly necessary that “the priests’ lips should keep knowledge.” Upon the whole, the moral conduct, upright dealing, decorous manners, and decent dress of the native Protestants of Tanjore, demonstrate the powerful influence and peculiar excellence of the Christian reli-

* It is well known that natives of Tanjore and Travancore can write down what is spoken deliberately, without losing one word. They seldom look at their *ollas* while writing, and can write in the dark with fluency.

gion. It ought, however, to be observed, that the Bible, when the reading of it becomes general, has nearly the same effect on the poor of every place.

“When the Syrian Christians understood that the proposed Malayalan translation was to accord with the English Bible, they desired to know on what *authorities* our translation had been made; alleging, that they themselves possessed a version of undoubted antiquity, namely, that used by the first Christians at Antioch; and that they could not depart from the reading of *that* version. This observation led to the investigation of the ancient Syrio Chaldaic manuscripts in Malayala; and the inquiry has been successful beyond any expectation that could have been formed.

“It has been commonly supposed, that all the Syriac manuscripts had been burned by the Romish church at the Synod of Udiampar, near Cochin, in 1599. but it now appears that the most valuable manuscripts were not destroyed: the inquisitors condemned many books to the flames; but they saved the Bible. They were content with ordering that the Syriac scriptures should be amended agreeably to the reading of the Vulgate of Rome; and these emendations now appear in black ink, and of modern appearance, tho’ made in 1599: but many Bibles, and many other books, were not produced at all; and the churches in the mountains remained but a short time subject to Romish dominion, (if indeed they can be said to have been at any time subject to it;) for the native Governments have ever for-

med a barrier between the inquisition at Goa and the Christians in the mountains.

“In the acts of the Council of Nice, it is recorded that Joannes, Bishop of India, signed his name at that Council, A. D. 325.— This date corresponds with the Syrian year 636; for the primitive Syrian church does not compute time from the Christian era, but from Alexander the Great. The Syriac version of the Scriptures was brought to India, according to the belief of the Syrians, before the year 636; and they allege that their copies have ever been exact transcripts of that version without known error, through every age, down to this day. There is no tradition among them of the churches in the southern mountains having ever been destroyed, or even molested.— Some of their present copies are certainly of ancient date.— Though written on a strong thick paper, (like that of some MSS. in the British Museum, commonly called *Eastern Paper*.) the ink has, in several places, eat through the material in the exact form of the letter. In other copies, where the ink had less of a corroding quality, it has fallen off, and left a dark vestige of the letter, faint indeed, but not, in general, illegible. There is one volume found in a remote church of the mountains, which merits particular description:— it contains the Old and New Testaments, engrossed on strong vellum, in large folio, having three columns in the page; and is written with beautiful accuracy. The character is Estrangelo Syriac; and the words of every book are numbered.—

This volume is illuminated; but not after the European manner, the initial letters having no ornament. Prefixed to each book there are figures of principal Scripture characters, (not rudely drawn.) the colours of which are distinguishable; and, in some places, the enamel of the gilding is preserved; but the volume has suffered injury from time or neglect, some of the leaves being almost entirely decayed. In certain places the ink has been totally obliterated from the page, and has left the parchment in its natural whiteness; but the letters can, in general, be distinctly traced from the impress of the pen, or from the partial corrosion of the ink.—The Syrian church assigns to this manuscript a high antiquity; and alleges that it has been for some centuries in the possession of their Bishops; and that it was industriously concealed from the Romish inquisition in 1599: but its true age can only be ascertained by a comparison with old manuscripts in Europe of a similar kind. On the margin of the drawings are some old Roman and Greek letters, the form of which may lead to a conjecture respecting the age in which they were written. This copy of the scriptures has admitted as canonical the

Epistle of Clement, in which respect it resembles the Alexandrine manuscript; but it has omitted the Revelations,—that book having been accounted apocryphal by some churches during a certain period in the early ages. The order of the books of the Old and New Testament differs from that of the European copies,—this copy adhering less to unity of subject in the arrangement than to chronological order. The very first emendation of the Hebrew text proposed by Dr. Kennicott, (Gen. iv. 8.) is to be found in this manuscript. The disputed passage in 1 John v. 7, is not to be found in it: that verse is interpolated in some other copies in black ink, by the Romish church, in 1599.

“Thus it appears that during the dark ages of Europe, while ignorance and superstition in a manner denied the Scriptures to the rest of the world, the Bible found an asylum in the mountains of Malayala; where it was revered and freely read by upwards of 100 churches; and that it has been handed down to the present time under circumstances so highly favorable to accurate preservation, as may justly entitle it to respect, in the collation of doubtful readings of the sacred text.

[To be continued.]

POETRY.

.....

THE following Hymn, though not without defects, has great beauties.....The Author is unknown.

MIGHTY GOD, while angels bless thee,
 May an infant lisp thy name;
 Lord of men as well as angels,
 Thou art ev'ry creature's theme.

Lord of ev'ry land and nation,
 Ancient of eternal days ;
 Sounded thro' the wide creation,
 Be thy just and lawful praise.

For the grandeur of thy nature,
 Grand beyond a seraph's thought ;
 For created works of power ;
 Works with love and wonder wrought.

For thy Providence that governs,
 Thro' thy empire's wide domain ;
 Wings an angel, guides a sparrow,
 Blessed be thy gentle reign.

But thy rich, thy free redemption,
 Dark thro' brightness all along ;
 Tho't is poor, and poor expression,
 Who dare sing that awful song !

Brightness of thy Father's glory,
 Shall thy praise unutter'd be ?
 Fly my tongue such guilty silence ;
 Sing the Lord who di'd for me.

Did archangels sing thy coming ?
 Did the shepherds learn their lays ?
 Shame would cover me ungrateful,
 Should my tongue refuse thy praise.

From the highest throne in glory,
 To the cross of deepest woe ;
 All to ransom guilty captives,
 Flow my praise, for ever flow.

Go return ! immortal Saviour !
 Leave thy footstool, take thy throne ;
 Hence return, and reign for ever,
 Be the kingdom all thine own.

Donations to the Missionary Society of Connecticut.

1809.				
Oct. 10.	Rev. Aaron Cleveland, collected in new settle- ments,.....			\$ 6 67
	11.	Rev. Daniel Waldó, do. do.		22 17
Nov. 1.	Rev. Ebenezer Kingsbury, do. do.			24 —
				<hr/>
				\$ 52 84

CONNECTICUT
EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. II.]

DECEMBER, 1809.

[NO. 12.

[As the public take a great interest in the life, character, and death, of the late Governor Trumbull, the following excellent discourse, delivered on occasion of his death, before the Legislature of the State, is inserted in this work, by request of a great number of the readers of the Magazine.]

A Discourse, occasioned by the Death of his Excellency Jonathan Trumbull, Esq. Governor of the State of Connecticut, and delivered, at the request of the General Assembly, in the Brick Church in New-Haven. By Timothy Dwight, D. D. President of Yale-College. Published by the request of the General Assembly.

PSALM XXXVII. 37.

MARK THE PERFECT MAN, AND
BEHOLD THE UPRIGHT : FOR

VOL. II. NO. 12.

THE END OF THAT MAN IS
PEACE.*

THE *perfect man*, in scriptural language, is the same person with *the upright*. Perfection, in the absolute sense, it is hardly necessary to observe, is never found in the present world.

Every object, both in the natural and moral kingdom, is here stamped with mutability, decay and dissolution. In every thing earthly, there is much, that is of too little value in the sight of God to deserve a lasting existence. The world itself, as well as its furniture, and inhabitants, is destined to a speedy termination, and will soon be blotted out of being. A great part of all that, which forms the complicated idea of Man, will follow

* This discourse was far advanced before the Writer was informed, that the Rev. Mr. Ely had chosen the same Text for his Sermon, delivered at the Funeral of Governor Trumbull.

H h h

the general destiny. Even the mind, if renewed here, will, like the body which it inhabited, enter the world of life, shorn of many attributes, which have hitherto formed much of its character.

But, although no child of *Adam* is perfect on this side of the grave, there are many who are in some degree, possessed of those characteristics, which, when unmixed and unalloyed, constitute perfection. All these are, on this account, styled in the Scriptures *perfect*. This name seems also, to be sometimes given to those of them especially, who sustain the character, referred to, in superior degrees. In this manner we may, without violence, construe the language of the text.

The man of this character the Psalmist directs us to *mark*; that is, to *observe with attention and care*; as an object, which claims our solemn regard, and which to us may become particularly useful. In the view of this divine writer; in the view, let me add, of the Great Being, under whose inspiration he wrote this passage; there is something in the character and conduct of such men, which, when duly regarded by us, will naturally be productive of real and important good.

All upright men are not, however, equally interesting, nor equally profitable, objects of this attention. Nor can all men derive equal instruction, or equal benefit of any kind, from the contemplation of the same upright man. Good men, however good, when possessing humble faculties, filling very limited spheres of life, and acting in retired and, obscure sta-

tions, furnish, usually, fewer lessons of instruction, and present fewer motives to excellence, than those, who, with more enlarged minds, are placed by their Maker in more elevated stations. Still every such man is, to those who mark his life, a profitable source of improvement; really to all who observe him; peculiarly to those who resemble him in character and station. As moral beings, all men are substantially on a level: and the most enlightened, refined, and dignified, may learn wisdom and excellence from the humblest votary of righteousness and truth. He, who fails of becoming wiser and better by reading the story of the Shepherd of *Salisbury Plain*, may rest satisfied, that he fails, because he loves neither wisdom nor virtue.

But the history of *Abraham*, *Moses*, *David*, or *Paul*, is, nevertheless, instructive in a still higher degree. The Cottager, who cannot even read, may be a source of improvement to his fellow cottager in almost every thing which can be useful to him; but will not very naturally, nor very often, become an object of the notice, or even of the knowledge, of persons in the higher walks of life. Nor would his worth, when observed and acknowledged, usually come home to the hearts of such persons with all the commendations, and enforcements of which virtue is capable. But when this glorious excellence finds a seat in minds of a superior structure, and is raised to distinction of place and influence, it becomes visible to the surrounding world; attracts the

attention of multitudes ; appears in numerous instructive and persuasive forms ; and is arrayed in a delightful and most engaging splendour. In this situation, all men behold, and mark the perfect man, with the highest advantage.

The reason, given in the text for obedience to the injunction, which it contains, is eminently impressive : " For the end of that man is peace." This declaration is capable of two meanings ; both just, and highly important. One of them is, that *the death of such a man is peaceful* ; as being undisturbed by apprehensions of future evil, cheered by the approbation of a good conscience, serenely by the hope of acceptance beyond the grave, and illumined by the *Faith*, which, to him becomes *the evidence, and the substance, of eternal glory.*

The other is, that *the future being of the perfect man, is, of course, prosperous, and delightful.* The object, indicated in the former case, is deeply interesting ; in the latter, of infinite moment. Who can be indifferent to the gloom, the pains, the terrors, of death ? Who must not think a deliverance from these evils, and the possession of the enjoyments contrasted to them, a desirable, a divine, consummation of our probationary state ?

Who would not toil and struggle through life, and exult at death, with the assured prospect of finding, in the approaching world, a destiny, formed only of virtue, happiness and honour. How accordant with the design of the Scriptures, how suited to the character of their Author, is

a precept, which directs us to the contemplation of so instructive an object, for the attainment of a good so divine ?

Rarely has it happened, that mankind have been called upon to contemplate an example of the character and conduct referred to in the text, by which more, or more profitable, sources of instruction have been furnished, than by the excellent Magistrate, whose death has created so general a mourning throughout this State. Summoned by a call, invested with the highest human authority, to the employment of exhibiting a respectful view of his character on this occasion, I have felt myself bound to make the attempt. It will be attended with many imperfections : still it is hoped, that it may, in some degree, be useful to those who hear me.

GOVERNOR TRUMBULL was the son of a man, who by the public acknowledgment was one of the most dignified and useful, one of the wisest and best, Rulers, whose names adorn the pages of History. In the steps of this honourable Parent, the Son trode, through life, with an undeviating course. Soon after he had finished his education, he began to serve his Country : first in the Legislature, and then in the Revolutionary army. Here, in respectable stations, he continued, with a short interruption, through the war. Soon after the establishment of peace, he was chosen again into the Legislature, of which he was regularly a member until the present American Constitution was adopted. He then was elected a Representative, and soon after a Senator, of the United

States. From the last station he was removed to the second, and then to the first Chair of Magistracy, in his native State. To the latter he was annually elected by his fellow citizens, until he was removed by death. In all those situations, he acquired, uniformly the approbation and respect of those with whom, and of those for whom, he acted. Not a spot is left upon his memory : distracted as was the season of his public life, and difficult as was the task of satisfying the demands of those whom he served. Such a career, only honourable to himself, and only useful to his Country, is a proof of his worth, which can never be assailed by hostility, questioned by criticism, nor impaired by time. Experience has assayed the ore, and proved it to be pure gold. On it his Country has authoritatively stamped the image, and inscribed the testimony, of her own approbation : and has thus given to it an undisputed currency through the world.

It is impossible to contemplate with sobriety and discretion the life of such a man, in such circumstances, without profit. Men in all stations may learn from it the most useful lessons. The citizen may gain the wisdom and worth, which will happily form his personal character, and direct his private concerns. The Statesman, in addition to these interesting attainments, may learn from him how to conduct with skill, success, and honour, the concerns of his Country.

Every wise and good man necessarily involves many excellencies in his character. Of

these some are, of course, common to other men of this character ; and some are, comparatively, of inferior importance. An observer of life, who would derive from this source the most profitable instruction, will naturally rest his eye on those traits, which are peculiar to the object of his contemplation ; and on those, which by their importance, are especially fitted to engross attention. In the present case, what would usually flow from choice, becomes the result of necessity. Were the preacher to descant, particularly, on the various and complicated excellence of his theme ; an extent of time must be allowed him, which would be wholly inconsistent with the demands of the present occasion. The personal and domestic virtues of Governor Trumbull might easily be insisted on with pleasure, and profit, through a volume. Who, unless peculiarly dull, or unhappily reluctant, might not learn from him amiableness of character, and exemplariness of life ? By his side, whose integrity would not be strengthened ; whose disposition would not be rendered more sweet and lovely ; whose sentiments would not be refined ; whose manners would not be polished ; whose discretion would not be improved ; whose life would not be adorned with increasing propriety, and superior worth ? Who, in a word, would not become a better father, a better husband, a better neighbour, a better friend, a better man ?

On these subjects however, interesting as they are, I cannot dwell. Adhering to the rule mentioned above, I shall take

the liberty to select for your contemplation the following subjects; which, if I mistake not, were prominent features in the character of this great and good man.

I. *The Energy of his mind was supremely directed to practical objects.*

To the human mind there are *three scenes of employment*, in which, at times, it has acquired the distinction customarily termed *greatness*: the field of fancy: the field of speculation; and the field of action. The first is peculiarly the province of the sculptor, the painter, and the poet. The philosopher occupies the second; and the orator claims them both. The third is peculiarly the scene of effort to the hero, the statesman, and the patriot. It is scarcely necessary to observe, that these remarks are made in a comparative sense only; or that, in greater or less degrees, fancy, reason, and action, are common to all men.

The end of all *thought is action*: and the whole value of thought consists in this; that it is the proper, and the only, means of accomplishing this end. He therefore, who is employed in acting virtuously, and usefully, fills a nobler sphere of being, than he, who is busied in that course of thinking, from which the action is derived. The proof of this assertion is complete, in the maxim, that the end is always of more importance than the means.

It is a remarkable characteristic of human nature, that *few speculative men become eminently useful in the active spheres of life*. Habits of speculation, long

continued, and extended far, render the mind unfit for those vigorous efforts of activity, by which alone the practical concerns of mankind are prosperously managed. Speculative men, also, occupy most of their time, and thoughts, in devising, and establishing, general principles. Active men are chiefly employed in those details of business, which are indispensable to its success, and without which general principles are matters of mere amusement. Of these details almost all speculative men are impatient. Such men at the same time interweave, of course, their own theoretical views in every scheme of business, with which they are concerned. The energy of their minds is also employed, and exhausted, on their speculations: while the active business, to which they are destined, and ought to be devoted, engages only their feeble efforts: the dregs, the settlings, of their thoughts. From these causes, and others connected with them, it arises, that a theoretical man is always a bad Ruler. To such men, however, there is often attached no small splendour of reputation. Whenever this is the fact, and they are raised to important offices of government, they regularly disappoint, and mortify, their admirers. Their official life is unproductive, inefficacious, and, with regard to the business which they are expected to do, lazy. Their views are visionary; and their designs, however well intended, totally unsuited to the objects, at which they professedly aim. Men they regard, not as they are, but as their im-

agination has fashioned them ; and the world, not as we actually find it, but as it is viewed by an excursive fancy. Hence their plans, instead of being fitted to promote the real welfare of man, are only a collection of waking dreams ; a course of political Quixotism ; regulating the affairs of a state in much the same manner, as the adventures of *Amadis de Gaul* would regulate those of a private individual.

The excellent person, whom we are contemplating, was a direct contrast to all this. Devoted to active employments from the beginning, accustomed to the various business of man, and sharpened in his discernment of practical subjects by the actual management of them, and by a long continued intercourse with those who were skilled in that management, he was habitually trained to that patient attention, that critical observation, and that skilful conduct, which are so useful, and so indispensable, in all business of real importance. By observing, watchfully, every thing which was useful, and every thing which was noxious, in public affairs ; the measures which ensured, and the measures which failed of, success ; he learned, in an unusual degree, the manner, in which success is obtained. Of this position his political life furnishes the most decisive proof. Not a single visionary measure, not a capricious expedient, not a fetch, not a whim, disfigures his public character, or presents a subject for a single disgraceful sentence in his political history. The story is all of one sort ; and is told in one style. When he entered upon his public life, he

struck a key ; and *moved in exact harmony with it to the end.*

As his character *was thus* wise, and uniform ; so *it was* eminently honourable. *To the* subjects, which have been mentioned, *he gave the whole vigour of his mind.* He was *engrossed* by them, as a Poet by the theme of his song ; or the man of taste by the improvement of his villa. In all the successive spheres which he filled, his life, and his measures, were eminently useful ; and deserved, and gained, the approbation of his own mind, and that of his country.

II. *He was not less remarkable for his Prudence.*

This attribute of the 'human mind is chiefly employed in preventing evil. In a world, where evil is so rife, and so ready to mingle with our concerns, the necessity of this characteristic is absolute, and its value inestimable. Rash, headlong men, and the admirers of such men, have, indeed, very generally disesteemed it, because all its dictates condemn their folly, and the mischiefs, to which it continually gives birth. But the Wisest of mankind wrote the book of Proverbs, *to give to the young man knowledge and discretion ;* and the Son of God has said, "*I Wisdom dwell with Prudence.*" Perfectly accordant with these declarations is the exhibition, made of this subject by Experience. The mischiefs, done to every human interest through the want of prudence, are endless in their multitude and incalculable in their importance. A single imprudent act has often destroyed a reputation, built up by the honorable labors of many years ; a

family, firmly established in prosperity ; an army, apparently invincible, in the full career of victory ; and a country, safe, to the human eye, from every enemy and every danger.

Talents, energy, and effort, are under God, the acknowledged means of procuring blessings. But of what value are blessings, which exist, only to vanish ; and are gained only to be lost : a cup of *Tantalus*, receding from the hand, just ready grasp it : a bubble, bursting at the moment, when it has begun to fascinate the eye with its enchanting colours ? But Prudence is the only human means of securing the blessings which we acquire : the Dragon, watching the garden of the *Hesperides*, and alone preserving its golden fruit from accident, fraud, and rapine. As much more valuable, as the secure possession of enjoyments is, than the mere acquisition, so much more estimable is this single virtue, than all those splendid attributes, and achievements, which awaken silly pride, and excite stupid admiration.

The prudence of the man, whom we this day lament, bordered upon perfection. With his life, conversation, and views, and with many of those who best knew him, I have been long and intimately acquainted, yet I know not, that I ever heard him utter an imprudent word ; nor that an imprudent act is recorded in his history. No such act has appeared in his public life : nor has any such act in his private life been communicated to the world. Those who come after him, will find nothing in his administration to censure,

lament, or repair. Yet the season of that administration was one of the most difficult which this country ever knew ; one of the most perplexing both to wisdom and virtue : a season, in which imprudence would have done more harm, than, perhaps, at any other period in the history of this State ; and in which prudence has probably done more good.

To his possession of this attribute, in so high a degree, the *Moderation*, for which he was so remarkable, eminently contributed. Men are immoderate both in their imagination and their feelings. In the former case we style them *romantic* ; in the latter, *ardent* and *sanguine*. Men of the former class are visionary ; of the latter, rash. At the schemes of the former class we smile : at the measures of the latter, when concerned with our serious interests, we tremble. All prudent men are found among the moderate. An immoderate man is constitutionally, and pre-eminently, imprudent.

For moderation, in both these respects, *Governor Trumbull* was highly distinguished. His imagination, although a fruitful source of pleasure, in private conversation, to those around him, was never suffered to mingle with his practical concerns, nor to intrude upon his serious pursuits. To sanguine expectations, ardent projects, and rash measures, he seems to have been constitutionally a stranger. Contented to view men, and measures, as they were, his mind annexed to them nothing adventitious : neither light nor shade ; neither beauty nor de-

formity. He chose to see every thing in its native colors ; and in this manner saw it with a truth and correctness, which no sanguine man ever attained. To this mode of contemplating every subject all his plans, and measures, were conformed. They were, therefore, universally the plans, and measures, of sound, unbiassed common sense ; and never the dreams of fancy, nor the headlong projects of inconsiderate ardour.

A remarkable proof of this trait in his character is found in the fact, that he rarely made use of a superlative ; i. e. for the purpose of exaggeration. Words of this class are the favorite language of men, who are strongly influenced by imagination, or under the control of ardent feelings ; men, who, as every one knows, are not unfrequently of a vibrating, variable character. His calm, unchanging mind found a peculiar satisfaction in describing, asserting, and, universally, in unfolding his views of objects, as they appeared to the intellect, and in conformity to naked truth. Men, in whom this characteristic is found, usually possess moderation, and stability also, in a peculiar degree, and peculiarly engage the confidence of their fellow men.

The benefits of this mode of thinking are both numerous and important. The measures, to which it gives birth, are more than any other, suited to the real state of things ; and are therefore easily and advantageously executed. They are attended with the least anxiety concerning their success ; and most rarely create pain and disappointment by their failure.—

They ensure the reputation of wisdom to their author ; and most effectually preserve the confidence, as well as the interests of those, by whom he is employed.

Another characteristic part of his prudence was a disposition to ask the advice of others. We are taught by the voice of Infinite Wisdom, that in the multitude of counsellors there is safety. To this truth the temper of his mind was peculiarly congenial. Eminently independent, he was at the same time far removed from self-dependence. As he had no points to carry, and no favourites to advance ; as the public good was his real and only object ; it was to him of no consequence, by whom useful measures were originated, provided they were actually originated ; nor to whom the reputation of doing good, was due, provided the good was really done. Hence he was ever ready to ask, and to respect, the opinions of discreet men. In this way he obtained, continually, the best views, which could be furnished, concerning important subjects ; and was prepared to act in the most safe and salutary manner. Of this conduct, so accordant with his own disposition, he had an illustrious example in his great Master, the immortal Washington ; to whose prudence the American States are scarcely less indebted for their happiness, than to his arms.

III. *Our late excellent Chief Magistrate was no less distinguished for Firmness of mind.*

It is not strange, that a person, whose sentiments, manners, and conduct, were so uni-

form an aspect of softness and gentleness; who so readily yielded both his gratifications, and his labours, to the convenience of those around him; and who in private life seemed hardly to discover, that he had any inclinations of his own; should be thought to possess a yielding, gentle character only. Such an opinion, I am persuaded, was extensively spread among his countrymen in this, and in other parts of the Union. But no opinion was ever more erroneous. It is questionable whether there is a firmer and more independent man living. Every approaching storm he contemplated with composure: every shock, however rude, he sustained with immovable steadiness of mind. That cheerful serenity of countenance, which most of those, who hear me, remember so distinctly, and, as I persuade myself, with peculiar pleasure, never forsook him in the most threatening seasons. Troubles, instead of moving him, seemed only to give him an opportunity of shewing the stability of his character.

On the importance, dignity, and usefulness, of an attribute, so highly respected by all men, as firmness of mind has ever been; especially in a Ruler; it is unnecessary to insist. A mere glance at the mischiefs, effectuated by the contrary character, will sufficiently elucidate this subject to the satisfaction of the most sceptical inquirer. Let him, who is at a loss concerning the subject, cast his eye upon the transactions of *Europe*; and observe both the republics, and the monarchies, of that Continent, ruined by the

timid counsels and wavering measures, by the indecision and inefficiency, of their irresolute Rulers, vibrating between hope and fear, between resistance and submission; and he will ask for no further illustration.

IV. *He was in an eminent degree attached to the Manners, and Institutions, of his native State.*

The literary world has been filled with discourses concerning Republics, and their various appendages. In other countries, as well as in this, the press has been loaded with observations concerning Republican forms of government, Republican rights, Republican institutions, Republican virtues, and Republican manners. Either these subjects are very imperfectly understood; or multitudes of those, who converse, and write, about them, can hardly be acquitted of sinister designs. Their practice and their declarations certainly have, in many instances, very little accordance. The State of Connecticut is more absolutely Republican, than any other, which for a long period has existed in the world. Its constitution of government was originally formed, and established, by the freemen in person. Its laws; its institutions, which are the result of its laws; its manners, which are the effect of both; its virtues; and, I might add, its vices to a great extent, also; together with its rights, duties and interests, are all entirely Republican. *A man as such*, is, in this state, possessed of more real consequence, than in any other. More than half, I believe not far from three fourths, of its freemen hold, at

some period of life, offices either civil or military ; and thus actually share in the government of the state. The state is divided, successively, into counties, towns, parishes, and school districts : all of them bodies holding, in subordination to the legislature, the powers of government over their local affairs ; and thus superintending with peculiar felicity every interest, public and private, of every individual. Here, also, no man, as such, has any other power, beside his mere, bodily strength. All power exists in the law : and this is powerful without any assignable limit. But the real power of law itself lies in the fact, that it is actually, and not in pretence only, the public will. Men, here, have generally sufficient intelligence to discern, that Government is essential to their happiness ; and to perceive that their own government is peculiarly auspicious to this desirable object. Hence they feel a *real approbation* in this case ; and exercise a *real choice* ; facts scarcely predicable of the great body of the inhabitants, in most other countries. In this lies the chief strength of our political system.

For this System, and all its parts, and consequences, the people of this state are under God, indebted to education and habit. It could not be established, nor, if established, could it be supported, in any other country on the globe ; not, I apprehend, even in its sister country, *Massachusetts*. It could not have come into existence, even in Connecticut, among any other set of men, except those, or such as those, who gave it birth ; nor among them, in any

circumstances of a different nature. It could not be maintained by any people, except their descendants.

At the same time, it is at least in my own view, the best government, which has hitherto existed. I do not intend, nor am I so ignorant as to believe, that any form of Government is good in the abstract ; or good for every people ; but I intend, that under this government the inhabitants are, and even have been, more free and happy, than any other people ever were, since the beginning of time ; and that their government is, at once suited to their character, and the means of their happiness. It has, indeed, lost something, in modern times, of its former excellence : but it still retains more that is valuable, than can be found elsewhere ; and more, than, if once lost, will ever be regained.

As these mighty advantages have been preserved, hitherto, by the power of habit ; and as habit depends for all its power on custom, and continual repetition ; it is evident, beyond a question, that he, who loves this state ; or who in other words, is a *Connecticut Patriot* ; will equally love its laws, institutions, and manners. Such a patriot was the late *Governor Trumbull*. It was from these views, that he set that high price on the "*steady habits*" of this State ; for which he has been sometimes censured by persons, who probably, had little considered the subject : while he has been applauded for it by others, as being a sentiment equally honourable to his patriotism and his wisdom.

Permit me, on this occasion, to say, that this is an attachment, in which every citizen of this state ought ever to follow this bright example; an attachment, which every citizen ought invariably to feel, and ardently to cherish: an attachment, which every citizen will feel, who clearly understands, and faithfully regards, the well-being of himself, his family, or his country.

Permit me further to say, that, should the Ruler of the Universe, provoked by our manifold sins, suffer our ignorance, our folly, our crimes, or the hand of a foreign enemy, to destroy this singular system, the brightest spot, which since the apostacy, has been found on this globe, would be shrouded in darkness, without a promise of returning day.

V. *This great and good Man was peculiarly attached to the Religious System of our Ancestors.*

The religious doctrines, which the planters of *New-England*, particularly of the *Phymouth, Massachusetts, and Connecticut Colonists*, brought with them to this Continent, have not unfrequently been styled *the Doctrines of Grace, and the Doctrines of the Reformation*. That they are, substantially, the genuine doctrines of the Gospel, is satisfactorily evinced by two very interesting considerations.—The first of these is, that they have been the doctrines of those, who in every age have claimed the character of Orthodox; and who by their adversaries have been acknowledged to possess it in the public estimation. By this I intend, that, from the age of the Apostles, they were

those, in whom the Apostolic Church was regularly continued from period to period; so as to be, in each period, the same body with that, whose early history is contained in the acts of the Apostles; with that, to which the several Apostolic Epistles were addressed. Let me add; they were those, in whom almost, if not absolutely, alone the Christian character has appeared with uniformity, and lustre. That this body of men has judged justly concerning the doctrines of the Gospel, and received them, at least in substance, as they are there revealed, cannot, I think, be questioned even with plausibility, or decency. That they have mistaken them, regularly, thro' such a succession of ages, and yet brought forth their proper fruits in an evangelical life, is to me incredible. The fact would certainly establish this remarkable conclusion; that error has been productive of incomparably more piety and virtue in the world, than the truth of God.

The second proof of this assertion is, what has indeed been hinted already, that these doctrines have effectuated, among those who have embraced them, almost all the moral excellence, which has appeared in the Christian world. If we may be allowed to understand the Apostles in the plain meaning of their declarations, these doctrines produced the mighty change which took place, among Jews and Gentiles, in the first and second centuries. In the same manner they renewed a great part of the Christian world in what is emphatically

called the Reformation. To them, so far as my information extends, every Revival of Religion owes its existence. From them, and those who received them, nearly every attempt to reform, and christianize mankind, to publish the Gospel in their various languages, and to gather them into the fold of the *Chief Shepherd*, has obviously sprung. In them, let me add, the creeds and confessions of all the Reformed churches harmonize, without an exception of any serious moment.

Had we no other proof of the excellence of these doctrines, beside their happy influence in the colonization of *New-England*, and the beneficial character, which they have been the means of instamping on our laws, institutions, and manners; even these would furnish a strong presumption in their favour. It will be remembered, that I have mentioned these objects as forming a combination, in my own view singular, as well as eminently happy. Such colonies never existed since the world began. No others were ever formed in such a manner, or by such bodies of men. No others have permanently produced such consequences, or given birth to such a state of society.

That this wise and excellent man should have received doctrines, so sanctioned, so beneficent to the interests of mankind; that he should have regarded them with a reverence, and submission, due to the revealed will of God; and that he should have adhered to them with a firmness, which, though calm, gentle, and catholic, was at the same time immovable;

was to be expected by all, who were acquainted with his real character. He regarded them as the glory of his country, the glory of the Church, the glory of the Gospel, and in this world, the peculiar glory of its Author. He loved all who loved them: he honored all, by whom they were honored and defended.

VI. *The Piety of this excellent Man was, at least, an equally distinguished trait in his character.*

There are certain attributes, which mankind have agreed to admire, and applaud. This admiration, and this applause, have chiefly followed extraordinary talents, and extraordinary actions. *Goodness* has, I acknowledge, had, at times, and in particular circles of mankind, its friends, and panegyrists.— But *Greatness* has almost alone fascinated the human eye, and engrossed human praise:— Greatness, not accompanied by virtuous designs, nor directed to useful ends; but employed in promoting censurable purposes, and leaving behind it no traces, except those of corruption, suffering, and sorrow. But this is not the noblest attribute, these are not the most honorable efforts, of an immortal mind.— There is a character, superior in its nature, and more deserving of commendation. There is a character, which commends itself to the unbiassed dictates of Reason; which, wherever it appears, awakens the smile of conscience; and which diffuses a cheering, glowing satisfaction through the heart. There is a character, which claims respect in the heavens; and calls forth

the accents of commendation in the regions of immortality ; a character, on which the firstborn love to dwell ; which Seraphs acknowledge as the counterpart of their own excellence ; and which the UNCREATED MIND beholds with complacency, immutable and eternal. This character, imperfect indeed, but real, is sometimes assumed by man ; even in this world of debasement and sin. It is *the holiness, the virtue, of the Gospel ; the love of God, the love of man, accompanied*, because those who assume it are originally sinners, *by Repentance towards God, and faith towards our Lord Jesus Christ*. This character is the light of minds ; varying, without decay, through all the colours of beauty and glory. It is gold seven times purified, instamped with the image of Jehovah, and burnished with increasing splendor throughout the ages of eternal being.

This character is most usually found in the vale of humble life ; and less frequently, than a benevolent mind could wish, in the superior walks of man. In the present case, however, it has adorned the chair of state. The illustrious Subject of this discourse was not only *a great*, but, so far as this character can be proved to the human eye, *a good man : great and good in the sight of the HIGHEST*. The piety and benevolence, the repentance and faith, of the Gospel shone, with uncommon beauty, in the uniform, evangelical tenor of his life ; lighted up the daily smile of serenity in his aspect ; diffused a Christian moderation over his affections and conduct ; exhibited itself as *pure, peacea-*

ble, gentle, easily entreated, full of mercy and good fruits, without partiality, and without hypocrisy ; enabled him to sustain, immovably, the burdens which he was called to bear, and to meet with a steady eye every approaching danger ; and finally enabled him, serenely, to encounter the last enemy, and to triumph in the conflict with death and the grave.

"*The end of the perfect and upright man,*" says the Psalmist, "*is Peace.*" Of this truth, a more illustrious exemplification has, perhaps, rarely been given, since the days of inspiration were ended, than this excellent person exhibited on his dying bed. The disease, to which he untimely became a victim, was protracted to a considerable length ; and was of such a nature, as to assure him, that its termination must be death. The approach of this enemy was, therefore, seen by him at a distance ; and was seen to be certain, and regular in its advances. In the fullest exercise of his reason, he contemplated the awful object, as it must ever be contemplated by a wise man, with deep and solemn, but at the same time with remarkably serene and undisturbed thought. He, who had raised him up for his service, and made him his own by the blood of the cross, and the SPIRIT of sanctification, forsook him not at this momentous period. Every day of his sickness, almost, brought with it its share of pain and suffering ; and that, frequently intense, and sometimes extreme. Yet no day heard him utter a single murmur ; or saw the tenor of his mind disturbed for a moment.

His happy uniformity of character accompanied him to the last; except that he shone with clearer splendor, as he approached the evening of his life. Death, long and often realized, seemed familiar to him; and was robbed of its sting, and stripped of its terrors. Humble, but peaceful; submissive, but collected; supported by an invisible hand; and trusting for salvation in a righteousness, not his own; he replied to an intimate friend, who suggested to him the reason for consolation and hope, furnished by the tenor of his life, "O Sir, I place no reliance there. If I have been enabled to do my duty, I was raised up for that purpose; and it is no ground of merit in me. But I have the fullest confidence in the satisfaction, which has been made. There I have always placed my hopes. It is that alone, which can render me secure. It is ample; it is full; and as free as full." From this source he derived his enviable composure; here he found *the peace, which passeth all understanding.*

His views of *the future world* were strong, bright and exulting; and he earnestly, but with the most patient submission, wished for the hour, which might terminate his residence in *this*. The scenes before him, he considered with intense emotions, as wonderful and glorious; and expressed his views concerning them in a manner deeply affecting. Still, he was duly mindful of the objects which he was about to leave behind him*.

* It deserves to be remembered, that Governor Trumbull, amid the severe sufferings of his last sick-

To his family, severally, he gave his blessing *with peculiar tenderness, and a solemnity, resembling that, which is found in the history of the Patriarch.* "My dear children," said he, to this beloved circle, "if you have seen any thing in my life, wherein I have followed Christ, be ye followers of my example."

I have mentioned this excellent man as a Patriot. Well aware am I, that on this subject proof is *superfluous*. Still, I cannot forbear rehearsing *one* of his dying supplications, in which this character was very honourably, as well as very affectingly, exhibited. Claspings his hands, and lifting up his eyes to heaven, he cried with great fervor, "I beseech Almighty God to bless our dear Country; and to give the people wisdom to choose the things that are for their peace. I implore the divine blessing upon this State:" a prayer, to which, it is hoped, every heart in this house will subjoin Amen.

Such, my brethren, was the character of the man, whose death we this day so justly lament. How desirable was his life! How distinguished even from that of most other excellent men. As a child of *Adam*, we cannot doubt, that he had

ness, mentioned, several times, with deep concern the melancholy and miserable death, which closed the miserable life of *Thomas Paine*; and ardently wished to find in some of his last expressions a hope of his acceptance beyond the grave. The reader cannot fail to perceive, in this fact, a strong resemblance to the spirit of *Stephen*, praying for his murderers; and to the spirit with which the *Redeemer* said, "Father, forgive them, for they know not what they do!"

many imperfections : but, as he appeared to the eyes of mankind, his character is unsullied with a spot. In his private, and in his public life, he has left nothing in his history, which can occasion pain to his family, a blush to his friends, or regret to his country. Fair at first, it became regularly more and more fair unto the end.

How enviable was his death ! Who, with such a confidence in the Redeemer, such a rational hope of forgiveness and acceptance with God, such a delightful testimony of a good conscience, that he had lived to the glory of his Maker, and the good of his fellow men, would be unwilling to bid adieu to this sinful, suffering world ? He died on the borders of three score years and ten. He died in the possession of all his usefulness. He died full of peace, and full of hope ; with triumphant faith and evangelical exultation.

How copious and affecting a source of instruction is here presented to our view ! How gracefully, and how honourably, did he adorn those relations, out of which grow domestic endearment, and domestic happiness ! What a blessing to his own amiable family ! How persuasive an instructor ! How edifying an example ! How delightful, as well as how mournful, an object of their remembrance ! How rich a blessing to his country ! How affecting a contrast to most of those, who have ruled mankind ! The great body of these men have lived only to gratify themselves, and to distress their fellow men. Their character has been merely that of wild beasts, prowling for prey. Intrigue, falsehood,

fraud, and violence, have debased their administration ; and pollution of every kind deformed their private life. Their career has been preceded by alarm and terror ; announced by groans, and sighs, and tears ; saddened by plunder and beggary ; and shrouded by devastation and ruin. It has been crimsoned with blood ; it has smoked with slaughter ; it has been awfully illumined by the light of conflagration. Their death has been hailed as an æra of returning hope to mankind : and their departing spirits have been followed into the regions of invisible being by the united curses of a suffering world.

The path of this illustrious Man has, on the contrary, been a mere and delightful course of benevolence and piety ; a *shining light, shining more and more unto the perfect day*. Respect and love pursued his progress ; joy brightened before him ; and sorrow at his approach wiped her tears, and relumed her melancholy countenance with returning smiles. His mourning Country followed his bier ; affection and reverence surrounded his interment, and shed their tears on his grave. Hope with an animated aspect, and a kindling eye, pursued his flight into eternity ; and with unutterable emotions beheld him enter the gates of immortality.

From this illustrious example what Ruler, what Christian, what Man, may not learn wisdom and worth ? Were every Ruler to resemble him ; the page of history would no longer be written in blood ; nor the progress of time spread with sackcloth. His administration

would every where diffuse joy ; his example every where awaken, extend, and adorn, the religion, sent down from heaven. Were every *Christian* like him ; Christianity would cease to be the object of contempt and obloquy ; and compel by its native loveliness the veneration, and applause, even of its enemies. Were every *Man* to exhibit the same character ; the world would cease to wear any longer its gross and gloomy aspect, be shorn of its thorns and briers, and assume once more the bloom, the fragrance, and the beauty, which once adorned the garden of God.

My Brethren, you have heard this imperfect exhibition of the character, so beautifully displayed by the *Man*, whose death has convened this assembly. The essential excellencies of this character may be transplanted into the life of every person present. The true use, to be made of this recital, is perfectly conveyed in our *SAVIOUR'S* application of the parable of the good *Samaritan*, "*Go ye, and do likewise.*"



On Perseverance in Prayer.

NO. I.

IN the present life, the friends of God are in a state of severe trial. They are ever attended with a great variety of wants and distresses. Their various and constant sufferings, and necessities are suited to induce them ever to look unto God for needed mercies. Accordingly in their greatest diffi-

culties, saints have looked unto God with the greatest importunity. In the hundred and twenty-third Psalm, there is a very pleasing account of the confidence and perseverance, with which the friends of God, waited upon him for relief, under their heavy sufferings. "Unto thee lift I up mine eyes, O thou that dwellest in the Heavens. Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden, unto the hand of her mistress ; so our eyes wait upon the Lord our God, until that he have mercy upon us." As obedient and submissive servants wait upon their superiors with attention and constancy, so saints are here represented as waiting upon God. Though God should try the faith and patience of his friends by delaying to answer their requests, yet they ought to persevere in waiting upon him for mercy.—It is proposed now to consider what waiting upon God for mercy implies ; and why saints should persevere in waiting upon God for mercy.

I. What does waiting upon God for mercy imply ? It implies,

1. A sense of unworthiness and ill desert. The mercy of God consists in the exercise of goodness to guilty creatures.—It can be shown to none but such creatures as are unworthy of any good and deserving of evil. And none but they, who are sensible of their unworthiness and ill desert, will ever truly ask for mercy. For none will ever ask for that, of which they feel no need. Every one, then, who waits upon God for

mercy, feels himself to be unworthy of any favor and deserving of the divine displeasure.

2. Waiting upon God for mercy implies an hope of obtaining what is sought. No one will ever seek what he has no hope of receiving. Though all mankind are sinful and guilty creatures, yet God has shown himself to be very merciful. He has laid a foundation on which sinners may hope to receive and enjoy his favor. But though God be merciful, and though sinners be convinced of their ill-desert, yet they will not look unto God for any favor, unless they have some hope of obtaining it. Sinners, who are under conviction, being of a self-righteous and unhumiliated spirit, often sink into despondency. And saints, often, have but a small degree of that hope in God, which they ought to feel. But neither saints, nor sinners will wait upon God for mercy, unless they hope to obtain needed favors.

3. Waiting upon God for mercy implies a simple dependence upon him for what is desired. In the bible, saints are often described as withdrawing their eyes from all creatures, and from all appearances, and as placing them wholly upon God. If we expect to receive favors on account of our supposed goodness, or our exertions, or requests, we do not look unto God for mercy. Or when we profess to look unto God, if our eyes are partly placed on favorable appearances, or partly turned to creatures, God is not the being on whom we are waiting. Many imagine they are looking unto God,

while their hopes and expectations rest on creatures, or on such favorable appearances as seem to promise the good they are expecting. For when creatures fail, and fair appearances vanish, they are in total darkness, and are at once discouraged. But all, who wait upon God, withdraw their expectations from themselves, and from all creatures and appearances, and looking unto God, with a single eye, rely wholly upon his perfections for what they desire.

4. Waiting upon God implies an earnest desire of mercy.—Men generally suppose they need the mercy of God. And there are many, who at sometimes offer their requests to God in a careless and heartless manner. Though the favors they profess to ask, be not granted, they are unconcerned, and do not renew their petitions.—They refuse to persevere in imploring the mercy of God, and to wait upon him until he is pleased to bestow what they have asked.—Such conduct proves that they do not greatly desire the favors they pretend to ask. The attention is easily diverted from an object, which does not deeply impress the mind and interest the heart. A person is content, though he should not possess a favor, which is not much desired. We are soon weary of waiting for such benefits as we do not greatly value. None then will persevere in waiting upon God, unless their desires for mercy are very ardent.

5. Waiting upon God implies an urgent pleading for needed mercies. They, who continue,

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through difficulties and discouragements, to wait upon God, must be supposed to have important reasons for their conduct. These reasons they will urge with earnest and importunate supplications. Job, in his bitter complaints, describes the spirit, by which they, who are waiting upon God, will be actuated. He says, "O 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.*" The church, when looking unto God, is described by the Psalmist, as imploring his mercy, in the most earnest cries, and urging their requests by the most persuasive motives. They say, "Have mercy upon us, O Lord, have mercy upon us: for we are exceedingly filled with contempt. Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud." The prayers of the saints, which are recorded in the holy scriptures, always contain important arguments in favor of their petitions. And none will ever persevere in waiting upon God for mercy, unless they can urge important reasons for the bestowment of the mercies which they ask.—Let us then,

II. Show why saints should persevere in waiting upon God for mercy.

1. Saints ever need the mercy of God. God hath said,— "the soul that sinneth, it shall die." He also says of mankind, "there is none righteous, no, not one. All have sinned." As all have sinned, and deserve eternal death, which is the proper wages of sin, the present

enjoyments of *saints*, and all the blessings they will ever enjoy, are the fruit of divine mercy.— Saints have not only sinned in time past; but they are also now sinning every day. They are conscious that they do not love God with all their hearts, and that whatever they do is not wholly done to his glory, as he has commanded. Though the sins of saints now seem to themselves very many and very great, yet they realize that their sins are ever increasing. They are therefore ever becoming more guilty and more needy of divine mercy. There is then increasing reasons, why saints should wait upon God. The psalmist was excited to implore the mercy of God, by a consideration of his iniquity. He says, "Lord, be merciful unto me; heal my soul, for I have sinned against thee." Again he says, "for thy name's sake, O Lord, pardon mine iniquity; for it is great." And again—"O remember not against us former iniquities; let thy tender mercies speedily prevent us; for we are brought very low." Saints will continue to sin, as long as they live, and they will continually become more deserving of divine wrath. Their increasing ill-desert and necessities urge Christians ever to wait upon God for mercy with increasing constancy and importunity.

2. God commands his friends to persevere in waiting upon him, for mercy. He says by the psalmist,— "wait on the Lord; be of good courage and he shall strengthen thine heart; wait, I say, upon the Lord." By Solomon he says,— "wait on

the Lord and he shall save thee." And by the prophet Hosea,— "wait on thy God continually." The Lord Jesus Christ, "spake a parable to this end, that men ought always to pray and not to faint." The Holy Spirit by the Apostle commands Christians to pray "always with all prayer and supplication in the spirit, and to watch thereunto with all perseverance and supplication for all saints." It is also written,— "pray without ceasing." And again,— "watch unto prayer." Every rational creature is bound to obey all the divine commandments. And God commands his saints, in the most endearing and persuasive manner, to watch unto prayer with all perseverance. Every saint then is bound, by the divine command, to persevere in waiting upon God for mercy.

3. God promises to show mercy to all, who persevere in waiting upon him. He says,— "call upon me in the day of trouble : I will deliver thee, and thou shalt glorify me." And it is written,— "the Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him : he also will hear their cry, and will save them." God declares by the prophet Isaiah, "I said not unto the seed of Jacob, seek ye me in vain." But he has said, "then shalt thou call, and the Lord shall answer ; thou shalt cry, and he shall say, here I am." It is also written, "Ask and it shall be given you ; seek and ye shall find ; knock and it shall be opened unto you : for every one that asketh receiv-

eth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there, whom if his Son ask bread, will he give him a stone ? Or if he ask a fish, will he give him a serpent ? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father, who is in Heaven, give good things to them that ask him ?" Christ says to his disciples,— "whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it." From these declarations it plainly appears that God has promised to grant whatever is asked in holy prayer. Can any deny the truth of these precious promises ? Can any believe they are true, and yet refuse to wait upon God in persevering prayer ?

4. Every one, who has persevered in waiting upon God, has obtained mercy. To mention the blessings, which have been obtained by prayer, it would be necessary to give an history of the whole church and of every saint. When in the greatest darkness and perplexity, and attended with the greatest difficulties and discouragements, Christians have persevered in looking unto God, he has granted the desires of their hearts. Every one, who reads the bible, is acquainted with the mercies, which were obtained by the prayers of Jacob and Moses, Joshua and Sampson, Hannah and Samuel, David and Asa, Jehosaphat and Hezekiah, Mordecai and Esther, Ezra and Nehemiah, Elijah and Elisha, Daniel and Jonah.

Of the great number, who truly applied to Christ for mercy when he was on the earth, no one was ever denied the favors he asked. After his ascension, all the disciples continued with one accord in prayer and supplication. In answer to their prayers the wonders of divine power and grace were wrought on the day of Pentecost.— When Peter was cast into prison, the prayers of the church prevailed for his deliverance.— In answer to Peter's prayer, Dorcas was restored to life, and so was Eutychus in answer to the prayer of Paul. From the days of the Apostles, unto the present time, the history of the church and the experience of every saint, abundantly prove that they who wait upon God, shall not be disappointed. In answer to the cries of saints, multitudes of sinners have been converted and churches have been established, enlarged and beautified. In later years God has remarkably heard and answered the prayers of his people. The experience of every Christian testifies that their spiritual life and joy depend upon their looking unto God. When they cease to watch and pray, they fall into temptation, and are involved in darkness. But their evening sighs and tears before the Lord, are turned into a morning song. When Christians have been filled with anxiety under their distresses and have sought relief by their own contrivances, or by looking unto creatures, their troubles have usually increased. But by looking unto God, they have obtained deliverance. The history of the church and the expe-

rience of every saint do powerfully urge us to persevere in waiting upon God for mercy.

5. To all, who persevere in waiting upon God, he is able and willing to grant the greatest blessings. God has proclaimed his name, saying, "The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin." This proclamation of the divine perfections is not designed to excite expectations, that will be disappointed. "For as the heaven is high above the earth, so great is his mercy towards them that fear him." The psalmist says unto God, "Thou, Lord, art good, and ready to forgive, and plenteous in mercy unto all them that call upon thee." And it is written, "the same Lord over all is rich unto all that call upon him. He giveth to all men liberally and upbraideth not." However the desires of saints may be enlarged in prayer, it is evident from what God has said that they shall be abundantly satisfied.— Men are prone to look, with confidence, unto their fellow creatures for favors. But, "it is better to trust in the Lord than to put confidence in men. It is better to trust in the Lord, than to put confidence in princes." The ablest and the best of men often disappoint those persons, who look unto them for favors. But God always surpasses the expectations of every one, who waits upon him for mercy. "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." The friends of God should persevere in waiting upon him with enlarged desires. For, "He is able to do exceedingly abundantly above all that we can ask or think."

6. Without the mercy of God no one of the human race can ever enjoy the least favor. All mankind deserve the wrath and curse of God, both in the present and in the future life. The mere mercy of God is the source of all the benefits that are ever enjoyed by the children of men. Unless the mercy of God prevent, every one of the millions, who are now upon the earth, will fall into endless perdition. Without the mercy of God, they would at once be deprived of all their present blessings and become completely and forever wretched. To the mercy of God we and all our fellow creatures are indebted for all our worldly enjoyments, and for all our spiritual privileges. Unless the mercy of God prevent, all our present blessings will become accursed. Can we refuse to call upon God for that mercy, which is the source of all our enjoyments? Can we refuse to persevere in calling upon God for that mercy, which prevents us, and the millions of our fellow men every moment from falling into the endless torments and despair of hell?

7. Every one who perseveres in waiting upon God for mercy, will forever enjoy blessings of infinite value. God forgives the sins of all who rely upon his mercy. He sheds abroad his love in their hearts, by the holy spirit. He supports and rejoices their souls amid all the dan-

gers and sorrows of the present life. And he gives them a joyful and triumphant death. He sanctifies them wholly, in spirit, and soul, and body. He receives them after the trials of this life, into the mansions of perfect peace, and love, and joy. At the resurrection, the Lord Jesus Christ will change their vile bodies, that they may be fashioned like unto his glorious body.— Their souls and their bodies, being reunited, and being perfectly beautiful and glorious, they shall be placed, at the final judgment, on the right hand of the judge. Then shall he say unto them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."— Being admitted into heaven, they shall be perfectly blessed, in the full enjoyment of God, to all eternity.

[To be continued.]



FOR THE CONNECTICUT MAGAZINE.

On Grieving the Holy Spirit.

IN conforming to the world, professors of religion act unworthy of their calling, and forget that they should be lights in the world, holding forth the word of life. It is *this* which binds their affections down to earth, and prevents their progress towards heaven. It is *this* that grieves the Holy Spirit, and causes him to leave them in darkness, in which they see no light. Would they grow in grace—would they mount as on eagle's wings, they must lay aside all corrupt communication

with the world, look unto Jesus, and be settled in the principles and practice of the gospel, not being afraid of appearing singular, when placed in competition with the wicked.

“Grieve not the Holy Spirit of God,” says the Apostle.—In these words, the Holy Ghost mercifully condescends to our weakness, in representing himself to us, and teaching us, after the manner of men. He styles himself *grieved*, when he is treated in the manner, in which we are treated, when we feel grieved. Grief is a passion composed of sorrow and disappointment. Thus, when we endeavor to please and benefit our neighbor, and he takes it ill of us, we are grieved: we are disappointed in our good intentions, and hurt in our feelings. In like manner, when we refuse to submit to the self-denial and obedience of the gospel, and resist the benevolent operations of the Holy Ghost, he is grieved. He speaks of himself as hurt and disappointed in his views towards us. *Grieving the Holy Spirit*, is a phrase peculiarly applicable to the coldness, deadness, and ingratitude of believers, or open professors of religion: and, if I mistake not, is never used with respect to any others. It supposes he had received such professions of friendship from us, that he might justly expect friendly, and not ungrateful returns. As it was a peculiar aggravation of Christ’s sufferings, that he was wounded in the house of his friends; so, the neglect, resistance, or any ill treatment from his professing friends, peculiarly grieves the Holy Spirit. Whatever

coldness, contempt, and resistance he might expect from his enemies, he most certainly, has just cause to expect friendship and gratitude from his professing friends; and the contrary, must peculiarly wound and afflict him.

My design in this essay, is to notice some things in which professors of religion grieve the Holy Spirit of God. This, indeed, is not a pleasant task;—however, it may have a tendency to awaken some careless professors to a sense of duty, and excite them to walk more worthy of their calling.

It is the express exhortation of the apostle, that professors of religion walk worthy of their vocation, and, in all lowliness and meekness, endeavor to keep the unity of the spirit in the bond of peace. The Spirit of Christ, that dwells in believers, is a spirit of love and peace. Peace is the legacy which Christ left for his followers. All ought to have it, and certainly would have it, did they not grieve the Holy Spirit, whose office it is to give it. So far as professors receive and live in this spirit of peace, they walk in character. God and conscience are friendly. But when they let down their watch, and conform to the world in pride, vanity, and impatience, they, like the world of unbelievers, run into divisions, strife, and debate, by which the Holy Ghost is grieved; and they are often permitted to press forward in their own ways, till some awful providence recalls them to duty, through heavy sorrows and bitter repentance.

Divisions in the church of

Christ, and strife among them, are exceedingly offensive to the Holy Spirit of God. They prevent all progress in the Christian life among individuals of the parties, and vastly injure the cause and interest of the Redeemer. Would we experience the awakening, renewing, edifying, and comforting influences of the Holy Spirit, we must live in peace. There is no other way. So certain as we resign the Christian graces of humility, meekness, patience and godly fear; and conform to the temper and practice of the world, the God of peace will not dwell among us.

It is observable also, that many professors of religion, by conforming to the world in an unsettled and wavering state of mind respecting gospel truths, grieve the Holy Spirit of God. Imagining themselves to be in safety, they take little or no pains to grow in the knowledge of our Lord Jesus Christ, forgetting the apostolic exhortation, which saith to them, "Henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of man, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, grow up into him in all things, who is the head, even Christ."

The reason why professors do not grow in the knowledge of Christ lies wholly in themselves, for we have the assurance of holy writ, that, "if we incline our ears unto wisdom, and apply our heart to understanding; if we cry after knowledge, and lift up our voice for understanding; if we seek her

as silver, and search for her as for hidden treasures; then shall we understand the fear of the Lord, and find the knowledge of God."—The Holy Spirit always gives right and correct impressions of gospel truths; and it is through our inattention or prejudice that we mistake him, and err in any of the capital and essential doctrines of Christ.—By these means, we are subjected to wavering in or wandering from the truth, while we imagine ourselves to be right; and thus, lose the edification and comfort, which otherwise, the Holy Spirit would give us in gospel truths.

This unsettled and wavering state of mind, respecting gospel doctrines, will also account for much of that coldness, deadness, ignorance, and sectarian division, which prevails among professors of religion. Many think better of themselves than they ought to think, and are tossed to and fro, relying on their own wisdom and the speculations of conceited men, more than on the teachings of the Holy Ghost. And thus, they unwisely imitate the sophists of this world, who are "always learning, and never able to come to the knowledge of the truth." Hereby, the Holy Spirit is grieved, and his witnessing and sealing influences lost; and, of consequence, they remain in stupidity, or else, live in fear and bondage all their days, and never know the liberty of the sons of God.—Let such professors be exhorted no longer to grieve the Holy Spirit, but rather to entertain him in their hearts, without deceit and without hypocrisy—to receive and

stand steadfast in the truth, always abounding in the knowledge of the Lord.

In considering the imperfections of professors, we must not forget, that even among them, the name of God, his word, ordinances, and providence, are not always treated with that reverence and respect which is due. Such irreverence must be highly displeasing to God. If professors do not reverence God and his ways, where shall we look for respect? If the children of his household appear against him, and take part with his enemies, do they not awfully forsake God, and heinously grieve his Holy Spirit? Such conduct does not admit of excuse.—We may bear neglect and disrespect from enemies and strangers; but when they come from professing friends and children, who have shared in all our cares and affections, they are insupportable—they wound the very soul. How much more will the Holy Spirit of God, the Father of all mercies, be grieved, when we treat him with irreverence and disrespect?—He declares that he cannot forget his Church—that they are engraven on the palms of his hands. All his works of creation, providence, and grace, are calculated to separate from the world, and build up a visible church on earth, preparatory to the church triumphant in heaven. How ungrateful, then, must be the conduct of those professors, who, by disrespectful and irreverent words and actions, obstruct this glorious work of the Holy Spirit? Yet, how often do we forget Him, and he is not in all our thoughts? How inattentive are

we to the means of salvation? How apt to murmur under providential dealings? How apt to complain of the self-denial and obedience of the gospel, and of divine sovereignty? How often do we speak unadvisedly with our lips; and sit in silence, while others reproach our religion and our God? And, are there not professors of religion, who entertain such mean and gross ideas of the person and nature of God, and of the divinity of Christ, as are totally unworthy of the divine character? Such things grieve the Holy Spirit, and call for immediate repentance—for a walk of greater circumspection towards God and religion.

We may in the next place remark, as connected with the above observations, that the professors of religion grieve the Holy Spirit of God, by a careless and negligent use of the means of grace. A consideration of what God has done for our salvation, St. Paul urges, as a reason for walking worthy of the vocation wherewith we are called. We ought to live in the unity of the Spirit, in the bond of peace, from the consideration that there is but one Body, one Spirit, one Lord, one Faith, one Baptism, one God and Father of all, who hath given various means, gifts, and graces, for the perfecting of saints and the edifying of the body of Christ. Our inattention to what God has done for our salvation, to the means of edification and sanctification, is ingratitude to him, and grieving to his Holy Spirit.

Yet, how ready are many professors to neglect their bibles, meditation, and secret prayers!

How many, either wholly, or in a great measure, neglect the evening and the morning sacrifice—seldom or never pray in and with their families! Thus, the bonds of the covenant, which they have taken upon themselves, are not fulfilled; and, their families are not educated in the nurture and admonition of the Lord. How many are so absorbed in their worldly concerns, that on their social visits and collections, they are utterly unwilling to enter into any religious conversation; and perhaps, think it *unseemly* to inquire into each others' spiritual welfare! How often is the Sabbath profaned, the house of God and his sealing ordinances neglected, by those, who call themselves *his friends*! In a word, is not our time of probation sadly mispent—devoted to the world more than to God?—Our leisure hours, which are many, are too often filled up with idleness, vanity, and folly, rather than in reading, meditation, self-examination, prayer, and religious conversation.—Thus the great errand of life is left undone; the Father of all our mercies is offended, and his Holy Spirit grieved.

Can it be strange if such professors are dead, while they have a name to live? Can it be strange if they live in darkness, fears, and doubts; and feel no sensible evidence of the sealing of the Holy Ghost? And should such builders of straw and stubble be finally saved, will it not be as by fire? May God Almighty, give us grace to consider our ways before it be too late; and enable us to maintain the

Christian character, in all holy conversation and godliness:

I will only notice further, that professors grieve the Holy Spirit of God, when they oppose his work of awakening, conviction, and sanctification; either in themselves or others. Conviction of sin and the gospel new-birth are the peculiar work of the Holy Spirit—the mighty power of God; and infinitely beyond the influence of all moral suasion. Through the operations of the Holy Ghost, men are born unto God, and without them, none can be saved.

It was a peculiar privilege promised to the church, that in the gospel days, God would pour out of his Spirit upon all people, and “One should say, I am the Lord’s; and another should call himself by the name of Jacob; and another should subscribe with his hand unto the Lord, and sir—name himself by the name of “Israel,” that is, Christ: he should assume the name and character of a-Christian. This, indeed, was a glorious promise. God would not only take here and there one, as in his ordinary providence, but *pour out* of his Spirit—there should be large effusions of divine influences on the people, and multitudes should be converted unto God by Jesus Christ.

This promise of Jehovah, by the mouth of *Isaiuh*, was remarkably fulfilled in the days of the Apostles. And every season of general awakening, from that time to this, has witnessed to the faithfulness of God. Many of us can testify to a glorious work of the Holy Spirit, in the

New England churches, within a few years past. Great effusions of the Spirit have been poured out on many churches and congregations; and many persons have subscribed to the Lord, and sir-named themselves by the name of Israel. And not a few, we charitably hope, spring up as among the grass, as willows by the water courses. They grow in grace, bear fruit, and are an honor to their profession.

Now, it is not uncommon, that in every society we find some persons opposed to such a glorious work of the Spirit, on their own hearts. They hate to see their own vileness and will not believe God to be very angry with them: accordingly, they endeavour to persuade themselves, that the work of the Spirit is a delusion; and, by every mean in their power, cast off fear, and stifle their convictions. Such conduct, however, is presumptuous and awfully dangerous; for, should they succeed in their attempts, there will be little probability of their ever experiencing such another spiritual favor—they do despite to the Spirit of all grace. Also, many, perhaps most of this class of people, are violently set against, what is called *religious stirs*. The mention of such appearances excites all their indignation. They mock, and scoff, and do every thing in their power, to oppose the work of spiritual conviction among their neighbours: they even blasphemously call it a delusion, and the work of the devil.

Such things we have experienced; and may still expect, from the enemies of the cross of

Christ. But, with *shame* of face be it spoken, professors there are, who have joined in this opposition to the work of God in general awakenings. This is specially dishonoring to God, and grieving to his Holy Spirit. When the professed members of his household lift up the heel against him, it is awful indeed. Yet, how many professors of religion have, both openly and privately, opposed the religious stirs in our land; and spoken contemptuously of conviction of sin by the Spirit of our God? And, are not such found, even among those who pray in their families and in the house of God, for the out pouring of the Holy Spirit on our churches and congregations? How absurd and unaccountable is this conduct! How ungrateful to the Spirit, of all grace, one hour to pray for his divine and awakening influences, and the next, to speak lightly of them; and, by every mean, endeavor to impede and bring into contempt his sacred work!—That there should be some irregularities among the subjects of the special operation of the Holy Spirit, is, generally, to be expected, especially, among those who have enjoyed little opportunity for instruction. To these, at such a time, every thing is new, amazing, and unaccountable; and they will express their feelings and surprise, according to their natural constitutions, habits, and education. But such irregularities can never justify professors, in their opposition to this sacred work of the Spirit; they ought to know how to allow in such cases, and to judge according to truth.—Many of

them, however, we charitably **hope** have a zeal for God, though, in these instances, we **think** not according to knowledge. They, doubtless, have **acted** unadvisedly, and without sufficient information.—But after all that can be said in extenuation of such conduct, it is to be feared, that we may, too justly, apply to some of them, the words of our Saviour to the caviling Jews,—“ I know that ye are Abraham’s seed ; but ye seek to kill me, because my word hath no place in you : if God were your Father ye would love me.”

When the professed followers of Christ speak lightly, or act openly against seasons of spiritual awakening, they heinously grieve the Holy Spirit of God. They bring dishonor on religion ; and cast impediments in the way of spiritual conversions, vastly more than all the open enemies of the gospel, could have done without them. Let such take heed to themselves, lest there be in any of them an evil heart of unbelief, in departing from the living God.

It becomes all of us, who are professed followers of the Lamb of God, to depart from iniquity. Let us carefully examine into the true state of our souls, and know our own selves. Are we sealed of the Spirit of God, we need know it, that we may take the comfort of it : but have we deceived ourselves with a false hope, it is high time to discover it ; for that knowledge which shall come too late, will be a dreadful knowledge. At any rate, we have too often grieved the Holy Spirit, and have cause for repentance and humiliation.

We have been too much conformed to the world in pride and vanity ; in impatience, strife and debate ; in many evil communications, which have proceeded out of our mouths, and in many deeds of the flesh. We have been too unsettled in the truths of religion ; too irreverent towards God in our thoughts, words and actions ; too improvident of our time ; and too negligent in the use of the means of salvation. To which we must add, that the awakening and convincing influences of the Holy Spirit on our own hearts, and on the hearts of others, have been too much opposed, or too coldly received by many, perhaps by all of us.

As followers of Jesus, we ought always to bear in mind, that, by living in those things which grieve the Holy Spirit, we highly offend God the Father, who provided the plan of our salvation—we highly offend God the Son who bare our sins in his own body on the tree, that we might live—we grievously wound our own souls, and have need to tremble, lest we be found to have believed in vain. We also set a bad example before others. Whether professors or not, they will be very apt to follow, and do as we do. Thus, the blood of souls may be found in our skirts. And, lastly, it highly dishonors our profession. Both our sins and our weaknesses prove weapons in the hands of infidels and wicked men, to dishonor God and religion. They watch for our halting, and then mock and scoff at us and our God.

These things call for immediate attention and reformation

Let us not stand to confer with flesh and blood, but, without delay, step forward as lights in the world, holding forth the word of life. And, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, let us think on these things; and the peace of God which passeth all understanding, shall keep our hearts and minds through Jesus Christ."

JOB.



*Harmony of the Law and Gospel
in the salvation of Sinners.*

THERE is no subject, on which men are more exposed to false conceptions, than the relation which the law and the gospel have to each other, in the government of men to whom salvation is offered. Some appear to apprehend there is a certain kind of opposition between the law and the gospel; that the law and the justice of God are attempting to effect one purpose, while the gospel and divine grace are engaged in a different design. Some apprehend that the gospel is given to lower the requirements of the law, and bring men into a condition, through which they may be happy in the friendship of God with a less degree of holiness than the original commandment required.

Others apprehend, that by the gospel, men are taken from the power of the law, in such a

sense, that it has not its original right to direct them in all things, the whole temper of their hearts and practice of their lives. —

Neither of these apprehensions is according to truth, and they arise from not carefully attending to the relation between the law and the gospel in the sovereign dealings of heaven with the children of men. David, who was one of the earliest prophets, informs us that "Mercy and truth have met together, and righteousness and peace, embraced each other." The law and the gospel are perfectly harmonious in their moral nature, and in their requirements. If it had not been thus, the royal singer of Israel could not have written, Mercy and peace have embraced truth and righteousness. Christ took an early opportunity, in his public ministration, to correct errors of the kind which have been mentioned. "Verily, I say unto you, until heaven and earth pass, not one jot or one tittle shall pass from the law, until all be fulfilled." It is an easier thing that the whole universe be annihilated; it is more reasonable, and more reconcileable with the eternal perfections of Jehovah, that the whole created universe should be brought to its final destruction, than it is that the law of God should be repealed in any duty which it enjoins, or any penalty which it threatens. There is no other so fixed a purpose in all the counsels of the supreme mind, as it is that the law shall be maintained, shall prevail, shall be executed for ever, without any alteration of its requirements or repeal of its penalties.

It is natural for sinful creatures to fall into error on this point. Knowing this to be the case, Christ embraced an early opportunity to forewarn them of the danger. Unholy minds do not love the law, they feel an opposition to its nature, find that it condemns them, and are ready to view it as an enemy. They are conscious that the holy dispositions and duties required by the original commandment are not pleasing to their hearts; and when they find a Saviour offering redemption, on their own sinful principles, they imagine that he is taking part with them against the instrument of their death, either by changing its pure nature, or its awful penalties. But it is so far from these ways in which Christ becomes a Saviour, that the gospel gives strength to the law, and renders it more irrevocable and obligatory on creatures, more glorious in itself, and more awful in its threatenings against guilty creatures than it would have been, if a gospel had not intervened.

The following considerations evince the harmony of the law and gospel in all the divine dealings with men.

Both give us the same representations of the moral perfections of God. In both the same holy nature, will and attributes are manifested. Although the gospel may contain a more full and high display of Godhead, it is by the same attributes as were revealed in the law. In each he appears of one uniform character and will from eternity to eternity, and as unchangeable in his moral attributes as he is in his natural essence. The law describes him infinitely holy,

true and righteous; so doth the gospel. If it be said that the gospel eminently displays the goodness of God, in his treatment of creatures; so doth the original moral law. It was goodness which first dictated every moral precept, which doth now, and ever will maintain every precept in its full force. That goodness dictated every precept of the commandment, appears from this, that it is a law, in all respects, calculated to promote the happiness of a universe, and of individuals which are social and rational in their nature. If it was good in God to create us with such rational faculties, powers and conceptions as we possess, that goodness would have been frustrated, unless he had given a law by which their exercise might be conducted to the attainment of happiness, and there is no other rule of moral conduct, except what we have received from God, which will make us happy as individuals, as members of society, and as subjects of his most wise government. Therefore the same goodness appeared in giving the law as in proclaiming the gospel of reconciliation. The Lord said that it was his goodness, he made to pass before Moses, when he came down on Mount Sinai to give the law and show his glory. A display of divine goodness is a display of his glory, whether it be made in the law or in the gospel. For God to have left his creatures after he had made them, without giving such a law as he did, would have proved the greatest want of goodness; yea it would have been leaving them to mis-

ery, such misery as they now feel by transgression. Misery always goes in company with a wicked temper and actions.—The precepts and penalties of the commandment are equal evidence of divine goodness. The penalty enforces what the precept in infinite wisdom commands.

We have considered the goodness of God as being equally displayed in the law, and in the gospel.

Next let us consider his justice. The law denounces the penalty of perfect justice. The gospel reveals a suffering Saviour, enduring the penalty for all who come to him by a holy and saving faith. So that it appears, by attending to the subject, that the law and the gospel represent the moral character of God to be the same, in all respects. The same goodness, the same justice, the same opposition to sin, the same universal holiness in his nature, the same determination to make holy beings happy and sinful beings miserable, are seen in one dispensation as are declared in the other. In giving the law he says, he will by no means clear the guilty, remaining such; and Christ, in declaring his office as a mediator says, that he came not only to proclaim the acceptable year of the Lord, but the day of the vengeance of our God on all who remain in unbelief.

On this subject it may be further observed, that the law and the gospel require the same temper, character and practice in men. Moses said, "thou shalt love the Lord thy God with all thy heart, strength and

mind." Jesus Christ directed the same. When it was enquired of our divine Lord, "what good thing shall I do that I may inherit eternal life?" His answer was, "keep the commandments." Let your temper and practice be such, in all respects, as the law requires, and you shall obtain eternal life. The holiness required by the law and the gospel is the same. All the representations of a Christian temper describe it as consisting in a conformity to God, and a conformity to God and his law are the same.

The subject may be illustrated further by considering, that the whole which Christ did when he came into the world to save men, was to glorify the law-giver and to magnify the law through his own sufferings and obedience. Thus he made an atonement, and purchased the Spirit for our sanctification. The sufferings of Christ, when he stood in the place of sinners, under the government of infinite wisdom, answered the same purpose, as would have been effected by their enduring the pains of eternal death.

The graces and virtues of life, were his obedience to the law. He encourages salvation only to those who are renewed and sanctified by his Spirit. The design of his purchasing the Spirit was, through this influence, to restore his people to that personal holiness, which the law hath from the beginning required; neither without this can they ever attain the happiness of heaven.

The Christian salvation is so far from encroaching on the rights of the law, that, with respect to those who are saved, it

is fully honored. It has condemned them, it has declared them dead in trespasses and sins, and has executed the penalty in the person of Jesus our Redeemer. There hath been no repeal of the penalty, for it hath been suffered by the Lamb of God, for all his redeemed ones, and before they attain complete redemption, they shall be brought to a state of perfect obedience. So that the way in which men are saved by the gospel is by bringing the law and its irrepealable obligation more fully into view than it ever was before; by appointing it an eternal rule of the Christian temper and obedience; by Christ's enduring the penalty, in its full intention, for all those who believed in him; and by their restoration, through the Spirit, to the same temper which the law originally enjoined.

In this view of the perfect harmony between the law and the gospel, what hath the latter done for sinners that the former could not? The law could not furnish a substitute to suffer and die in our stead; this the gospel hath done: The law could not promise that God would accept the sufferings of a substitute in the stead of the believer; this the gospel hath done: The law could not furnish an awakening, renewing and sanctifying Spirit to recover our hearts into a conformity to its own precepts; this is done by the purchase of Christ in the gospel. The law could only teach men their duty, and condemn them for not doing it; but the gospel doth more. It enjoins the same duties, condemns all who do not perform them; at the same

time, brings with it a sanctifying power to deliver from sin, and consecrate the whole soul a minister of righteousness unto God and the praise of his grace.

The preceding reflections admit many salutary inferences.

The gospel does not encourage any one with final salvation, until he is brought into conformity to the divine law, and made partaker of a Christian temper. All men ought frequently to propose to themselves the following questions: I read the gospel, have I any right to hope therefrom? The gospel is a proclamation of peace to a world of guilty sinners, on certain conditions. I am committed to my own care, and it is infinitely interesting to me that I be saved. Does this gospel extend to my case, and deliver me from my wretched condition by nature? Certainly, every man ought to propose these questions to himself, and the subject of this paper leads to a correct answer.— If the temper of our minds is restored to conformity with the law; if we love and practise all that holiness which it requires; if we have become of a disposition that we can say, "Oh! how I love thy law for it is my daily delight, and the meditations of my heart thereon are sweet," then we are in a safe state, thro' the gospel of reconciliation. If we have been renewed in the temper of our minds, and delight in the divine determination to maintain his commandment in its full glory; then the gospel will preserve us from everlasting death. If there be any rebellion in our hearts against the commandment, there is the same against the gospel, for they

sweetly coincide concerning all human duty. Some apprehend there is no condemnation in the gospel ; but this is a great mistake. The gospel condemns every exercise and action which is forbidden by the law ; yet with this great difference. The law condemns without a power of recovering ; the gospel follows, condemning the same things, but offers a restoration to the favor of God on certain conditions. Those conditions are that we again love and obey the Son which we disobeyed ; become of the same temper which creatures possessed before their apostacy ; and look to God, through the merits of his Son for the pardon of all iniquity, and the influences of his Spirit to renew our hearts and preserve us in a holy temper.

If God was just in condemning creatures who rebelled against his original commandment, he must be the same in rejecting those, who refuse the moral purity of the gospel ; for the holiness of each is the same ; except it be in degree, there is no difference between the holiness of Paradise and of Heaven. We must then look to the affections of our hearts and the practice of our lives, which is a distinguishing mark of their moral nature, to determine whether the gospel hath delivered us from the reigning power, and the destroying guilt of sin.—If we have a beginning but a sensible sanctification from sin ; a conformity to the holy nature of God and his law, we may hope for a final redemption ; and it is only by this rule we can determine whether our condition is safe or the contrary.

This subject proves that the doctrine of a renewal and sanctification of our hearts by the Spirit of God, is essential to the christian scheme of grace. Rejecting this doctrine with respect to ourselves, amounts to a rejection of the whole gospel. The law could have made us happy, and conducted us to eternal glory, if we had not by apostacy violated its precepts : the gospel is designed to recover us by a restoration to obedience. This can be done only by a renewal of our hearts, from the natural and unholy state of men. Jesus Christ knew his own gospel, and the purpose to which he was consecrated by the Father, when he said, "Marvel not that I say unto you, ye must be born again." Also, when he said, "Verily, verily, I say unto you, except a man be born of the Spirit, he cannot enter into the kingdom of God." If this be true, and Christ in his holy word hath said it, the influences of the Holy Spirit, which practical disbelievers deride, are necessary for our salvation. The law left us condemned, under the wrath of God, and the power of a hard heart. When infinite goodness conceived that design of saving fallen men, which now amazes angels, he saw our need of assistance in returning to him.—In the gospel, he made provision for our help. There is as much need of the Spirit to assist us in returning to our duty, as there was of a Saviour's blood to expiate our guilt. Those persons, although they may profess to be Christians, who think lightly of a work of the Holy Spirit on our hearts, do

thereby give demonstrative evidence that they are ignorant of experimental religion. They may have a name to live, while they are really dead, in trespasses and sins; may think themselves in the path to heaven although descending the broad road to death.

Eternal life consists in un-mixed holiness, such views of God as finite minds can receive, and a perfect devotion to his service. Until there be found in us this recovery to holiness by the gospel, we must be wretched beings; convicted by our own consciences, and wretched by our own temper; wretched in time and for eternity. Men may roll from opinion to opinion, from scheme to scheme; they may turn from one course of life, and from one denomination of christians to another; they may be zealous and inflamed with a boisterous zeal in their pretensions; but are neither safe, or happy, until they have turned to God, their maker and redeemer. When they have obeyed God thro' faith and repentance, their hearts are placed at rest, by having obtained a satisfying object of enjoyment; their consciences become peaceful; God through Christ becomes their friend; and the whole universe presents objects for their blessedness. Nature itself, on any other principles, stands directly opposed to happiness. The glorious nature of God, the powers and qualities of rational existence, the circumstances of social connection, the structure of created minds, and the events of a most wise providence, all forbid happiness, to those who have not

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unfeigned piety; and all these are not to be changed in compliance with the perverse humors of a sinner. The motto affirmed by the will of the Creator, and engraven on the pillars of the universe is this: "HE WHO IS HOLY, IS HAPPY; AND WHOEVER IS UNHOLY, MUST BE UNHAPPY FOREVER.

AMEN."

LITERARY INTELLIGENCE.

(Concluded from p. 439.)

"THERE are many old Syriac manuscripts besides the Bible, which have been well preserved: for the Synod of Udiampur destroyed no volumes but those which treated of religious doctrine or church supremacy.—Two different characters of writing appear ever to have been in use among the Syrian Christians,—the common Syriac and the Estrangelo. The oldest manuscripts are in the Estrangelo.

"But there are other ancient documents in Malayala, not less interesting than the Syrian manuscripts. The old Portuguese historians relate, that soon after the arrival of their countrymen in India, about 300 years ago, the Syrian Archbishop of Angamalee, by name Mar Jacob, deposited in the fort of Cochin for safe custody, certain tablets of brass; on which were engraved Rights of Nobility and other privileges, granted to the Christians by a Prince of a former age; and that while these tablets were under the charge of the Portuguese, they had been unaccountably lost, and had ne-

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ver after been heard of. The loss of the tablets was deeply regretted by the Christians ; and the Portuguese writer, Gouvea, ascribes their subsequent oppressions by the native powers, to the circumstance of their being no longer able to produce their charter. It is not generally known that, at a former period, the Christians possessed regal power in Malayala. The name of their last king was Beliarie.— He died without issue ; and his kingdom descended, by the custom of the country, to the king of Cochin. When Vasco de Gama was at Cochin, in 1503, he saw the sceptre of the Christian king.

“ It is further recorded by the same historians, that besides the documents deposited with the Portuguese, the Christians possessed three other tablets, containing ancient grants, which they kept in their own custody : and that these were exhibited to the Romish Archbishop Menezes, at the church of Tevelecar, near the mountains, in 1599, the inhabitants having first exacted an oath from the Archbishop, that he would not remove them. Since that period little has been heard of the tablets. Though they are often referred to in the Syrian writings, the translation itself has been lost. It has been said that they were seen about 40 years ago ; but Adrian Moens, a governor of Cochin, in 1770, who published some account of the Jews of Malabar, informs us that he used every means in his power, for many years, to obtain a sight of the Christian Plates ; and was at length satisfied they were irrecoverably lost ; or rather, he

adds, that they never existed

“ The learned world will be gratified, to know, that *all* these ancient tablets, not only the three last mentioned exhibited in 1599, but those also, (as is supposed,) delivered by the Syrian Archbishop to the Portuguese, on their arrival in India, which are the most ancient, have been recently recovered by the exertions of Lieut. Col. Ma-caulay, the British Resident in Travancore ; and are now officially deposited with that officer.

“ The plates are six in number. They are composed of a mixed metal. The engraved page on the largest plate is 13 inches long by about 4 broad. They are closely written: four of them on both sides of the plate, making in all eleven pages. On the plate reputed to be the oldest, there is writing perspicuously engraved in nail-headed or triangular-headed letters, resembling the Persepolitan or Babylonish. On the same plate there is writing in another character, which has no affinity with any existing character in Hindostan. The grant on this plate appears to be witnessed by four Jews of rank, whose names are distinctly written in an old Hebrew character, resembling the alphabet called *The Palmyrene* ; and to each name is prefixed the title of *Magen* ; that is, Chief.

“ It may be doubted whether there exists in the world another document of equal antiquity, which is at the same time, of so great a length, and in such faultless preservation as the *Christian Tablets* in Malayala. The Jews of Cochin, indeed,

contest the palm of antiquity and of preservation; for they also produce tablets, containing privileges granted at a remote period. The Jewish tablets are two in number. The Jews were long in possession of a third plate, which now appears to be the property of the Christians. The Jews commonly show an ancient Hebrew translation of their plates. Dr. Leyden made another translation; which differs from the Hebrew: and there has lately been found among the old Dutch records at Cochin, a third translation, which approaches nearer to Dr. Leyden's than to the Hebrew. In a Hebrew manuscript which will shortly be published, it is recorded that a grant on brass tablets was given to the Jews, in A. D. 379.

"As it is apprehended that there may be some difficulty in obtaining an accurate translation of all these tablets, it is proposed to print a copper-plate *fac simile* of the whole, and to transmit copies to the learned societies in Hindostan and in Europe; for this purpose an engraver is now employed on the plates, at Cochin. The Christian and Jewish plates together, will make 14 pages. A copy has been sent, in the first instance, to the Pundits of the Sanscrit College, at Trichinur, by direction of the Rajah of Cochin.

"When the White Jews at Cochin were questioned respecting the ancient copies of their Scriptures, they answered, That it had been usual to bury the old copy read in the synagogue, when decayed by time and use. This, however, does not appear to have been the practice of the Black Jews, who were the first settlers: for in the record-chests of their synagogues, old copies of the law have been discovered; some of which are complete, and for the most part, legible. Neither could the Jews of Cochin produce any historical manuscripts of consequence, their vicinity to the sea-coast having exposed their commu-

nity to frequent revolution; but many old writings have been found at the remote synagogues of their ancient enemies, the black Jews, situated at Tritona, Paroor, Chenotta, and Maleh; the last of which places is near the mountains. Among these writings are some of great length, in Rabbinical Hebrew; but in so ancient and uncommon a character, that it will require much time and labour to ascertain their contents. There is one manuscript written in a character resembling the Palmyrene Hebrew, on the brass plates: but it is in a decayed state; and the leaves adhere so closely to each other, that it is doubtful whether it will be possible to unfold them, and preserve the reading.—It is sufficiently established by the concurring evidence of written record and Jewish tradition, that the black Jews had colonized on the coasts of India, long before the Christian era. There was another colony at Rajapoor, in the Mahratta territory, which is not yet extinct; and there are at this time, Jewish soldiers and Jewish native officers in the British service. That these are a remnant of the Jews of the first dispersion at the Babylonish captivity, seems highly probable. There are many other tribes settled in Persia, Arabia, Northern India, Tartary, and China, whose respective places of residence may be easily discovered. The places which have been already ascertained, are 65 in number. These tribes have in general, (particularly those who have passed the Indus,) assimilated much to the customs of the countries in which they live; and may sometimes be seen by a traveller, without being recognized as Jews. The very imperfect resemblance of their countenance to the Jews of Europe, indicates that they have been detached from the parent stock in Judea, many ages before the race of Jews in the west. A fact corroborative of this is, that certain of these tribes do not call themselves *Jews*, but *Beni-Israel*, or *Israelites*; for the name *Jew* is derived from Judah; whereas the ancestors of these tribes were not subject to the kings of Judah, but to the kings of Israel.

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